Reue. 1. 20.

Reue. 1. 20.

Reue. 5. 3.

THE REVELATION OF S. Iohn illustrated with an Analysis & scholions.

Wherein the sence is opened by the scripture, & the euent of things fore-told, shewed by Histories.

The third Edition Corrected & amended. With supply of many things formerly left out.

By THOMAS BRIGHTMAN

Reue. 7. 14.

Reue. 8. 2.

Reue. 16. 3.

Reue. 17. 3.

Reue. 19. 19.

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To the Holy Reformed Churches of

BRITANY, GERMANY, & FRANCE,

Grace and peace from God the Father,

and our Lord IESVS CHRIST.

THou canſt not at all meruayle (moſt Holy Spouſe of Chriſt) that here is offered vnto thee a nevv interpretation of this Booke of the Revelatiõ, ſeeing in ſo great variety of interpretations old & nevv, it is a matter vvith one conſent acknovvledged, that the Revelation doth ſtill require neceſſarily a Revelation, and this voice of the Lord is ſounding continually in thine eares: *The Lord hath ſpoken vvho can but Prophecy*, Amo. 3. 8. For the *Lord* hath not onely ſpokẽ by dreames and viſions of old, but he ſpeaketh alſo euery day, euen as often as he inlighteneth the minds of his ſervãts, that they may be able to ſearch out the hidden truth of his vvord, and to bring it forth into the open vvorld. Novv he vvith vvhom the Lord doth in this manner communicate his counſailes, can not but ſee a neceſſity lying vpon him, to declare abroad vnto others, vvhat he hath receyued. For ſhould a candle be lighted to be put vnder a buſhell? Or ſhould common danger be diſcouered to any one man in priuate, for his ovvn cauſe alone? and not rather for this end, that he being ſet as it vvere in a

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vvatch-tovver, ſhould give vvarning to all others of auoyding and preuenting vvith all ſpeede the euill & deſtruction that is ruſhing in vppon them? *Wiſely doe the 4. Lepers conclude that they ſhould be culpable and liable to ſome puniſhment if they ſhould have concealed but till the morning that ioyfull newes* 2. Kings 7. 9. Then if one ſhould conceale an imminent deſtruction, vvhat puniſhment vvere he vvorthy of? euen ſo much the more greiuous, by hovv much the vvorſe it is for one to be vtterly vndone, then to be deprived of ioy the ſpace of a fevv houres. Wherefore vvhen as I had learned out of this Booke of the Revelation both that a moſt greiuous triall vvas ſtraightvvayes to come vpon the vvhole Chriſtian vvorld *ſo as the ſword of the Lord was to be made drunke with bloud in the heauens, and all the hoſt of them was to be ſhaken*, as alſo that yovv the Chriſtian Churches of *Germany*, *France*, & *Britany*, vvere by Epiſtles vvritten by name vnto moſt mercifully admoniſhed concerning this tempeſt, I that by Gods providence had found theſe Epiſtles caſt abroad, and vnderſtood by the inſcriptions to vvhat Churches they vvere ſent, durſt not but give them vnto yovv, leaſt by intercepting, and keeping them cloſe to my ſelfe, I ſhould both trecherouſly indanger your ſafetie, and alſo make my ſelfe vvorthily guilty of high treaſō againſt Gods Maieſtie. There is no godly mā that liueth, or hath liued of a long tyme, vvhoſe minde may not certainely giue him, by that contempt of Gods vvorſhip, mocking of his Holy vvord, extreme careleſnes and ambition of Paſtors, and the altogether diſſolute & vvicked

vvicked lyues of all men of euery order & cõdition, vvhich are to be ſeene euery vvhere, that ſome horrible calamity vvil ſtraightvvayes enſue. But theſe Epiſtles doe not by a doubtfull conjecture gueſſe at the matter, but in expreſſe termes doe teach, that there is an vnmeaſurable gulfe as it vvere full of miſeries already prepared, and that vvee vvhich live at this day doe ſtand in the very brinke of it. Thou (ô *Spouſe*) looke I pray thee vppon the *ſeale*, take notice of the *words*, *hãd*, and *ſtile* of the *Writer*.

Thou knovveſt beſt the voice of thy *huſband*, if if they be Letters ſent thee from him, as they make open ſhevv to be, it is more then tyme for thee to caſt avvay all that filth vvhich by too too lõg ſecuritie thou haſt gathered, leaſt if thou continue to be ouer negligent herein thou ſhouldeſt be purged preſently vvith the fire of the founder to thy great hazard & harme. And yet think not that I bring onely mournefull and vveeping matter, behold vvithall I bring thee matter of exceeding ioy and of a moſt glorious triumph. For after this ſtorme blovvn ouer there ſhall follovv preſently gladſome dayes, and moſt greatly to be vviſhed. For vvhat can be more ioyfull to a moſt chaſt ſpouſe, that is thruſt out of dores by *the Whore of Rome* (vvhich yet boaſteth her ſelfe as if ſhee vvere Chriſtes true vvife) that hath been for ſo many ages vexed vvith all manner of iniuryes and reproaches by her, then to ſee *this impudent harlot* at length ſlit in the noſthrills, ſtript of her garments and tires, beſmeared vvith dirt and rotten egges, and at laſt burnt vp & conſumed vvith fire? Hearken therefore

diligently a vvhile, and receiue out of this Prophecy, not ſome obſcure ſignes, but moſt euident arguments, that thy *huſband* is about to ariſe euen novv for the auenging of thy greife, and that he may giue ouer this vvhore into thy hands, to poure out vpon her the vvhole rage of thy jealouſie. And that thou mayſt more fully reioice, receiue vvithall, tidings of the final *deſtruction of the Turkes* preſently after the *ſubuerſion of Rome*. For ſhee muſt firſt be defaced as being the onely matter and fevvell of their Barbarous Tyranny, vvhoſe ſinevves ſhalbe quite cutt in peeces, and their povver brought to nought, after that the Chriſtian World ſhalbe purged from the vvicked abhominations of *Rome*, by the laſt and univerſall ſlaughter thereof, as this Reuelation declareth. And leaſt any thing ſhould yet be vvanting to the full heape of ioy, here thou mayeſt knovv, that the *calling of the Iewes* to be a Chriſtian Nation, is hereunto ioyned, and vvithall a moſt happye tranquilitie from thence to the end of the vvorld. Matters indeed exceeding great & admirable, vvhereof the one part, vvas after ſome ſort long agoe publiſhed to the Chriſtian Church, ſo farre forth as vvas behoofull for thoſe tymes, vvhich vvere ſo farre of frō the euent of this Prophecy, for vvhom, as ſhee dravveth nearer the ſame, the more full knovvledge is reſerved: the other part is ſoo ſtrange and vnexpected, that I could neuer finde, no not any probable ſuſpition thereof gathered out of this Revelation by any man. All vvhich effects notvvithſtanding this nevv hundred of the

ages

ages vvhich vvee are entred into, ſhall bring vnto vs, as our Interpretation, (if I be not deceiued,) doth make plaine. For novv is the laſt Act begun of a moſt lõg & dolefull Tragedy, vvhich ſhall vvholy ouerflovv vvith ſcourges, ſlaughters, deſtructions, but after this Theater is once remoued, there ſhall come in roome of it a moſt delightfull ſpectacle of perpetuall peace, ioyned vvith abundance of all good things. And thou haſt (*moſt deare Spouſe of Chriſt*) the vvhole remaynder of the race of thy vvar fare, ſtand novv upon the hatches, and after a long toſſing vp and dovvn, at length behold the lãd. Hitherto the cloude beheld a farre of hath deceiued thee, but novv ſee the ſhore, and take notice of the mouth of the hauẽ: Whither I be vvorthy or no to haue the revvard of a good-nevves bringer, I leaue it to the iudgment of thine eyes. For I am ſo farre from thinking I ſhould ſtand to the iudgmẽt & vmpirage of Rome alone, that I hope I ſhal by neceſſary arguments demonſtrate, ſhee is quite deſtitute of eyes by Gods iuſt iudgement, to the intẽt ſhee might at vnavvares fall into euerlaſting deſtruction.

Let her therefore think & iudge vvhat ſhee liſteth, ſhee ſhall ſhortly knovv vvhat it is to deceiue herſelfe & others vvith her iugling cõueyances. Thou in the meane tyme (*ò true & right-harted Spouſe*) think vpon this ſtorme hanging ouer thy head, and prepare thy ſelfe againſt it come, make leſſe thy ſayles that the vvinde may haue leſſe force ouer them, labour hard at the ſterne and pumpe of the ſhippe, leaſt thou miſcarry

in the very entrance into the Hauen, vvhich God forbid. And novv ſee hovv exceeding acceptable this Booke of the Revelation ought to be vnto thee, not onely becauſe of theſe events of moſt great moment vvhich are to come, but alſo in reſpect of the Hiſtory of things paſt, vnto vvich if thou vvilt caſt thine eyes, thou ſhalt ſee the perpetuall tracke in vvhich thou haſt ſett thy footeſteps even from the Apoſtles tymes, ſo liuely deſcribed that thou canſt require no more lightſome & notable Hiſtory; and vvithall thou mayſt enioy a moſt pleaſant remembrance of thoſe dangers thou haſt eſcaped, vvhich vvill afford thee ſo many cleare arguments of Gods incomprehenſible prouidence, vviſedom, loue, and truth, preſeruing thee ſafe in moſt extreme ſtreights and dangers. Surely this addition vvith the reſt of the Apoſtolike vvritings, being ioyned to the old Teſtament, do ſufficiently furniſh thee vvith the Hiſtoryes of the vvorld frō the firſt beginning of it to the laſt end in vvhich regard this inualuable treaſure ought to be moſt deare to euery one. And theſe vvere the cauſes on your part (*o ye Chriſtian Churches*) vvhy I haue ſet forth in publike this vvorke; there are ſome cauſes alſo on the part of the Popiſh Church vvhich moued me hereunto, namely pittie and indignatiō. *Pittie*, becauſe I ſavv that many being rude and ignorant of the ſacred truth, did as yet vvorſhip Antichriſt for a God. Theſe vvere to be fetched out of the iavves of hell, if it ſo ſeemed good vnto God. For vvhich end vvee doe as it vvere beare ſuch a cleare torch-light of truth before them, that they

muſt

muſt needes ſee, if ſo be they vvil open their eyes, that *the Pope of Rome* is that man of ſinne, vnto vvhō if they continue thus to cleaue, they can not be ſaued. But mine *anger* and *indignatiō* braſt out againſt the *Ieſuits*. For vvhen as I had by chaunce light vpon Ribera, vvho had made a Commentary vpon this ſame Holy Reuelation; *Is it euen ſo* (ſaid I) *do the Papiſts take heart againe, ſo as that Booke which of a long tyme* before they vvould ſcarce ſuffer any man to touch, they dare novv take in hād *to intreate fully vpon it?* What? Was it but a vaine image or Bugge, at the ſight vvhereof they vvere vvont to tremble a fevv yeares ſince, euē in the dimme light, that novv they dare be bold to looke vviſhly vpon this glaſſe in this cleare ſunſhine, and dare proclayme to the World, that any other thing rather is pointed at in it then their Pope of Rome? O vvee ſluggiſh and lazie creatures, if vvee ſuffer that. I thought it fit therefore that the croking of theſe fellovves ſhould be ſomevvhat repreſſed, thinking it vvorth my labour to make the Ieſuit ſee, hovv vvickedly they rage, hovv foliſhly they trifle, hovv they vnderſtand nothing of the myſteries, hovv it cā not be poſsible that they ſhould haue any vvit or reach at all in this matter. That ſo, if they be deſirous of the truth, as they diſſēblingly pretēd, they might take me for a helper at leaſt to ſearch it out; but if they ſhall-ſtill ſtubburnly deſpiſe it vvhē it is offered thē, a helper forvvard of their condēnation vvith my ſuffrage. And hovv ſoeuer it be that they vvil not hold their peace, for I knovv they vvill fill heauē and earth a vvhile lōger vvith their ruffling and ruſtling noiſe, yet I hope I

haue here brought that povver and euidence of light and Truth, that being left deſtitute of all ſhevv of Arguments, hence forth they ſhal doe nothing but belch out meere blaſphemyes againſt God and men. Thou (*ô Holy Mother*) for thy kindenes and tendernes ſake to all thine, pardon I pray thee my vveaknes, vvherein ſo euer I haue offended; Aboue all, regard not, neither care for, the rudenes of my ſpeech. The truth alone is that vvhich thou and I propound to our ſelves, ſuffer me after my ſtammering faſhion to talke vvith thee my Mother. Here I bring ſuch Mandrakes as I could come by, vvich I found in the feild, there are no herbes in my baſket for ſuch daintie fellovves, as make more account of fine vvords, then ſound matter, vnles perhapps their heads aking vvith the ſmell of too many elegancies, they may fetch hence, if it pleaſe them, the perfume of brimſtone and goates-beard, vvherevvith, like to the *Sabæans*, they may be rovvzed from their dead ſleepe, & may avvake their dull ſenſes. I beſeech Ieſus Chriſt, that yovv (*o Chriſtian Churches*) may by vnderſtanding proceede in godlines, & that by true & earneſt repentance, yovv may either quite turne avvay the euil hanging ouer yovv, or may at length be ſo defended by his povver, that yovv may ſtand inuincible in all ſtormes and Troubles vvhatſoeuer.

A Citizen and foſter-child of
yours moſt vnworthy

Thomas Brightman.

Rich. Taylor Coll magd Cam
Supt. Stinsworth prol — d 2 .
the autograph of the Rev: Rich.d Taylor ejected in 1662
from Long-Haughton A in Co. York
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GENERAL VIEW

Of the Whole REVELATION.

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CHapt. 1. 1, vers. *The Preface declares the Argument of the Booke. 4. vers. An Epistle given in common to the 7. Churches, after the Inscription, declareth who gave the Prophecy, who received it, the things heard and seene, by which he confirmeth his authority:*

Chapt. 2. *The Epistles are given seuerally.* 1. *The decaying of the Ephesians is comprehended.* 8. *The Smyrnaeans are strengthened against the assault of their enemyes.* 12. *They of Pergamus are reproued for permitting Balaam & the Nicolaits.* 18. *They of Thyatira are found fault with for tolerating Iezabell.* A particuler Prophecy.

Chapt. 3. 1. *The hypocrisie of the Sardians is shortly and sharply taxed.* 7. *The pietie of the Philadelphians is commended.* 14. *The lukewarmnes and boasting of the Laodicaans is vehemently rebuked.*

Chapt. 4. *The common Prophecy setteth down a general Type of the holy Church, which is remarkeable by the* Center, God. *vers. 2. 3. The* Circumference, *the* faithful, *vers. 4. Gods protection, vers. 5. Gifts, doctrine, rites, vers. 5. 6. Ministers, vers. 6. 7. 8. And finally, by the purity of Gods publike worship, vers. 9. 10. 11.* A common Prophecy.

Chapt. 5. *A Prophecy of things specially declared, whereof, first the dignity is shewed.* 1. *By the weaknes of the creature.* 6. *By the worthines of the Lambe.* 8. *By his extolling of them all.*

Chapt. 6. *The first speciall events are the seales.* 1. *The truth is first of all opened, & ouercometh vnder Traiane, Hadrian,*

The seales from Iohn to Constantine.

drian, & Antonius Pius. At the voice of the first beast Quadratus, Aristides and Iustine Martyr. 3. At the voice of the second beast (viz) the same Iustine, Melito of Sardis & Apollinarius, cometh forth the red horse vnder Marcus Antonius Verus, confounding all things with warres. 5. The 3. seale being opened, the third beast Tertullian cryeth out vnder Severus the Emperour, when the blacke horse scourgeth the world with famine and barennes. 7. The 4. seale is opened and then speakes the fourth Beast Cyprian, Decius being Emperour, when the pale horse wasted all with warre famine, pestilence, wild beasts. 9. The fift is opened, and some intermission of the publike persecution giuen vnder Claudius, Quintilius, Aurelian, & the rest till the 19. yeare of Diocleſian. 12. The sixt is opened, when Diocleſian and Maximian Herculius rage til at length they were cast out of their Empire by the power of the Lambe, for feare of whom those Tyrants fled & hid themselves.

Chap. 7. The seventh seale offereth, first, a generall Type of all the ages following. 1. When wicked men were ready to trouble all the world with contention, ambition, hereſie, warre, they are restrayned by Constantine the great, till he had sealed the elect by prouiding for the faithful (who were few, & liuing in obscurity) in that great calamity of the Church which straightwayes followed. 9. Which ruful tyme being at last past ouer, the prosperity and happines of the faithfull grew great.

Chap. 8. Secondly, to this seuenth seale belongeth the silence that was in Heauen, that is, peace procured by Constantine. 2. The Trumpets are prepared, & Constantine calleth the Nicene Councell to cut of troubles, which yet by it are more increased. 6. The Angells sound the Trumpets, at the sound of the first whereof, the contention of the Arians about the word Coessentiall arose. 8. At the second, the burning mountayne of Ambition, is cast into the Sea, by the decree concerning the primacie & dignity of Bishops 10. At the third, the starre falleth from heauen, the Arian hereſie being defended by Constantius & Valens. 12. At the fourth, the third part of the sun (the Church of Africa,) is smit-

The Trõpets from Constantine to the yeare 1558.

is ſmitten by the Vandalls. 13. The world is warned concerning more greiuous Trumpetts to enſue, by Gregory the great.

Chapt. 9. 1. At the fift ſounding, the bottomles Pit is opened & ſwarmes of locuſts cral out, that is, of Religious perſons in the weſt, of Saracens in the Eaſt. 13. At the ſixt, the Turkes inuade the world, Which is puniſhed for the Romiſh Idolatry.

Chapt. 10. 1. At what tyme the Turkes riſe vp, the ſtudy of the truth in many in the weſterne parts is kindled, 9. by whoſe indeauor the interpretation of Scripture is reſtored againe to the earth.

Chap. 11. 1. Prophecying being reſtored, there was a more ful knowledge of the age paſt, namely, that the Church from Conſtantines tymes, for 1260. yeares, was hidden in the ſecret part of the Temple, the Romanes in the meane tyme boaſting of the holy Citie, and out-moſt Court. 7. And that at the end of thoſe yeares the Biſhop of Rome ſhould wage warre againſt the Church, ſhould cut the throate of the Scriptures with his Councell of Trent, yea make very carcaſes of them triumph ouer them for 3. yeares and a halfe, ſhould alſo, by the helpe of force and armes from Charles the V. tread vpon the Saints in Germany, who yet after 3. yeares and a halfe liued agayne in the men of Magdeburgh & Mauritius, ſtroke the enemyes with a great feare, and overthrew the tenth part of the Empire of Rome. 15. The ſeauenth Angell ſoundeth, and about the yeare 1558. Chriſt getteth himſelfe new Kingdoms, England, Ireland, Scotland, embracing the the Goſpell.

The Trophets from Conſtantine to the yeare 1558.

Chapt. 12. The firſt part of the ſeauenth Trumpet giveth yet a more full light into the ſtate of the age paſt, the Century-writers of Magdeburgh being raiſed vp by God. The whole matter is repeated from the beginning, and wee are taught. 1. That the firſt Church of the Apoſtles was moſt pure, yet moſt of all afflicted by the Dragon, that is, the Romane heatheniſh Emperours, who endeauored with all their might, that no way might be giuen to any Chriſtian to the higheſt Empire. 5. At length that Conſtantine

tine the great *was borne the male childe of the Church, at whose birth, though the first purity fled into the wildernes from the eyes of men, yet this Constantine threw down the Dragon from heaven, the heathenish Emperours being driven out, and put from ever raigning agayne in or against the Church.* 13. *That all hostile power being taken from the Dragon, he persecuted the Church vnder the Christian name by Constantius and Valens.* 15. *And that he sought to ouerwhelme her, fleeing from him, with an inundation of Barbarians rushing in vpon the west.* 17. *Which floud being dryed vp he stirred vp the warre of the Saracens.*

Chapt. 13. 1. *The Dragon being cast out of heaven by Constantine, he* substituted the Beast *to be his Vicar there, which* Beast *is the* Pope of Rome *who sprung vp at once with Constantine, was made great by the Nicene Councell, was wounded by the Gothes inuading Italy, was healed by Iustinian & Phocas, and thensforth made greater then euer before.* 11. *The second Beast is the same Pope of Rome inlarged in his dimensions by Pipine & Charles the great, who gave him a new kinde of springing vp, whence he grew extreme wicked.*

The first par of the seventh Trumpett concerning things past.

Chapt. 14. *For a* 1000. *yeares from Constantine the Church abiding in most secret places, was hidden together with Christ, but did no great matter famous & remarkeable by the world.* 6. *Those* 1000. *yeares being ended, Wickliff preacheth the gospel in the world.* 8. *Iohn Husse & Ierome of Prage succedeed him, who threatned the fall of Rome:* 9. *After these followeth Martin Luther inveighing most bitterly against the Pope of Rome.* 14. *After that there is a harueast made in Germany by* Frederike *of Saxony, the rest of the Protestant Princes and the free Cities.* 17. *And after that, A vintage in England by Thomas Cromwell and Thomas Cranmer.*

The second part of the seventh Trumpet concerning things to come.

Chapt. 15. *Hitherto reacheth the first part of the seaventh Trumpet concerning things past.* 1. *A preparation of things to come is of the 7. Angells with their Vialls.* 2. *The Reformed Churches dissent among themselues, yet all Triumph ouer the Pope of Rome being vanquished.* 5. *The Temple is*

opened

opened and knowledge increaseth, & the Citizens of the Church are made the Ministers of the last plagues, the issue whereof the new people of the Iewes expect, before they come to the faith.

Chapt. 16. The vials are poured out. The first by our most gracious Queene Elizabeth & other Protestant Princes, by meanes whereof the popish crue are filled full of vlcerous enuy. 3. The second by Martin Chemnicius vpon the Councel of Trent, whereby the sea of popish doctrine was made full of filthy matter, & carrionlyke contagion by the Iesuits, the Masters of controuersies. 4. The third, by William Cecill vpon the Iesuits, who are the Fountaynes of popish doctrine, vntill when our times proceed. The rest of the vials are to come, yet shortly to be poured out. 8. The fourth vpon the sun, that is, the scriptures, with the light whereof men shalbe tormented & shall breake out into great anger & contentions. 10. The fift vpon the Citie of Rome the Throne of the Beast. 12. The sixt vpon Euphrates, whereby a way shalbe prepared for the Iews of the East, that after they have embraced the faith of the Gospell, they should returne into their own Country; when there shalbe a great preparation of warre, partly by the Turke against these new Christians in the East, partly by the Pope in the west. 17. The seaventh vppon the aire, whereby the mysterie shalbe made perfect, the Turkish and Popish name being both quite destroyed, the Church also being stablished in as great happines as can be looked for vpon the earth.

The vialls from the yeare 1578. to the end.

Chapt. 17. 1. The first execution of the fift Viall vpon the Throne of the Beast, wherein it shalbe demonstrated by most certayne arguments, by some man of no great account in the world, both that Rome is the seate of Antichrist, and that it became that seate since the Romane Emperours were banished thence.

The larger explaning of these 3. latter Vials.

Chapt. 18. The second execution of the fift Viall, is the finall destruction of the Citie of Rome by 3. Angels. 1. The first descending out of heaven. 4. The second exhorting the Romanes to fight, & describing both the lamentation of the wicked, as also the ioy of the faithfull, 21. The third con-

confirming this euerlasting destruction by a great Milstone cast into the Sea.

Chapt. 19. The ioy of the Saints is described because of the destruction of Rome. 5. The sixt Viall is explaned and the calling of the Iews is taught. A preparation likewise of warre, partly in respect of Christ the Captayne, and Soldiers, partly in respect of the enemyes. 20. The seuenth Viall is declared by the destruction of the false Prophet the Pope of Rome, the westerne enemy & his armies.

Chapt. 20. 1. The whole Hystorie of the Dragon is repeated, such as he was in the heathen Emperours before his imprisonment. 2. Such as he was in prison, whereinto he was cast by Constantine, & bound for a 1000. yeares, all which space there was a contention betweene the Elect and the Pope of Rome, & after that was at length ended, the first resurrection is brought to passe, many from all places in the west with all their indeauour seeking to attayne to the sincere Religion. 7. Together with this resurrection Satan is loosed, & the Turke with the Scythians Gog & Magog, who now destroying a great part of the earth, shall at length turne their forces against the holy City, that is, the Iews that shall beleeue, in which battayle the Turkish name shalbe quite defaced. 11. The second resurrection is brought to passe by the second and full calling of the Iewes.

Chapt. 21. The last part of the seuenth Viall describeth the happines of the Church after all the enemyes of it be vanquished, by the new Ierusalem descending out of heauen being of a most glorious workmanship.

Chapt. 22. 7. It is declared how this happines shall abound both with drinke & with meate to the vse of others, & that remayne for euer. 6. The Conclusion confirmeth the whole prophecy with many most effectuall Arguments.

ARE-

A REVELATION OF THE APOCALYPS.

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The first Chapter.

THE Revelation of Ieſus Chriſt, vvhich God gave unto him, to ſhevv unto his ſervants things vvhich muſt ſhortly be done: vvhich he ſent, & ſhevved by his Angel unto his ſervant Iohn.

2 Who bare record of the vvord of God, and of the Teſtimony of Ieſus Chriſt, and of all things that he ſavv.

3 Bleſſed *is he* that readeth, & they that heare the vvords of this Propheſie, & keep thoſe things vvhich are vvritten therein; for the time is at hand.

4 Iohn, to the ſeaven Churches vvhich are in Aſia, Grace *be* vvith you, and peace from him, vvhich is, and vvhich vvas, and vvhich is to come, and from the ſeaven Spirits, vvhich are before his throne.

5 And from Ieſus Chriſt, vvhich is that faithfull vvitneſſe, *and* the firſt begotten of the dead, and Prince of the Kings of the earth, unto him that loved us, and vvaſhed us from our ſinnes in his blood.

6 And made us Kings and Prieſts unto God even his Father, to him *be* glory and dominion for evermore, Amen.

7 Behold, he cometh vvith clouds, and every eye ſhall ſee him; *yea*, even they vvhich pierced him through: and all kinreds of the earth ſhall vvaile before him, even ſo, Amen.

8 I am Alpha and Omega, the beginning and the ending, ſaith the Lord, vvhich is, and vvhich vvas, and vvhich is to come, *even* the Almightie.

9 I Iohn, even your brother and companion in tribulation and in the Kingdom and patience of Ieſus Chriſt, vvas in the Yle called Patmos, for the vvord of God, and for the vvitneſſing of Ieſus Chriſt.

10 And I vvas *ravished* in ſpirit on the Lords day, and heard behind me a great voice, as it had been of a trumpet.

11 Saying, I am Alpha and Omega, the firſt and the laſt: and that vvhich thou ſeeſt, vvrite in a book, and ſend it unto the ſeven Churches vvhich are in Aſia, unto Epheſus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 Then I turned backe to ſee the voyce that ſpake vvith me, and vvhen I vvas turned, I ſavv ſeven golden Candleſticks.

13 And in the mids of the ſeven Candleſticks, one like unto the Sonne of Man, clothed vvith a garment dovvn to the feet, and girded about the paps vvith a golden girdle.

14 His head, and haires *were* white as white vvooll, & as ſnovv, and his eyes *were* as a flame of fire.

15 And his feete like unto fine Braſſe, burnig as in a fornace; and his voice as the ſound of many vvaters.

16 And he had in his righthand ſeven ſtarres, and out of his mouth vvent a ſharpe tvvo edged-ſvvord, and his face *ſhone* as the ſunne ſhineth in his ſtrength.

17 And

17 And vvhen I ſavv him, I fell at his feete as dead; then he laid his right hand upon me, ſaying unto me, feare not; I am the firſt and the laſt;

18 And am alive, but I vvas dead: and behold I am alive for evermore, Amen: and I have the keyes of hell and of death.

19 Write the things vvhich thou haſt ſeene, and the things vvhich are, and the things vvhich ſhall come hereafter.

20 The myſterie of the ſeven ſtarres vvhich thou ſavveſt in my right hand, and the ſeven golden candleſticks, *is this*, The ſeven ſtarres, are the Angels of the ſeven Churches: and the ſeven candleſticks vvhich thou ſavveſt, are the ſeven Churches.

A PRAYER.

FOraſmuch as I am to take in hand a matter that is beyond the power of man, I beſeech thee (o Father of lights, together with thy ſonne the principall Prophet, & the Holy Ghoſt the guide of truth) to make playne & manifeſt before my face the way which to this day was neuer ſufficiently known of mortall men. Our minde is halfe blinde in things that are euen before our feete; how litle, or nothing at all rather doth it vnderſtand of high & hidden myſteries? Herevppon how great danger is there, either to thruſt

our ſelves raſhly into thy ſecrets, or els to paſſe by thinges that be true & to adde of our owne head thinges abſurd & contrary to the truth? Not with-ſtanding thou that haſt giuen thy word for a lanterne to our feete, thou who calleſt the moſt ſimple to ſearch thy hidden myſteries, & chuſeſt commonly fiſhermen before the wiſe of this world, doe thou (I ſay) vouchſafe to aſſiſt me in my poverty & weaknes, graunt me a happie paſſage among theſe hard rockie matters, keepe me from running at any tyme vpon the ſteepe rockes of pride, neither yet let me ſticke in the ſhallow foordes of blinde ignorance, but let me by thy conduct goe on forth-right till I approach to the truth, & then after I haue found it out, let me ſo holily & religiouſly loue, honour & keepe it, that I may neither conceale it through diſhoneſt feare, nor yet corrupt & ſophiſticate it for hatred or favour of any man, but may purely & ſincerely bring it forth into light to the glory of thy moſt great name, and cõſolation of thy Church yet grievouſly mourning: graunt this through our Lord Ieſus Chriſt, Amen.

The

The logicall reſolving of it into the partes thereof.

THE *Booke of the* Revelation *after the* Preface, *is wholy cloſed vp into an* Epiſtle. *The* Preface *is in the 3. firſt verſes, & declareth the* Argument, *the* Authors, *both* principall *&* miniſteriall, *& the* fruit *of the Booke. The* Epiſtle *is ſpent in an Inſcription, A Propheticall Narration, & a Concluſion. The Inſcription is notable for the* perſon of the vvriter, *& of thoſe to* vvhom *it is written, but eſpecially of him, from whom health is wiſhed. Of which* one God, *the Fathers eternall truth, the* holy *ſpirits manifold grace verſ. 4. The ſons partly threefold office vers 5. partly exceeding great beneſit redounding to the elect, both preſent vers 6. as alſo to be looked for at his glorious comming is deſcribed & greatly extolled, which comming of Chriſt the Tribes of the earth ſhal intertayne with exceeding great lamentation, while yet the Saintes doe vehemently wiſh for it, as is expreſſed in thoſe wordes,* yea, Amen, *vers 7. The Propheticall Narration cõcerneth, either particular Churches, or the whole, & thoſe either* joyntly *in the reſt of this Chapter, or els* ſeverally *in the two next. The matters which are ioyntly declared ſerve to this end, that the 7. Churches might know, that Iohn tooke not in hand to write this Booke upon his owne head & pleaſure, but called & commaunded thereto by God. vnto which the* perſon calling *may ad full credit; which can be no other but God himſelf, vers 8. Alſo the Perſon called vers 9. 10. Laſtly the manner of calling him, by* hearing *vers 11. by* ſeing *vers 12. A* viſion *whereof is ſet before us, vers 12. 13. 14. 15.*

14.15.16. *& a certayne conſequence whereof is declared, on the part of Iohn an* aſtoniſhment, *on Chriſts part* a conſolation, *vers* 17.18. *then a* cõmandemẽt to vvrite *vers 19. & an* Interpretation of the viſion, *vers* 20.

THE EXPOSITION.

VErſ. 1. *A Revelation.* The Argument of the Booke ſignifying a *Revelation made by God* from which all the vayles of obſcurity are taken away, which did before keepe it from the ſight of mortall men. Which kinde of matters were wont to be called of old, *viſions*, & *Prophecyes*, but in the writings of the Apoſtles the word *Revelation* is more uſed; *I will come*, (ſaith Paul) *to viſions & Revelations of the Lord*, 2.Cor. 12. 1. & againe, *leaſt I ſhould be out of meaſure lift vp with excellency of Revelations*, verſ. 7. *So every one of you hath a pſalme, hath Doctrine, hath a Tongue, hath a Revelation*, 1.Cor. 14.26. Beſides the knowledge of the goſpell is attributed to a *Revelation*, as to the vnderſtanding whereof wee have no more power till it be opened vnto vs, then wee have to vnderſtand things to come. *I give thee thanks (O Father) that thou haſt hidden theſes things from the wiſe, & haſt revealed them to babes*, ſaith Chriſt Matt. 11.25. Now then is this the meaning of this word, that no new thing is brought in the preaching of the Goſpell, but as the Goſpell is an vnſealed & diſcloſed law, ſo when the vayles are removed, that onely is pointed out clearely which before lay hidden under the old coverings? Indeed ſo it might ſeeme, unles this word were uſed alſo in & belonging to the old Teſtament. *The ſaying* (ſaith Balaam) *of him that heareth the words of God, that ſeeth the viſion of the Almighty, falling down yet whoſe eyes were opened or revealed*, Num. 24. 4. So the man of God ſaith to Eli in the name of the Lord: *I have revealed my ſelfe to the houſe of thy father*, 1.Sam. 2.27. Wherefore there can no argument be drawn hence to make

make for this matter. This may be certayn, that this manner of ſpeaking here & there vſed doth ſhew, that it neither was at the beginning, nor as yet is, in the power of mortall witt, to attayne by ſearching to ſuch myſteries as theſe, and that yet through the grace of our Lord Ieſus Chriſt, all things are made eaſie to be paſſed through, ſo farre as may be behoofull for his Church. *Thou therefore moſt excellent day-ſtarre and Light-bringer, open our eyes, that wee may behold thy mervailous things.*

Of Ieſus Chriſt: Who is one of the principall Authors of the Revelation, the Mediatour between God & men. From the ſame Chriſt have allwayes proceeded all the oldProphecyes, *but in theſe laſt dayes God hath ſpoken to vs in his Sonne* after a certaine ſingular & peculier manner, Heb. 1. 1. Whence there is a difference betweene the auncient inſcription of Prophecyes, & that of this. There, *the viſion of Iſaias, the viſion of Obadiah, The Booke of the viſion of Nahum; The Prophecy which Habakuk ſaw*; but never till now, *the viſion, or Revelation of Ieſus Chriſt*. It muſt needes be a Prophecy full of Majeſtie, which is ſo notable in the title of it before all others, neither is it to be doubted, but that according to the nature of the light of the Goſpell, all things are here delivered more diſtinctly and exquiſitely, then ever before.

Which God gave him; Namely the Father, the Author & head-ſpring of all things. Now he gave theſe things to *Ieſus Chriſt*, as he was Mediatour, not as his *coeſſentiall Sonne*. For theſe things doe rather teach the order, wherein God imparteth knowledge to his Church, then the beginning of knowledge in reſpect of his Sonne, as *Theodor. Beza*, doth moſt learnedly explane it. He is the Pipe whereby whatſoever may be for our behoofe, is derived unto us men from that endles depth of goodnes. Although *to give* with an infinitive moode after it, ſignifyeth often *to permitt*, as *thou ſhalt not give thy Holy one to ſee corruptiõ*, that is, thou ſhalt not ſuffer him, Pſal. 16. 10. And *Edom refuſed to give*

to passe by him, that is, to permitt, Num. 21. 21. After which manner *Demosthenes* speaketh, ioyning the word of permitting whith all, *Give & permitt unto me to discourse of these thinges before yow. But it falleth all to one, whither wee iudge it to signifie the beginning of knowlegde or power: Therefore I think best to rest in the first answer.*

To declare it unto his servants, The vnderstanding therefore of these things is peculiarly proper to these men. *Hence away farre ynough, ye Prophane minded men.* What have you to doe, *(ô Iesuits)* once to touch this Booke? These are mysteries sealed & closed vp from you, make shew of whatsoever diligence ye will of interpreting. Here is nothing to doe for the sworne vassals of Antichrist. Leave of to trouble your selves, to deceive others. If ye doe indeed desire to vnderstand these things, renounce that Lord ye serve, to the intent that he whose name ye doe now bely, may impart these secrets to you, returning againe into his family, after you have like a company of dead men, been so long strangers from it.

Which must shortly come to passe, A declaration of what things the *Revelation* consisteth; not of such as have been past of old, but which are to be done hence forward. Now he saith *the tyme is at hand*, because the matters should be begunne by & by, & should flow from thence with a perpetuall course without interruption, although the finall consummation should be afterward for many ages.

And he signifyed, That is, *Which he also signifyed, when he had sent it by his Angell vnto his servant Iohn.* The instrumentall causes are recorded, two in number, The *Angell*, & *Iohn*, Christ vseth the Angells Ministery, not because he disdayneth himselfe to speake to us, (for he offers himselfe to be seene of us in his own person in this Chapter) but because, both our weaknes cannot indure the beholding of so great a Majestie, as appareth by & by after in *Iohn*, who *falleth down dead at the sight of him.* ver. 17. As also that he might shew that he hath rule over Angels & al other things.

2. *Who*

2. *Who hath teſtifyed.* Here *Iohn* deſcribeth himſelf clearely unto us, teaching, that he is no other then that *Iohn* that was the Apoſtle, whoſe two certain & proper notes are here ſet down, the one, *his teſtimony that he gave to the Word of God, & to Ieſus Chriſt*; the other, *his credit, as being an eye-witnes of the things he teſtifyed.* For Chriſt out of all his Diſciples choſe 12, who might continually converſe together with him, & might be preſent at all his miracles & conferences, as, *of the which they ſhould be witneſſes afterwards to the ends of the earth*, Actor. 1. 8. By which double note Luke deſcribeth the ſame men writing thus. *Who at the beginning were themſelves beholders & miniſters of the word*, Act. 1. 2. By which arguments alſo Iohn himſelfe challengeth authority to himſelfe elſwhere; *That which wee have heard, which wee have ſeen with our eyes, which wee have looked uppon, & our hãdes have handled of that word of life*, 1. Iohn. 1. 1. Neither are the thinges ſeen which are here remenbred, the viſions of this Booke which follow, but the deeds and miracles of Chriſt, at the doing whereof *Iohn* was once preſent. Otherwiſe, how could thoſe things have gotten credit to the writer, (which is the onely thing that the mentioning of theſe things in this place reſpecteth) which never as yet were made known to the Church? Wherefore this *Iohn* who wrote this Booke of the Revelation, was the *Apoſtle*, as to whom agree thoſe ſe ſame markes, by which the Apoſtles were known & famous before others in the Church; neither is there any other Iohn, to whom the ſame things cãn be applyed. And indeed with very good conſideration, did he thus declare himſelfe, ſeeing it did very much avayle to the authority of the Prophecy, that mẽ ſhould be well perſwaded of the authority of him that wrote it. I mervayl therefore that *Dyonyſius of Alexandria* did ſo litle conſider of theſe things that he ſhould diſpute ſo egerly againſt this. But others have very learnedly confuted his vayne conjectures. To let him therefore paſſe, hence

it may be perceived, that thoſe words which Aretas ſaith are added here in ſome Bookes, and which wee ſee to be thruſt in by Plantine, and Montanus out of the Complutenſis Booke, *And whatſoever he heard, and which are, and which muſt be done after theſe things*, have crept in hither untowardly, and not in their proper place. For things never known, have no authority themſelves, much leſſe can they bring any to another.

3. *Bleſſed is he that readeth*: Thus farre the Authors; *The Fruit of the Prophecy*, is the bleſſednes of them that read, or attend to others that read it, if ſo be they will obey ſuch things as are written in it. Knowledge and workes are to be joyned together, yet in that order, that knowledge goe before, ſo at length ſhall wee come to this bleſſednes. Such fruit can no word, but onely that which is inſpired from God, beſtow uppon men. But who are thoſe *bleſſed ones* that read? What are thoſe they that ſhalbe alive in that laſt three yeares ſpace, wherein Antichriſt ſhal rage, immediately before Chriſt ſhall come to judgment as the Papiſts dreame? Indeed *Francis of Ribera* the Ieſuite, thruſts this whole Prophecy almoſt into theſe ſtraits, wiſely indeed to ſave his Popes head, but as touching the truth, exceeding pererſly. For why, were men that lived by the ſpace of theſe 1500 yeares which are now paſt, ſince the writing of the Apocalypſe, altogether devoyd of this felicity? Or can any man be happie, by reading or obſerving ſuch things, as doe nothing at all concerne them? If all theſe things herein contayned be crouded vp to that time he dreameth of, they can never ſurely be happie. But rather they have bene curious to no purpoſe nor commodity, who have to this day either ſearched out theſe things, or been diligent to performe things herein commanded. Which ſelfe ſame thing muſt needes befall thoſe that come after, wee know not for how many ages. But the whole entreating vpon this Booke, will convince this deviſe to be either extreme falſe, or fooliſh. Let us know in the meane tyme, that ſuch fruit is here commended,

mẽded, as is cõmon to all ages ſince this divine Revelatiõ came abroad into the world, as which teacheth the eſtate of every age to the laſt end ſeverally, as ſhalbe made manifeſt by this expoſition of ours by Gods helpe.

For the tyme is neare: That is, wherein theſe things ſhould be put in execution. Now ſeeing the whole Prophecy doth rather fore-ſhew a conflict then ſet a Crowne vppon our heades, the reaſon ſeemes to be drawne from the nearnes of the danger. As if he ſhould ſay, bleſſed are they that are fenced with ſome ſtrong munition againſt imminent evils; but wonderfull great evils, ſuch as this Prophecy is full of, are nigh, even at the dores; therefore happie are they that attend to and hold faithfully the way to eſcape them.

4. *Iohn to the ſeaven Churches.* Thus farre the Preface. The Epiſtle followeth, whoſe writers perſon is ſufficiently known by things already ſpoken. The perſons to whom it is written, are the *ſeaven Churches* in *Aſia*; namely all Churches in generall that be in all places whatſoever, as *Aretas* & *Beda*, and all Interpreters, as I ſuppoſe, doe with one conſent determine, and that aright. For neither doe the matters herein rehearſed ſuffer us to ſtay onely in theſe 7. Wee ſhall heare in the ſeverall Epiſtles often admonition that all would hearken to ſuch things as are writtẽ to the Churches. Beſides it belongeth to *theſe* 7. to take notice aſwell of *things to come* as of *things preſent*, both of which things (as he declareth below *verſ.* 19.) He had commandement to write and to ſend unto them. And the laſt clauſe of the whole Booke, which wiſheth the *grace of Chriſt to them all*, ſheweth that this whole Prophecy was ſent in ſtead of an Epiſtle to the 7. Churches, Chap. 22. 21. Now what had it concerned or profited theſe 7. *Churches*, which ſhould remayn in ſafety but for a ſhort tyme after, to underſtand of matters to come after for many ages, which ſhould not belong at all to thẽ? Moreover the number of 7. is an univerſall number, by whoſe revolution, all tymes are framed, all ages being in like

in like manner wheerled about upon this Pole, as the whole frame of heaven is turned about uppō the ſeven ſtarres of Charles-wayne. For which cauſe this number as being full of miſtery, is uſed throughout the Booke afterwards in the deſcription of every thing. And yet are not all Churches ſo to be comprehended, as if nothing at all were indeed ſent to thoſe Churches, which are by name below noted out, but together with the ſignification of the miſtery, the truth of the ſtory is to be retained. Seeing therefore theſe 7. Churches doe extend further then their names ſhew for, is the eſtate of all tymes till the laſt comming of Chriſt to be conſidered in them? No verely, but onely of that age, wherein the Church converſed among the Gentiles; which ſhalbe made plaine out of the things that follow. In the mean tyme, ſo expreſſe mentioning of the *Churches of Aſia* ſeemes to intimate, that the congregations of the Iewes are not to be mingled with theſe. Which hath made me in my generall ſurvey to diſtinguiſh the whole Prophecy, into that which is proper to the particuler Churches, and that which is common to them all.

Grace be with you & peace from him that is, &c. Now he cometh to the ſalutation, wherein the third perſon of the Inſcription is declared. This Fountaine of *grace* and *peace* he maketh one true God three in perſon. The *firſt* of which perſons, theſe wordes deſcribe. *Aretas* thinketh that theſe 3. tymes belong in ſpeciall to the 3. perſons, becauſe the father, ſaith he, elſwhere, is called he *that is*, as Exod. 3. 14. *The ſonne*, he *that was*, Ioh. 1. 1. *The holy ghoſt*, he *that cometh*, Ioh. 16. 8. 13. But that ſo cleare a diſtinction which preſently followeth gainſayeth it, which challengeth this circumlocution of that *Ehei* Exod. 3. 13. Which is common indeed to the whole *deity*, as proper here to the perſon of the *father alone*. Whence alſo wee are geven to wit, that this threefold difference of time, reſpecteth the unchangeable and conſtant truth of God in his promiſes. For the

ſame

ſame is the force of this circumlocution, as of that compendious deſcription of God, Exod. 3. 14. Which wee know was then uſed to teach *Moſes*, that the time was then come, wherein the promiſe of old made to Abraham concerning the deliverance of his ſeede out of Egipt, ſhould be performed. Whence alſo it was, that God was not known to the Fathers by the name *Iehovah*, becauſe they had not as yet attained to the promiſe. Certaine others wil have this to be the name of the eſſence, whereof a created minde can perceive no part, as if God ſhould take ſuch names to himſelfe, for his owne ſake alone, not for ours, and ſo this is the meaning as if he ſhould ſay, *from God the Father that is moſt true and conſtant in all his things, who giveth in preſent moſt plentifull proofs of his truth, by ſending his ſonne at length into the world; who of old times never failed in any things which he promiſſed, who laſtly hath given us ſuch hope of performing things yet to come, that he is every day carefull to performe them, thus haſtening the full perfection of his whole truth.* For this force have the wordes: *Who cometh, or is in coming*, as if they ſhould ſignify a preſent-future thing, that I may ſo call it. For that which is coming is not yet preſent, neither yet is it altogether abſent. It is therefore farre more ſignificant then if he had ſaid, *he that is about to come*, as it is commonly tranſlated. For this *he that cometh*, declareth that he will no longer deferre his promiſes, but that he is even now labouring to performe them, which is a notable comfort to them, who are ready to wax faint by reaſon of the tediouſnes of the delay. But what will ſome ſay, is truth onely given to the *Father?* It is indeed common alike to them all, but ſeeing the office of the *Sonne* and of the *Holy Ghoſt* is excerciſed in executing decrees, it is ſo ſpoken of, as if it were proper to him alone, whom the order of *working* maketh the *Author* of promiſes, and the Fountayne of benefits and mercies. The impiety of the Gentiles hath imitated this diſtribution in their *Oracle out of a Trivet*, which they *Tripos.*

ſay

ſay *Apollo* uſed, becauſe of thoſe 3. opportunityes of matters, which he was very ſkilfull in, as who *knewe thinges preſent, thinges to be, & that have bene before*, as it is in the Interpreter of Ariſtophanes in Pluto.

And from the ſeaven Spirits. The ſecond Fountayne of peace is the *Holy Ghoſt*, as who doth moſt plentifully inrich and furniſh the Church, with all kinde of gifts for which cauſe this circumlocution is uſed. For he can be no creature who together *with the Father and the Sonne, is a giver and an Author of peace and grace*. Touching which point ſee what the learned *Iunius* hath. Neither can this argue him to be a creature, as the Ieſuite would have it, becauſe he is ſaid to ſtand in the ſight of the Throne, after the manner of thoſe that rather are adminiſtring ſpirits unto God, then that he ſhould be God himſelfe. For by this reaſon, the ſonne ſhould be God neither, as who being the Lambe, came and tooke the booke out of the right hand of him that ſitteth upon the Throne; as it is below, Chap. 5. 7. And more plainely in Dan. 7. 13. *And before him, (viz, ſitting upon the Throne) they ſet him*, that is, *the Son of Man*. Is now the *Sonne* therefore to be put out of the Deity? Wherefore wee muſt know, that throughout this Book, mention is made both here & elſwhere, both in generall of *God*, as the higheſt & chiefeſt *governour*, for which cauſe he hath a Throne given him, as alſo of the *Sonne & Holy Ghoſt* as miniſtring unto him, as by whoſe more nearely-ioyned helpe all things are made and done. Wherefore they are ſaid to *ſtand before the Throne*, as it were in a readines, and as though they did wayte for the beck & bidding of their *higheſt governor*. So the *Revelaion was given to the Sonne aboue*, vers 1. and therefore the *H. Ghoſt* in this place ſeemeth rather to be noted out by his gifts which he workes in the Saints, then by his proper name. But matters that ſerve onely for order, are not to be drawn to the aboliſhing of the naturs.

5. *And frõ Ieſus Chriſt, who is that faithfull witnes*, the defect of the relative being ſupplyed, which is moſt cõ-

mon

mon in this Booke, after the manner of the Hebrwes. Theſe words belong to the third *Fountayne*, which is *Chriſt*, whom wee call the *third*, according to that place he hath here, not in the *order of perſons*. He was put of to this place becauſe there was a longer ſtay to be made in his deſcription; & the thankſgiving was to be begunne at him, as by whoſe merit alone, wee are made partaker of all good things. Now firſt he mentioneth his prophetical office, calling him a faithfull witnes, that is, one that hath taught faithfully, truely & plainely the whole will of God, as farre as was requiſite for mans ſalvation. For the whole Doctrine of the Goſpel is wōt to be called a witneſſe, as it is in, Ioh. 3. 11. & 5. 31. 32. & 18. 37. 1. Tim. 6. 13. Now can there be any vaine or falſe matter with in that teſtimony which floweth from ſo *faithfull a witnes?* Or doth it agree to his faithfullnes to conceale any thinge from vs, as the which is not to be fetched from any other place, but from out of the *cloſſet of the Biſhop of Romes breſt?* Cheifly ſeeing he hath no where no not in one word intimated any ſuch ſtorehouſe, whence to fetch it? But theſe be the dotages of witneſſes as vaine and as litle to be truſted, if it may be, as this heavenly & moſt true witneſſe is true.

The firſt borne from the dead: Theſe words belong to his Preiſthood, wherein he overcame death by death, and made a full ſatisfaction for ſinnes. For this is to be *firſt borne from the dead*, himſelfe firſt of all to riſe agayne after he had vanquiſhed death, whom death would never have let goe, if he had had the leaſt right to keepe him ſtil with himſelfe. For which cauſe the Apoſtle ſaith that *he roſe agayne for our iuſtification*, Rom. 4. 25. Now he ſeemeth to be called *the firſt borne from the dead*, after a conciſe manner of ſpeech, and by way of diſtribution, which more fully ſhould be ſet downe thus, *the firſt borne of them that riſe againe from the dead*; In which words two things are ſignifyed; Firſt, *that he is the Prince and head of thoſe that riſe againe*, as the Apoſtle explaneth it,

Col. 1.

Col. 1. 18. *And he is the beginning & the first borne from the dead, that he might be cheife among them all*; And therefore also is he called *the first-fruits of them that slept*, 1. Cor. 15. 20. The second, that he shal at last raise vp others also from the grave by his own power, even as he himselfe speaketh. *I will raise him vp at the last day*, Iohn. 6. 39. 40. Which two things belong to the elect alone. For neither is he the head of the reprobates, neither wil he raise them vp at the last day, that is, in glory as the elect, but onely, the force of that curse (*at what day thou shalt eate thereof thou shalt certanely dye.*) Gen. 2. 17. Shall restore their bodyes vnto them, in which they shall suffer everlasting torments. Whence it cometh to passe, that seeing this kinde of restoring is onely for and vnto death, it hath hardly given it the name of a resurrection in the Scriptures. And therefore the *Holy Ghost* doth seeme not to speake collectively, *the first borne of the dead*, but distributively, *the first borne from the dead*, that is, of those that rise from the dead, as was said before, with a manifest difference between the elect and Reprobate that are dead.

And the Prince over the Kinges of the earth: The Kingly office of Christ is now set downe, as to whom whatsoever is either in heaven or earth is subiected, according to that, *all power is given vto me in heaven and earth*, Psal. 28. 18. But it was ynough for him in this place, to mention onely his dominion over Kings, above all & every of whom, he is now infinitely greater and higher, who when he was conversant on the earth, seemed to be beneath the baseſt of servantes. Neither doe these wordes onely shew a preheminence above, but also a soveraigne power over all Kings, as whom he represseth as it were with the raines of a bridle, which he can pull in as he list, so as they cannot moue themselves but as he listeth, howsoever he once of old gave himselfe over to their lawlesse lust.

Who hath loved vs: So much of his office; The present benefit which the Saints enioy, is set downe and declared

declared in & with a thanksgiving. The want of a relative maketh the sentence to gape and not to sit close, which if it were full should be thus. *To him that loved vs, &c.* Which relative is expressed in the next verse, *to him be glory, &c.* But seeing the repeating of it should be so necessary in so long a circumstance of wordes, he omitted it in the beginning, that he might not twice beate vpon the same thing, which seeing it is once to be spoken of, he doth oftentymes conceale it, where it should come in more then once. Now Francis of Ribera crieth out, *that the place is corrupted*, and that *the latine editions are out of doubt farre more perfect then those Greeke ones which are now extant*. But by the Iesuites leave, neither is the place corrupted; and if that were graunted, yet should he foolisly conclude hence the excellency of the latine editions. Here is a mervailous consent of all the greeke copies; Aretas readeth it thus, and hath expounded it, & saw how every thing did hang together. The order (saith he,) of the sentence after this manner cometh from the last to the first, *To him be glory and dominion, who loved vs and hath washed vs in his bloud.* But this is hard, saith the Iesuit; Therefore by his Atticke dainety eares, let Iohn be hissed out, as speaking incongruously who vseth nothing more, then after the manner of his owne nation both to be wanting and abounding in relatives. In the 1. vers. it was so, *and he hath signifyed*, for, *which he also hath signifyed*; in the 5. *And from Iesus Christ that faithfull witnesse.* For, *which is that faithfull witnes*; In the next verse following, *And hath made vs Kings*; For *and who hath made vs Kings*; and so afterwards very often. But let the place be corrupted; shal the prise be taken away from a most faire virgin for one blemish, & shall it be given to another, that is all over the body ill favoured & misshapen? *But our Interpreter* (saith he) *hath allwayes followed true and corrected copies, as he is allwayes wont to doe*; I no doubt, in that place also where he translateth, *and he stood*, for *& I stoode*, chap. 12. 17. *And*

an error in the Iesuits

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And no man could ſpeake of the ſong, for *and no man could learne the ſong*, chap. 14. 3. And *the King of Ages*, for *the King of Saints*, chap. 15. 3. & in the ſame place, *clothed in cleane ſtone*, for *in cleane or pure linen*, verſ. 6. *Thou that art, and which waſt holy*. For *thou that art, and which waſt, and which ſhalt be*, chap 16. 5. In the ſame place, *I heard another ſaying*, for *another out of the Altar*, verſ. 7. *One houre after the Beaſt*, for *one houre with the Beaſt*, chap. 17. 12. *Veſſels of pretious ſtone*, for *of coſtly wood*, chap. 18. 12. Let theſe few things give a taſt of many others. What did the Ieſuit ſee the things and yet not bluſh to affirm that the old Interpreter had allwayes followed corrected copies? But it may be theſe be faults of the Printer, perhaps ſome of them are; But what have wee to doe with the Printers, as if the contention were, not about the Greeke and Latine copies now extant, but about the firſt edition of the Latine Tranſlation, which at this day is no where to be found? Beſides theſe faults are both auncient, and they are alſo now confirmed by the authority of the *Councel of Trent* which hath ordayned & decreed that among mane Latine tranſlations, this ſelfe ſame old and vulgar one, which hath bene allowed in the Church by the long cuſtom of ſo many ages, ſhould be accounted authenticall, neither ſhould be reiected for any pretence whatſoever. It had bene eaſie to have deluded the authority of the Councell, if by caſting the fault vpon the Printers, if had bene lawful to have departed from the vulgar edition. Thou ſeeſt then that thou muſt make good theſe faultes, & that the credit of the ould Interpreter is very vndiſcretely, bragged of, (that I may not ſay impudently.) Though indeed it was neceſſary, for thee to deale in ſuch manner, in regard of that humble ſervice, wherewith thou art bound to Rome.

6. *And hath made*: That is, *who hath alſo made*, by a defect of the relative as wee ſaid right now. All theſe things tend to this end, to teach, that Chriſt hath not all thoſe good

good things, with which wee have heard, in the next words before, that he is indued, for himselfe alone, but that he doth powre thē out vpon the elect, to the intent they might be made happie by their partaking of them.

Kings and Preists vnto God. Some read kingdom and Priests, as also the vulgar. It much matters not for the sence, yet the coioyning of persons among themselves, is more likely, then of things & persons. The elect are Kinges by the participation of the Kingdom of Christ, wherein wee have overcome the lawe, death, sinne, wee triumph also dayly over the world, by tramplinge it vnder foote by faith, 1. Ioh. 5. 4. 5. By him likewise are wee Priests; as who being dead in him, have God favourable vnto vs, haue also an entrance made & layd open, to speake boldly vnto him. But he doth warily adde that wee are made Kings and Priests to God, least wee should think that this honour is given vnto vs, either to trouble the ciuile State, or els to intermingle Church-governement with civile.

To him be glory: This is all that wee can render for exceeding great benefits, to desire that he may be most renowned among all men with his own iust praises. And this giuinge of thankes seemes to be taken vp becavse of the present gift of God, powred vpon the Gentiles by the knowledge of Christ.

7. *Behold he cometh with cloudes.* The benefit to come that is to be looked for at his glorious coming. To come with clouds is to manifest himselfe with storme and tempest, & with a mighty & feare full aparition of great lightening, to revenge himselfe vpon the wicked, and to deliver those that be his. After which manner also speaketh Daniel touching the same coming. *I sawe in visions of the night, that behold there came with the cloudes of heaven, one like to the Sonne of Man,* chap. 7. 13. For so the notable iudgments of God are wont to be described, in which he poureth out the vehemēt heate of his futy vpon his enemyes, to make vs now think that all creatures doe fight for God, as also

that he will make Heaven and earth to ſerue him for the ayding of thoſe that be his, and moreover, that the Reprobate cannot by any meanes eſcape. In like manner the Pſalmiſt being delivered out of the handes of his enemies, doth magnifye God for his power ſhewed forth from heaven in delivering him, Pſal. 18. 13. 14. 15. In Mathew, he is ſaid *to come vpon the cloudes*, chap. 24. 30. But perhaps in the ſame ſence as in Pſal. 18. 11. *And he ſate vpon the Cherubins, & did flye, &c.* But yet the Angells avouch, *that he ſhal ſo come, even as they ſaw him going vp into heaven*, Act. 1. 11. Now there was no ſuch dreadfull matter, onely a cloud tooke him away from their eyes, but with out ſtriking them with any feare. But this likenes ſeemeth to be referred to the truth of his humaine nature, wherein he ſhal come againe to be beheld of all men, after the ſame manner as he went into Heaven, and not to the glorious ſhew and Majeſtie of his comming, ors els the Angells ſpeake in reſpect of the godly to whom his comming ſhalbe moſt ioyfull, at the which the reprobates ſhal wiſh though in vayne, that they might be overwhelmed with mountaynes. Although, out of thoſe things that follow it ſhalbe playne, that here is no mention made of the laſt comming, but onely that here is an alluſion made vnto it, for the likenes of it.

And they ſhall wayle for him. This is the wayling of repentance, not of deſperation, as is cleare out of Zachary, whence theſe wordes are taken; *and they ſhall looke vpon him whom they have peirced, and they ſhal lament ouer him, as if they lamented for their onely Sonne*, &c. chap. 12. 10. But ſeing it wilbe too late repentance, when they ſhall ſtand before the Iudgment ſeate in the generall day of Iudgment, theſe words here ſeeme, as if they could by no meaning be vnderſtood of the laſt iudgment; even as neither can that *comming with cloudes*, which he ſpake of right now, but rather of that exceeding glory, which ſhalbe made manifeſt to the world in the calling of the *Iewes*. Theſe are they

they that pierced him through of old; but at last they *shall looke wishly vpon him, and all the tribes of the earth*, that is, the whole nation of the Iewes, shall with abundance of teares bewayle the lewdnes of their fore fathers in putting Christ to death. This is certayne, that *this Booke of the Revelation* stayeth his discourse in the conversion of these Iewes, as afterwards god willing shalbe made manifest. And becawse the glory of Christ shalbe then very great, as being a most lively resemblance of that which shall shine out in the last iudgment, the setting forth of this is fetched in to adorne that, and that not in this place alone, but as it may seeme, in many other also.

All the Tribes. These are proper to the Iewes, among whom of old the promised land was distributed, Tribe by Tribe. The matter could not be declared with more exact words. Oftentymes the Tribes are taken metaphorically, but here not so at all, seing Zachary hath by name mentioned the Tribes of the Iewes. *The earth* (saith he) *shal mourne, every family apart, the family of the house of David apart, the family of the house of Levi apart, all the rest of the familyes, every family apart*; They that mourne here, are they that pierced him through, but the *tribes* are of them that mourne, and therefore of them that pierced him, namely of the Iewes, whose this wicked fact properly was. Therefore these words of the Apostle carry this sence, as if he should say, *behold he cometh with cloudes, and all men of what kinde soever shal see him, even they that pierced him, that is, the Iewes, whose Aunce stours did lift vp Christ vpon the Crosse, and gored his side with a speare, these men being dispersed every where among all Nations, shalbe at last converted to the true faith, and shall mourne with an earnest sorrow, both for their forefathers horrible Wickednes, as also for their own so long obstinacy. Even so Amen.* And so the summe of all is this, that the benefit comming by Christ is here celebrated, partly present, in the calling of the Gentiles, (for that which he spake before

of *Kings* and *Priests* is referred to the *seaven* Churches of *Asia*, that is, to all nations of the Gentiles that imbrace Christ for the present, for which cause he giveth him the praise of glory and power) partly *to come*, in the calling of the Iewes, which wee have declared vnto vs here, both in their repentance, as also in the desire and wish of all the Godly.

Even so Amen. The fervent desire of the Godly wishing for this coming is expressed in Greeke and Hebrue, because this shalbe the wish of all nations. The former particle belongeth properly to him that affirmeth, signifying the certenty af a matter, wherein not withstanding there may be vnderstood the verbe of wishing; *Let it be done*, or some other such word. For so in the end of this Booke, *even so come Lord Iesus*; it is as if he should say, I beseech thee so to come as thou hast promised, chap. 22. 20. It is likely that both particles are vsed in the same sence, els the diversitie both of the tongues and of the signification, would not note out any joynt desire of al people, for which end this double proprietie of speech seemes to be taken vp. *Amen*, is a word, not onely of one that ascertaines a matter, but of him also that prayeth and striveth vehemently by prayer for the comming to passe and good successe of a matter, as Ier. 28. 6. *Amen, the Lord doe so*: the latter words by way of exposition explaning the former.

8. *I am Alpha and Omega.* Hither-to the *Inscription* of the Epistle; now he setteth vpon the *Narration* it self where first to give authority to the writing taken in hand, the threefold property of the person that calleth is set downe, *his very great power of creating, truth in his promises, and his soveraigntie of governing.* This power is first metaphorically expressed, then with proper words. For *the beginning and the end* doe interprete the meaning of A. and O. of which, that, is the first letter of the Greeke Alphabat, this, the last, by a figurative speech they are applyed to any beginning

ning and end. They are words that doe plainely signify a certeyn order and relation of Christ to the creatures. For which cause, they cannot properly note out an eternity, which is an absolute matter, and not to be measured by the creature in any respect. This is therefore the meaning, I am *Alpha* and *Omega*, that is, the efficient cause of all things, and the end also, whither all things are referred; who have at the first created all things, and that for mine owne glory alone. It is a compendions expresling of that which the wise man saith: *The Lord hath made all things for himselfe, even the wicked man for the day of evill*, Prov.16.4. The constant *truth* of God in his promises, is declared by the distribution of the three-fold tyme, as wee haue shewed vers.4. His *omnipotency* in the end of the verse seemes to belong to that supreme power of governing all things at his pleasure, wherein his incomprehensible Maiestie shineth forth no lesse, then it did in the first framing of all things. For this sheweth that his strength was not quite spent in his first worke, but that it doth continue in the vigour of it for ever without any impayring, as the which newer waxeth faint with any wearisomnes, neither oppressed with any over-great waight of buisinesses, but beyond all force of a created minde doth hold out infinitely more then ynough for dispatch of all matters. Such is he from whom the commaundement to write proceedeth, being the most powerfull creatour, the most faithfull promiser, and the higheſt Governour of all things.

9. *I Iohn:* The person also of him that is called hath great moment for the credit of this Booke. *I Iohn the Apostle, brother, and fellow in affliction, being banished into Pathmos for the word of God, inspired from God in spirit on the Lords day.* What would this man relate, that were not of most certaine truth?

And in the suffering of Iesus Christ. The vulgar, *and in the patience of Iesus Christ* so also Montanus. The interpreter of Aretas, *by Christ Iesus.* The sence is litle or

nothing changed from thence, whether wee reade by way of construction as Theod. Beza, or as these men doe by a præposition. All tend hither, that the communion of the faithfull, (be it either in the Crosse or the Crowne) doth depend vpon Christ alone, as the ground & foundation thereof. But wee must take heed least with the Iesuite, wee interprete these words *in Christ Iesus, for Christ Jesus, or because of Christ Iesus*, to expresse the finall cause of the sufferings. For so the communicating of the Kingdom among the faithfull, shalbe thought to be forth of Christ, as if they did not all grow together in him, but were cõpact together among themselves into some outward thing apart from him.

Patmos. It is an Isle of the *Icarian sea*, 30. miles about in cõpasse, at this day called *Palmosa*, as the later Geographers wil have it, But in Strabo there is nothing of it memorable, besides the name. He is wont to make diligent relation and description of the very groves where Palmes grow, if there be any such, much rather would he have recorded such great store of them, as should have made an Iland famous; and thẽce wee may instly suspect that name, vnles the latter age perhaps should have made it more happie by such fertilenes. *Munster* thinketh, that Patmus is that *Possidium* whereof *Ptolomy* writes in his Geographicall Tables, Booke 5. Chap. 2. But *Possidium* there *is a promontory of the Isle Chios, hard by the Citie Chios, whence they saile round about the Isle, and are situate on the right hand of it. Strabo in his* 14. *Booke.* Now *Patmus* together with the *Coressians* lyeth to the west of *Icaria*, these to the west of *Samos*. *Strabo in his* 10. *Booke.* But yow may observe, that *Iohn* hath not expressely made mention of his banishing into this Isle, but onely of his being there, as who would shew his modestie in induring, not his boasting in aggravating in any proud manner his calamity.

For the Word of God: That is, which had bene preached by him, not to be preached. For *Iohn* went not thither,

thither, of his owne accord to preach, but becauſe he had preached at *Epheſus* and elſwhere in *Aſia*, he was exiled thither by the tiranny of *Domitian*, as *Irenæus* reporteth, together with others. The *Iſle* it ſelfe ſeemes to be almoſt deſert, and without inhabitants, cheifely ſeeing *Icaria*, on which it bordereth, that is farre more in account, did yeald the vſe and fruits of their paſtures to ſtrangers, by reaſon of the ſcarcity of inhabitants, as Strabo decalreth.

10. *Now I was taken in the Spirit.* The Greeke is, *I was in the Spirit*, that is, I began to be moved and carryed by the ſpirit to ſee and vnderſtand thoſe things which farre paſſe the wit of man, as of old tyme, the old Prophets, being guided by this ſelfe ſame Spirit, did no leſſe certainely pronounce of things to come, then of things either preſent or paſt. In like manner ſpeaketh Marke of another manner of ſpirit, *And there was in their Synagogue a man in an vncleane Spirit*; chap. 1. 23. And againe, *there mett him a man out of the graves in an vncleane Spirit*, chap. 5. 2. But after a quite contrary manner of working, not onely in reſpect of the holines and purity of Gods Spirit, but alſo for his ſweete and milde motions ſake; whereas the toſsinges & ſhakeinges wherewith the moſt wicked Spirits doe torment men are violent and horrible, whence it is that thoſe that are poſſeſſed & pulled by ſuch a ſpirit, are for the moſt part hurt, either in al, or ſome of their ſenſes. But they whom the holy Ghoſt doth extraordinarily inſtruct, are more ſtrengthened in al the powers of the ſoule. Both kindes of ſpirits make then obedient whom they doe come into, but the one by bowing then moſt gently, the other by compelling then moſt cruelly, as examples of both doe make playne.

On the Lordes day. See what *Theod. Beza* hath of this point. It is verylike that there, *was no holy* meeting in the *Iſle* as vpon this day, otherwiſe *Ihon* would never have walked vp & downe alone on the ſhore, & ſo wholy have giuen his minde to receive heavenly viſions, as

beneath wee ſee, chap. 12.18. Neither is it here recorded, that theſe viſions were received at diſtinct ſpaces of tyme, as the reſt of the Prophets were wont to doe, as often as occaſion ſerved, but they ſeeme al to haue bene given him the ſame day, & ſo by perpetuall order to have flowed, that there was no intermiſsion after once he had leave & power given him to ſee them, which thing alſo the commaundement to write to the Churches ſeemeth to require. For if any ſpace had come between, he would have written to the Churches of matters, member by member, and peecemeale, not expecting for thoſe things that ſhould follow; vnles perhaps he had bene otherwiſe expreſſely admoniſhed, which is not read to have bene done in this prophecy. But all things are couched into one Epiſtle, & are not diuided ſeuerally into ſundry Epiſtles. Now wee ſe here how Iohns ſolitary & ſuccourleſſe eſtate is paſsing wel recompenced, by meanes whereof, when perhaps he wanted others whom he him ſelfe might teach, he gat God himſelfe to be his Teacher: & thus after he had thus diſpatched theſe things, he goeth forward to the manner of his calling, out of which it is yet more manifeſt that this office was impoſed by God vpon him.

And I heard behinde me. This voice behinde is wont to ſhadow out the free mercy of God, which calleth vs when wee are ſecure, paſsing by, negligent, and not once thinking of any ſuch matter to receiue and perceiue moſt worthy things. In the Prophet Eſay, there is mention made, among other proofs of Gods favour, of this as a principall one, *and thine eares* (ſaith he) *ſhal heare a word behinde thee, ſaying, this is the way, walke in it*; Chap. 30.21. Wherefore neither did *Iohn* though wholy attending on diuine contemplations, prevent the heauenly grace, but as if he had been one of the vulgar ſort, he heareth a voice behinde him, as it were admoniſhing him of the common inconſiderateneſs of vs all. Wee are all of vs vnfit to com-

comprehend heavenly things, vntil at vnawares wee be indued from aboue with power to vnderſtand them, as the which not any worthines of ours obtayneth for vs, but Gods meere mercy giveth vnto vs. Now it was, *a great voice, as it had bene of a Trompet*, leaſt wee ſhould think, that ſomething muttered with a more lowe voice, might perhapps eſcape the hearing or knowledge of Iohn; Here could nothing be concealed from him, or paſſe from his eares, which did ring through with ſo loud high and ſhrill a voice; which is a great argument of the certenty of thoſe things that are to be related.

11. *Saying, I am Alpha and Omega.* Theſe words wee had aboue, in the 8. verſ but there then they were the words of Iohn, deſcribing the perſon of him whoſe authority he followed, in writing this prophecy, here they are the words of Chr. himſelf, pronounceing the ſame things with his owne voice. Therefore Iohn vſing this manner of ſpeech aboue, did not draw it forth of the ſhop of his owne brayne but learned it from God, from whom nothing that is not moſt holy can come. Aretas, the vulgar and Complutenſis read not theſe things; but yet they ſeeme to be raſhly daſhed out by ſome man, perhapps becauſe they were repeated after the interpoſition of ſo few things. Nevertheles, there ought to haue been a diſtinction made between Iohn and Chriſt, neither ought thoſe words to haue been thought ſuperfluous, which teach what Author there was of vſing them before.

Write what thou ſeeſt in a Booke. That is, that which thou art ſtraightwayes to ſee, and likewiſe alſo to heare. This expreſſe commaundement to write, and that with naming to whom he ſhould write, ſheweth, that this Embaſſage was not voluntary, but deputed and aſſigned to him from God.

Which are in Aſia, Epheſus, &c. Aboue in the 4. verſe, it was ſaid in generall onely in Aſia; but now ſeeing theſe Cities are named, wee vnderſtand, that not the whole

whole continent is deſigned, which is called by this name, and is much ſpoken of for a third part of the world, but a litle part of it onely, which is ſo properly called of the common ſort: which lying in a place almoſt like an Iland by the *Euxine*, *Ægeum* and *Pamphilian* ſea, is bounded on the Northſide with *Bithinia*, on the weſt with *Helleſpontus* and the *Ægæan* ſea, on the South with *Licia*, on the Eaſt partly with *Licia*, partly with *Pamphilia* and *Galatia*. In this part of the world flouriſhed once, theſe ſeven moſt renowned cities, being put in this place in ſtead of the whole Church among the Gentiles. As touching *Epheſus*, it is a moſt noble Citie lying by the ſhore of the *Icarian* Sea, not farre from a riuer in *Lydia* called *Cayſter*, the head-Citie of *Ionia*, the greateſt marting place of all *Aſia* with in the Mountayne *Taurus*, much praiſed and ſpoken of for the Temple of *Diana*; moſt noble in renowne among Chriſtians, for Paules three yeares holy labours there; Act. 19. 20. and 20. 31. *For that divine Epiſtle of his written to that people, for Timothy that was given them to be their Paſtour, and for the moſt happie watering it had in later tymes for many yeares by the Apoſtle Iohn.* *Smyrna*, a citie alſo of *Ionia* by the ſea ſide, on the northſide of *Epheſus*, diſtant from thence 320. furlongs an vnder-citie of the *Epheſians*, with whom of auncient tyme they dwelt together, that was ſome times of great wealth and power, and hath a Iuriſdiction in certayne nigh-adionyng Cities, euen as *Epheſus* alſo, wherein the meetings of the Cities that are ſubiect vnto it were made, as *Plinie* writeth, Booke 5. Chap. 29. *Pergamus*, is a Citie of *Æolia* on the North of *Smyrna*, very renowned and hauing the principalitie among the *Mediterranean* cities, ſometymes the ſeate of the Kinges of *Attalia*, which at length came into the *Romanes* handes, who were made heires of it by will from *Attalus* the laſt of that name and race, who turned the Country into a Province, and called it *Aſia* by the name of the *Continent*, as denouringe doubtles in hope that whole

whole part of the world by this ſmall beginning, as if *Attalus* had bequeathed vnto them by Teſtament, not onely *Pergamus* but all *Aſia* alſo, whence, if I be not deceiued, came the firſt diſtinction of the leſſer *Aſia*. *Thyatira* is the further-moſt citie of the *Myſians*, a Colony of the *Macedonians* towards the *South* of *Pergamus*, to whoſe juriſdiction alſoo it belongeth. Of old it was called of *Seleucus* the ſonne of *Nicator Thygateira*, becauſe of the ioyfull newes that was brought him of a daughter borne vnto him. *Lidia* the Purple-ſeller of whom mention is made, Act. 16.14. Was a Citizen of this Citie, though a dweller at *Philippi* as it ſeemeth. *Sardis* is diſtant from *Pergamus Southward* about ſix hondereth furlonges; It was ſometymes the Court of the *Lydians*, and was made happie by reaſon of the rich Mountayne *Tmolus*, and the gold-bringing riuer *Pactolus*, which ſlideth by the territories thereof; In the latter ages it was of great power and dignity, being made the head-citie of juriſdiction, which taketh the name thence, and is called *Sardinia*; Plin. Booke 5. 29. *Philadelphia*, of which mention is made in this place (for there are three of this name) is belonging to *Lidia*, or rather that Country which is called *Cecaumena*, that is, *burnt vp*, in the confines of *Lidia* and *Miſia*, Acitie that of oid tyme, even when id did flouriſh moſt of all had but fewe Citizens in it, becauſe of the perillous dwelling which the often earthquakes made there, moſt of them liue in the Country, yet a man may worthely meruaile at theſe fewe, ſaith Strabo, who by reaſon of the love they beare to the place, are ſecure of danger and careleſſe of their owne ſafetie, or rather may one mervayle what the builders of the Citie meant to found it in ſuch a place. *Laodicea*, lying by the riuer *Lycus*, was one of the greateſt Cities of *Phrygia*, which bordereth on *Caria*, neare vnto the *Coloſſians*, to whom Paul being bound at *Rome* wrote, commaunding that the Epiſtle ſhould be openly read in the Church of

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Laodicea, the letters to which Church likewiſe he biddes ſhould be read of the *Coloſsians*, Coloſſ. 4. 16. It was a Citie once of great riches, partly through the kindenes of the Citizens, who by their wills had giuen it a great abundance of wealth, partly by meanes of the ſale of woole, which was excellent both for ſoftnes and crowe-like blacknes, for which cauſes it was much in requeſt among the neighbour Countryes. Such are theſe ſeaven Cities to which this Prophecy was given by name, thus ſummarily deſcribed. One may here perhaps meruayle, where *Rome* was at this tyme, to which, for ſauing further labour, this Epiſtle might haue bene written in ſtead of all other Churches, as which boaſteth her ſelfe to be the head of all. Truely Chriſtes memory might ſeeme to fayle him, who hath paſſed by his vicar, not once calling on him by any one Epiſtle, who yet was to haue bene onely ſpoken to. But the reaſon why he wrote not to him is at hand; He knew he could not erre, neither had neede of an admoniſher. Let this omiſsion therefore be one of the prerogatiues of that holy Sea.

12. *Then I turned me to ſee, &c.* To ſee is ſomtimes taken for perceuing, by that figure by which the kinde is put for the general; as Exod. 20. 18. *The whole people ſaw the thunders and lightenings & the ſound of the Trumpet, &c.* That is, perceiued. But yet it abideth here in the proper ſignification, ſeeing he had perceiued the matter ynough before by hearing, he now turned him ſelfe to vſe the benefit of the other ſenſe of ſeeing: & therefore the other word is transferred from the natiue ſignification of it, by voice noting out the man whoſe he thought the voice to be. *And when I was turned, I ſaw ſeaven golden Candleſticks.* So much of his hearing. The things ſeene, are partly things, partly a perſon. The things are 7 golden Candleſticks, the interpretation whereof we ſhal learne afterwards, verſ. 20. In the meane tyme let vs obſerve, that every godly endeavour doth receiue ſome fruit greater then a man can hope for;

for: Iohn turned him ſelſe to behold the man, and behold over and beſides ſeaven Candleſticks, which he had not the leaſt ſuſpition of.

13. *And in the middeſt of the Candleſticks*, The perſon that he ſawe was *Chriſt* himſelfe, as wee vnderſtand out of the 17 & 18. verſ. Who is ſaid to be *like to the ſonne of man*, becauſe he made himſelfe able to be beheld, having aſſumed a new forme, not that naturall one which he tooke of the virgin, & where in he ſits ful of glory at the right hand of the father, which may be the reaſon why the articles are not prefixed, as the manner is in other places, according to the obſervation of *Theo. Beza*. This forme is taken vpon him agreably to the preſent condition of the Church; & therefore another then this is taken, where another eſtate of the ſpouſe is deſcribed, ch. 19. 11. 12. &c. even as alſo it is done elſwhere commonly. For *Chriſt* is alwayes one & the ſame vnchangeable, neither doth he for his owne ſake change his figure ſo often, being ſuch as *in whom no change nor ſhadow of change falleth*: but ſeeing according to his diverſe adminiſtration, it fareth alſo diverſly with him as it doth with his Spouſe, to the end he might both teſtify his fellowſhip & familiarity with her, as alſo ſhew that he is not vnmindeful of her how ſoever tymes change, he taketh vpon him a ſhape agreeing with the things themſelves. He ſuffereth when ſhe ſuffereth, & together with her doth he triumph; what meruaile is it then if in ſo neare a ſocietie he faſhion himſelfe like vnto her. According to this doth *Ireneus* interprete this diverſe figure of Chriſt. *Thus the word of God* (ſaith he) *allwayes carrieth in himſelfe as it were the portraiture of things to come, and did as it were ſhew vnto men a draught of the ſundry diſpoſemẽts of his father, thus teaching vs the things of God.* Book 4. Chap. 37. Neither doth it make a litle hereunto, that he appeareth in this habite in the mids of the Candleſticks, thereby plainely declaring, that this manner of adorning himſelf doth not agree abſolutely vnto himſelf,

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but ſo farre forth as he is conuerſant in the Churches of theſe and theſe tymes. Wherefore in ſuch viſions as theſe, wee ought not ſo much to enquire of what faſhion *Chriſt* is in himſelfe, as what kinde of gouerning his Church he vſeth, and of what faſhion his *Spouſe* is ariſing thence, which he ſetteth forth to be beheld in himſelfe as in a glaſſe. To come therefore to the explaning of the thinges one by one: The garment downe to the feete, is the perfect righteouſnes of Chriſt imputed, wherewith the *Spouſe* is couered throughout from the head to the heele, ſo as no filthy nakednes of hers can appeare. For this clothing is not neceſſary for Chriſt, but ſerueth to couer his *Spouſe*, which yet Chriſt weareth on his owne body, declaring how beutifull ſhee ſhould be at theſe tymes in this reſpect. Neither is leſſe often thē ſignificantly the righteouſnes of faith noted out by a garment. *Bleſſed is the man, ſaith the Pſalmiſt, whoſe ſinne is couered*, pſal. 32.1. And *the gueſt that wanteth this garment is caſt into vtter darknes*, Matth. 22.12. And afterwardes in this Booke, *they are pronounced bleſſed, that watch and keepe their garments, leaſt they walke naked and their filthines be ſeene*, chap. 16.15. And ſo elſwhere oftentimes. Now what can more fitly reſemble the righteouſnes of faith, which abhorreth our inherent righteouſnes as a menſtruous cloth, neither can reſt in any other thing, ſaue onely in this rayment of Chriſtes righteouſnes.

And girded about the pappes with a golden girdle. Namely, made of threeds laid over with gold. But was this girdle made of theſe threeds alone? *Surely the Preiſts girdle was made of needle worke, pictured with red purple, violet & ſilken floures.* Exod. 28.39. Whoſe woofe was of ſilke alone as *Ioſephus* ſaith, the 3. Booke of his Antiquities, chap. 8. And this girdle was common to all the Preiſts; there was another of the *high Preiſts*, differing from the other in this one thing, that it was *woven with gold*, as in the ſame place *Ioſephus* writeth. Therefore this *girdle is golden*, not becauſe it is wholy, made of gold

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but becauſe the high Preiſts girdle was notably diſtinguiſhed by this tinſelling with gold. Neither is this girdle proper to *Chriſt* but to the *Spouſe*; for which cauſe this ſelfe ſame girdle is given to the Angells, beneath chap. 15. 6. As which wee doe obtayne by Chriſt alone, who hath made all the elect not onely *Preiſts*, but hath even brought them to the honour of the high Preiſt. Seing therefore this girdle is ours, it ſignifyeth the moſt pretious faith that is in the hart. Now it is *golden*, becauſe what can be more golden and pretious then true faith? Yea *whoſe triall is farre more pretious then gold that periſheth?* 1.pet 1. 7. *This girding is at the pappes*, becauſe vnles faith have her ſeate in the heart, it is no faith. And therefore thoſe 7. Angells are girded after this manner, chap. 15. 6. Which girding otherwiſe is wont to be about the loynes, cheifely vnder the law, when the faith was not ſo clearely delivered, but the luſts were reſtrayned by the tutoring of ceremonies and rites. But the *Spouſe* hauing obtained more plentifull grace at this tyme, ſhould remoue the girdle from the loines to the pappes, thus nearely and ſtraitly tying and binding theſe garments to herſelfe by true faith of the hart, that ſo they might not ſlippe or hang looſely and ſcatteringly about her.

14. *His head and hayres. Garments* and girdle are common to all the members, in the *head* and *the hayre* there is a certaine diſtribution of partes, whereof the one reſpecteth thoſe that haye rule and authority in the Chriſtian congregations, and are as it were heades vnto them. The *haires* note out the common ſort, which dependeth on the holy Teachers drawing nouriſhement and garniſhing from them, geueing them likewiſe comelines and defence. *Both of them are white* that is flouriſhing in the ſeaven Churches, or rather in the firſt of the ſeauen Churches with a ſinguler puritie. For wee ſhall ſee that this order of the members hath reference after a ſort to the order of the Churches. Although thoſe things which are here ſpoken of

in the laſt place, are given in the Epiſtles to the firſt. Which inverting of the order teacheth that theſe properties doe ſo cheifely agree to ſome of them, that they may be applyed as occaſion ſerveth to others alſo. But this *whitenes* is of *wooll* and *ſnow*; of that, for the ſimplicitie of conditions, wherewith the *Saintes* are endued, who are every where called ſheepe, and not vnworthily, ſeeing *our head is a lambe*; of this, becauſe this purity and whitenes is not *naturall*, but that which ſhee hath *coming from another*. For wooll naturally is defiled with greaſe, and is ful of duſt and many other pollutions, but being waſhed throughly in the moſt chriſtall fountayne of Chriſtes righteouſnes, it paſſeth the ſnow or whatſoeuer excelleth in the glory of whitnes. So much doth there lye in this, to ſeeke for righteouſnes not in our ſelves but in another, that the holy Ghoſt doth not ſatisfy himſelfe in the ſimilitude of a garment alone, but he ioyneth vnto it this of the ſnow, and many other wayes he hath to expreſſe it in other places, ſhewing how fayne he would, & how much it concerneth vs, that on euery ſide this doctrine ſhould ſound in our eares.

And his eyes as a flame of fire. Preuenting the darcknes, as from the which no miſt can take away ſight, which kinde of eyes did cheifely ſhine out in the firſt of the ſeaven Churches, in which wee ſhall ſee the truth to haue gliſtered ſo clearely, that no fraude of the heretikes could obſcure it. All their vayne ſhewes were conſumed like ſtubble with theſe fiery eyes, or els like waxen vayles did ſtraight wayes melt and bewray opēly their hidden deceit.

15. *His feete like vnto fine braſſe.* Why doth he paſſe ſo quickly from the *head* & *eyes* to the *feete*, ſpecially ſeeing his voice, hands, mouth, face, follow? It is not done raſhy, but the membe:s are deſcribed in that order as may moſt fitly agree with the Churches, Now therefore he teacheth anſwerably to the firſt, what is the condiuion of the *next Churches*, where the faithfull

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are the *feete*, and those like to *fine brasse*: after another way and manner were they *head & hayres & eyes*. One member could not signify the whole estate of the *Spouse*, for which cause more are added, and so much the rather because he that appeared to Iohn was like to *the sonne of man*. As touching fine brasse, *Th. Beza* doth well to retayne the Greeke word in his translation. The word *Orichalcum*, among the Latines is of an euident sense, neither can it sufficiently, as I think, expresse the singular elegancy of this brasse digged out of the Mountayne *Libanon*; For Aretas giveth this reason why it is so called. And wee knowe that the lot of a Country fruitful in mettals fell to the share of the *Tribe of Asher*, which had his seate at the bottome of this hill. For so Moses speaking of that Coast where this Tribe had his abode, saith, *Iron and brasse shalbe thy shooe*, Deut. 33. 25. Some there are that had rather haue the signification of *frankincense* to haue place here, of which opinion is *Aretas* also, as one that is doubtful which to take of the two; although he doth not at all set down this signification as either drawne from the vse of the word, or taken out of any sufficient Author, but onely as if the compounding of the word made shew of some such thing. Yet *Anthonius Nebrissensis* bringeth some what of moment that maketh hereto, writing (as he is cited by Frauncis of Ribera) that it is a common title which *Orpheus* vseth in his himnes; *Chalcolibanus for Apollo & to the honour of Latona & other Gods*, that is, as he doth interprete it *male-frankincense, or a sacrifice of male-franckincense*; as it is in Virgills Bucolikes, *burne for a sacrifice, fat vervine and male-frankincense. But I think those words which follow are against this, burning as it were in a fornace.* Similitudes are wont to be fetched from such things as are commonly in vse among men; Now wee read no where of such lauish pouring out of franckincense, no not then when Alexander himselfe offered sacrifie, that that should be burnt in a Forhace, or a chimney, which is wont

onely to be offered vpon an Altar. The former ſignification therefore of mettall ſeemes to be the better, *cheifely* ſeeing viſions are recorded to have bene made before tyme after this manner. In Ezekiel, *their feete are like ſhining braſſe*, Chap. 1.7. of *gliſtering braſſe alſo* in Daniel, Chap. 10.6. As touching that in the Poet *Orpheus*, let the learned conſider whither *Chalcolibanus, vnto Apollo may* not be an Image made of the braſſe of Libanon to the honour of Apollo, as if he ſhould ſay, that he would with this verſe of his, as it were make a ſtatue vnto Apollo, made of moſt pretious braſſe? They were wont of old tyme to conſecrate other things beſides frankincenſe to their Gods, according to which cuſtome *Syneſius* a Chriſtian Poet calleth his Hymnes garlands & Noſegayes. *I here make thee this garland picked from out of theſe open & wholeſome medowes. hymn.* 3: Such therefore is this fine braſſe. Now the feete burning in the fornace, declare the Spouſe to be afflicted in the Churches of *Smyrna*, & *Pergamus* & *Thyatira*, which yet ſhould receiue no damage by this affliction, but ſhould continue invincible with firmenes like to that of braſſe, ſhould alſo ſhine out more brightly by meanes of the fire. The vulgar latine readeth *Aurichalcum, for Chalcolibanus* The Ieſuite as his manner is, that he might couer ouer the errour with ſome probable reaſon, thinketh that the old interpreter did firſt turne it Chalcolibanus, as it is in the Greeke, & that afterwards the word was corrupted by the Printers, or ſome rude ſmatterers in the tongues. But what needs this defence why did not the old interpreter follow here as allwayes he doth the beſt copies, *if the greeke copies* be corrupted? Fondly is that brought to the rule which is righter then the rule it ſelfe. But the force of truth maketh the man that diſputeth againſt it, like one out of his litle wittes, to ſpeake contraries.

And his voice like the voice of many waters. This ſimilitude is ordinary, and noteth out almoſt every where a mighty tumult. In this Booke it is of a more full ſignification,

fication, declaring beſides the greatnes of the noiſe, a certayne vnperceiueable notion of things, that I may ſoo call it. Such as is the diſordered and confuſed roaring of waters that beating together with contrarie waues, and ruſhing in vpon the ſhore or the rockes, make a mighty noiſe, and yet one cannot diſtinctly perceiue, what all that noiſe meaneth. Such ſhould be by meanes of Chriſtes gouernment the voice of Chriſt in thoſe Churches in which the feete ſhould be like to fine braſſe burning. The truth ſhould be a certaine vnſauoury thing without any pleaſant taſt of wiſedom vnto the heathen men, that ſhould keepe euen in the moſt pure Church of *Epheſus*, neither ſhould it ſound any other-wiſe in their eares, then harſh and Barbarous. *Cornelius Tacitus* calleth the doctrine of the Goſpell a certaine *peſtilent ſuperſtition*, by this impious blaſphemy, declaring not ſo much his own, as the common hatred of all the Heathen againſt it, Booke 15. *Suetonius* telleth how the Chriſtians were afflicted and puniſhed, whom he deſcribeth to be a kinde of men of a ſtrange and noyſome ſuperſtition, in Neroes life, chap. 16. *Plinie* a very prudent and learned man, in a certayne Epiſtle to *Traiane*, ſingeth the ſame ſong, writing *that himſelfe, when as he had by tortures enquired the truth of two Maydens, which were ſaid to be ſervants to certayne Chriſtians, found out nothing but a wicked and an exceſſiue ſuperſtition, the contagion whereof had ouerrunne not the Cities onely, but the villages and Country-territories beſides*. How rude a beating of waues together and voyd of all ſenſible matter, ſeemed the noiſe of the truth to theſe men? Their eares were filled with a ſound, whereof they vnderſtood no meaning. Wee ſhall ſee notwith-ſtanding in the next chapter, how theſe men though heathens belonged to *Epheſus*. But not onely this kinde of men accounted of the ſauing truth as a Barbarous thing, but many alſo of the Chriſtians, ſo called, in the Churches of *Smirna*, *Pergamus* & thoſe that follow next after them. Errours and

peruerſe opinions did ſo poſſeſſe many of them, that they waxed deafe againſt ſound doctrine, neither perceiued they any ſweetenes thereof, as ſhalbe more playne in the next Chapter.

16. *He had in his right hand ſeaven ſtarres.* The Teachers of the truth (for theſe be the ſtarres, as is taught beneath in the 20. vers) being toſſed and troubled with many euills, ſhould be ſo defended with his powerful right hand, that they ſhould be made able to prevayle againſt all calamities. This though it be common to all the Churches, yet is it ſeene cheifely in thoſe, *where the feete burne in the fornace, and the truth is either not heard or not vnderſtood*; There ſhal wee ſee many put to death, but yet in the roome of one many to ſpring vp, neither doth the power of this right hand defending them, thus onely appeare, but alſo by making them able to eſcape thoſe ſnares, which the wicked-ones did lay to intrap his Embaſſadours.

And a two edged ſword out of his mouth. This ſword is the moſt powerfull word of God, *more perceinge then any two edged ſword*, it ſearcheth the reines, and giveth ſentẽce againſt *the vngodly and vnbeleeuers*, neither doth any one iote or leaſt title of it vaniſh away. It woundeth and killeth, bringing in thoſe calamityes upon ſinners which it denounceth againſt them. Now it proceedeth out of his mouth, becauſe in the Church of *Pergamus Chriſt* ſhould approue his moſt holy ſeuerity vnto the world by revenging of their ſinnes; *vnles, ſaith he, they repent, I will fight againſt them with the ſword of my mouth*, chap. 2, 16. as there ſhalbe ſaid more fully.

And his face as the ſunne that ſhineth in his ſtrength. The face or countenãce of Chriſt is his worſhip ordayned by God, in which he is as clearely beheld of his ſervants, as thoſe things which wee behold right ouer againſt vs. To which purpoſe ſerue thoſe exhortations, *ſeeke ye my face*, pſal. 27.8. *Seeke ye the Lord and his ſtrength, ſeeke his face evermore*, pſal. 105.4. As if he ſhould ſay truſt allwayes in the Lord, and take earneſt paines

paines in the ſtudy of ſuch things, as wherewith he hath taught vs to worſhip him, as long as wee are about this endeavour, wee are converſant in the ſight of the Lord, but as ſoone as the power thus publikely to worſhip him is taken away, wee are exiled ftom his face; as *Caine*, caſt out from the Church for killing his brother, complayneth, *that he is ſhut out from the face of God.* Geneſ. 4. 14. Therefore the whole Religion of Chriſt, perteining either to Doctrine, or to prayers, Sacraments, & diſcipline, ſhould ſhine moſt purely in theſe Churches. For the manner of the order requireth, that his ſhining face, being put in the laſt place ſhould ſignifie, that the laſt of the ſeaven Churches ſhould be famous for the cleare beholding of Chriſt. And among theſe (as wee ſhall ſee) *Philadelphia* is the cheife, the reſt doe ſo behold the open face of Chriſt, that they doe rather perceiue that he is angry againſt them, then enioy any part of his fauourable countenance. The whole Viſion therefore may be brought to this ſumme, that the *firſt* of the 7. churches is notable through Chriſtes righteouſnes, the faith and holines of that people, the mervailous quicknes of vnderſtanding in the Teachers, by whoſe fiery eyes the miſtes of errours are driven farre away; that thoſe in the *middeſt* burne through great affliction, & yet that they make a great noiſe like *the downefall of the waters of Nilus*, though it were vnto the moſt, like a vayne daſhing together of waves; that the latter-moſt hath teachers ſound, ſufficient & ſafely kept, the truth powerfull ynough to ſubdue the enemyes, and great purity of the whole Religion. For it ſhalbe ſufficient for this tyme to diſtinguiſh the Churches into three rankes for plainenes ſake; wee will follow a more exact diſtribution when wee come to entreat ſeverally of them.

17. *I fell for dead at his feete.* Thus was the Type. Among the things that followed vpon it, the aſtoniſhment of Iohn firſt offereth it ſelfe, which is ſuch as hath befallen other holy men in the like caſe. So great is the

weakenes of our nature, and the conſcience is ſo guiltie of it owne corruption, that not ſo much as any ſmall ſhew of Gods Majeſtie can be endured at all of it. Dan. 8.9,&c. wich is another argument for the credit of the heauenly viſion.

Feare not. A comfortatiue very neceſſary for Iohn, ſeeing otherwiſe he would not haue bene in caſe to perceiue the things he either ſaw or heard, vnles he had bene refreſhed before and confirmed againſt feare. And this is vſuall in al holy apparitions. Contrariwiſe the wicked Spirits increaſe feare in men as much as they are able, deſiring to ouer-whelm them with feare and deſperation. The Arguments of comfort are drawn *from the vniuerſall power of Chriſt over all creatures in* this verſe, and by name *from his victory and power over death*, in that that followeth. Thoſe words *firſt and laſt* have great force in them to comfort; for why ſhould not Iohn take a good hart, ſeeing he biddeth him not to feare, who at the beginning made all things, and can agayne bring all things to nothing as he liſt? Vnles perhaps *firſt* and *laſt* be referred to his glory and humility, ſeeing he is now firſt among all things created, or rather aboue all things in honour and Majeſtie, who while he was converſant once in the earth ſeemed to be moſt debaſed, as is he ſhould ſay, feare not to behold my glory, which in increaſed aboue all you are able to conceiue, yet not for your deſtruction, but for your ſaluation. And as once thou kneweſt me to be moſt humble of all men, ſo in this my infinite glory I keepe ſtille my old minde, neither doe I either deſpiſe or neglect yow that are but duſt and earth. Words full of comfort; but in this ſenſe they ſhould be turned contrariwiſe, *I am laſt and firſt*, becauſe his humility went before his glory, neither ſhould it be now placed in the latter place, which was ſwallowed vp of his Maieſtye that came afterwardes; vnles perhaps they carry this meaning, *I am now the firſt, who erewhiles was laſt*, or els thus, the order of the words

words being kept. *I that was first, subsisting in the beginning with God, equall to the father, at last having taken the forme of a servant, haue become the last in the estimation of the world*; Both which meanings make for the second interpretation, and make it the more probable.

18. *And who liue.* In speciall manner he remembreth his victory over death, that he might establish Iohns minde against the greatest feare that is in life. These words confirme, that this man who appeared to Iohn, was Christ. There is never any thing spoken in Scripture by any creature in the person of God without all signification of *his ministery*, least perhaps men should think him to be God, and so should giue that to a creature which is proper to God.

Amen. This that I say is most certaine, that I liue for euer and euer, for confirming whereof, take here not a naked affirmation onely, but also this solemne word of sealing that I say, *Amen.* The vulgar readeth not *Amen.* Which yet is to be had in all the greeke books; and is repeated afterwardes, chapter third and fourteene vers. to which wee must hearken rather then to the *Fathers* of *Trent*, who decree this edition onely to be authenticall.

And I have the keyes of Hell and Death. There is a transporting of the words in Aretas, Complutensis and the vulgar, *And I haue the keyes of death and Hell.* And in the copling together of these words, Hell vseth to be sett after death, as *death and Hell followed him*, Chapter 6. vers. 8. So *death and Hell were cast into the lake of fire*, Chapter 20. 14. And so the order of things requireth, seeing Hell is the last sting of death. But seeing these keyes serve as well to open as to shut (for in that he liueth which was dead, he hath power to make others to be alive from the dead) this Hell is not that of the damned, (which is never wont to be opened, that any should be fetched thence,) as neither is that afterwardes, chap. 20. 13. 14. For how could the Hell of the damned be cast into the lake of fire? Thus there-

fore ſeeme theſe two to be diſtinguiſhed, that death ſhould be the ſeperating and parting of the ſoule and the body; Hell, that ſtate and condition wherein the body is after this parting.

19. *Write what thou haſt ſeene, and which are.* Here the commaundement of *writing* is repeated, but more largely vnfolded. In the 11. verſe it was commaunded onely, *write what thou ſeeſt in a booke*, now he teacheth how farre that which he ſaw reached, namely, *to things both preſent, and to come*. For both theſe being ioyned together explaine thoſe words, *which thou haſt ſeene*. And in the ſeuerall Epiſtles to which the partes of this viſion are applyed, according to their diverſe condition, wee ſhall finde fore-tellings of things to come; ſo that thoſe words: *which thou haſt ſeene*, cannot be reſtrained onely to things preſent. Seeing therefore the ſeaven Epiſtles to the ſeaven Churches, conteine as well *things to come as preſent*, the whole prophecy is not rightly divided into *things preſent & to come*. For theſe members meete together, as afterwardes wee ſhall ſee in the opening, of each thing one by one. Let vs hold this then which the words openly teach, that this viſion which is proper to the ſeaven Churches, is of things both preſent and to come. The obſerving of which ſmall matter, hath opened a way vnto me to vnderſtand theſe particuler Epiſtles, as I ſuppoſe, which I leave to the iudgment of the godly.

20 *The Miſtery of the ſeaven ſtarres:* In the laſt place is the Interpretation, which teacheth onely concerning two things, the *ſtarres* and *the Candleſtickes*. Why giveth he no explanation of the other partes? Becauſe theſe few were ynough for the opening of his purpoſe in the whole. For after the ſame manner are the reſt to be applyed to the eſtate of the Church. And the *holy Ghoſt* would in ſuch ſort helpe our infirmitie, that he would leaue ſome partes of it to be ſearched out by our diligence. Although thoſe partes of the viſion which remayne vnopened wil eaſily

ſily be ſeene out of the Epiſtles, which teach through the condition of the ſeuerall Churches what meaning the reſt haue which are now paſſed ouer in ſilence, as ſhalbe ſhewed in their places. As touching the words. The word *miſtery* is in the fourth caſe following the word *write*, which is to be repeated in common; as if he ſhould ſay, *write the myſterie of the ſeaven Starres*, and likewiſe in the clauſe following, *and write the ſeaven Candleſtickes*. Defectively; for *write the myſtery of the ſeaven golden Candleſtickes*. Now he interpreteth the Starres to be Angels. *The ſeaven Starres* (ſaith he) *are the Angels of the ſeaven Churches*. That is, ſignify the ſeaven Angels. Which I would have them marke, who ſticke tooth and nayle to the letter elſwheere. Neither are theſe Angells ſpirituall ſubſtances, but men that are Paſtours and Biſhops, to whom the Scriptures give this name; as *although the Angell of the Lord had aſcended vp out of Gilgall to Bochim*, Iudg.2.1. So in the Prophet Haggee. *Then ſpake Haggee the Angel of the Lord*, chap.1.13. And Malachie ſpeaking of the Prieſts; *For he is the Angell of the Lord of hoſtes*, chap.2.7. How great then is the worth of true Paſtours, who are both ſtarres fixed in no other firmament then Chriſtes right hand, as alſo Angels? What matter is it with what opprobrious names the wicked mocke them, ſeeing they haue this place and account with God?

And thoſe ſeaven Candleſtickes are the ſeaven Churches. They are excellently compared to *Candleſtickes*, as in which the light of the truth ſhineth for euer, being lighted by Chriſt the high Prieſt morning & euening continually. This ſmilitude is taken from the *Candleſticke* of the *Tabernacle*, which was made of *pure gold*, *with a worke the partes whereof claue faſt together with out any ſeperation, conſiſting of one ſhanke, and ſeaven branches*. The mulitude of the *branches*, ſignifyeth the multitude of the particuler Churches, both of the Iewes and of the Gētiles, their common originall from

one

one ſhanke, ſignifyeth the moſt neare conioyning of all the particuler Churches, all which come forth of that one Church of the *Iewes*, as it were out of *the ſhaft*: *which ſhaft was more beautifyed then the reſt of the branches, with one bowle an almond & a litle floure*, becauſe, as it ſeemeth, the Church of the *Iewes* is to be at length more abundantly filled with the giſtes of the holy Ghoſt then this of ours that be Gentiles, Exod. 25. 31. The *Candleſtickes then are the Churches*, but ſuch as doe by their moſt coſtly matter ſummarily onely note out the excellent worthines of them; the comlines of euery member *Chriſt* himſelfe hath ſeverally repreſented in that figure wherein he was ſeene of Iohn.

The 2. Chapter.

VNTO the Angel of the Church of Epheſus vvrite, theſe things ſaith he, that holdeth thoſe ſeaven ſtarres in his right hande, vvhich vvalketh in the middes of the ſeaven candleſtickes;

2 I knovv thy vvorkes and thy lahour, and thy patience, that thou canſt not ſuffer the vvicked: and haſt tried them, vvhich ſay that they are Apoſtles and are not, and haſt found them lyars.

3 And thou vvaſt burdened, and doeſt endure, and for my name haſt laboured and vvaſt not vvearied.

4 But I have *ſome what* againſt thee, that thou haſt left thy firſt love.

5 Be mindfull therefore from vvhence thou art fallen, and doe the firſt vvorkes; or els I vvil come againſt thee ſhortly, and remove thy candleſticke out of his place, unleſſe thou doeſt repent.

6 But

6 But this thou haſt, that thou hateſt the vvorkes of the Nicolaitanes, vvhich I alſo hate.

7 Let him that hath an eare heare vvhat the ſpirit ſaith to the Churches, to him that overcometh I vvill give to eate of that tree of life, vvhich is in the middes of the Paradiſe of God.

8 To the Angell of the Church of Smyrna vvrite, theſe things ſaith he that is the firſt and laſt, vvho vvas dead, and is alive.

9 I knovv thy vvorkes and thy affliction, and poverty (but thou art rich) and the plaſphemy of them that ſay they are Ievves and are not, but the ſynagogue of Sathan.

10 Feare none of thoſe things vvhich thou ſhalt ſuffer: Behold it ſhall come to paſſe, that Sathan ſhall caſt ſome of you into priſon, that you may be tryed; and yee ſhall haue affliction ten dayes; Be faithfull unto death, and I vvill give thee the crovvne of life.

11. Let him that hath an eare, heare vvhat the ſpirit ſayeth to the Churches. He that ſhall overcome, ſhall not be hurt of the ſecond death.

12 And to the Angell of the Church of Pergamus vvrite, theſe things ſaith he, that hath that ſharpe tvvo edged ſvvord.

13 I knovv thy vvorkes, and vvhere thou dvvelleſt, *to vvitt*, vvhere Sathans throne is, and *that* thou keepeſt my name, and haſt not denyed my faith, yea even in thoſe dayes in vvhich Antipas that my faithfull martyr vvas ſlaine among you, vvhere Sathan dvvelleth:

14 But I have a fevv things againſt thee, that thou haſt

haſt there thoſe that holde the doctrine of Balaam, vvho taught Balack to lay a ſtumbling blocke before the children of Iſrael, that they ſhould eate of thoſe things, vvhich vvere offred to Idols, and *that* they ſhould commit fornication.

15 So alſo haſt thou them, vvich holde the doctrine of the Nicolaitanes, vvich I hate.

16 Repent: or elſe I vvill come againſt thee quickely and fight vvith them, vvith that ſvvord of my mouth.

17 Let him that hath an eare, heare vvhat the ſpirit ſaith to the Churches: I vvill giue to him that overcometh, to eate of the hidden Manna, and I vvill give him a vvhite ſtone, and a nevv name vvritten in the ſtone, vvhich no man knovveth, but he that receaveth it.

18 And to the Angell of the Church of Thyatira, vvrite, theſe things ſayeth the Sonne of God, vvhich hath eyes as a flame of fire, and vvhoſe feete are like fine braſſe.

19 I knovv thy vvorkes, and love, and ſervice, and faith, and patience, and thy vvorkes, and thy laſt are more then the firſt.

20 But I have a fevv things againſt thee, that thou ſuffreſt the vvoman Iezabell, vvhich ſaith ſhee is a Prophetiſſe, to teach & deceave my ſervāts, that they ſhould commit fornication & eate of things vvhich are offred to Idols.

21 And I gave her time to repent of her fornication: but ſhe hath not repented.

22 Behold I vvill caſt her into a bed & them that commit adultery vvith her into very great affliction,

affliction, unleſſe they repent of their vvorkes.

23 And I vvill kill her children vvith death, and all the Churches ſhall knovv that I am the ſearcher of the reines and of hearts, & I vvill give to every one of you according to your vvorkes.

24 And to you I ſay, and the reſt of the Thyatiriās, vvhoſoever hold not this doctrine & vvho have not knovvn the deepneſſes of Sathan, as they ſay: I vvill lay no other burden upon you;

25 Yet that vvhich you have, keepe till I ſhall come,

26 For if any ſhall ouercome, & obſerve my vvorkes unto the end, I vvill give him povver over nations.

27 And he ſhall rule them vvith a rod of iron, & they ſhall be broken in pieces as earthen veſſels, as I alſo have received of my father.

28 And I vvill give him the morning ſtarre.

29 Let him that hath an eare, heare vvhat the ſpirit ſaith to the Churches.

The Analyſis (or) Reſolution.

Hitherto hath been ſpoken in common, as much as belongeth to all the ſeauen Churches. That which is proper to each of them followeth in an Epiſtle by name written to each of them. In euery one of which there is an Inſcription, a Narration, and a Concluſion. The three firſt are belonging to the Church as it declyneth to the worſe, that of Epheſus, Smyrna and Pergamus: the other foure are of the ſame Church returning to the better, and ſo as the 3. ſett next together, are oppoſed to the 3.

firſt

first & are answerable one to the other, that of Thyatira to that of Ephesus, that of Sardis to that of Smyrna, that of Philadelphia to that of Pergamus. Laodicea alone hath no equall to match with it. As touching the Church of Ephesus which holdeth the first place, the Inscription is made by name to the Angell, describing him also who sent the Epistle, that he holdeth the seauen starres in his right hand, and walketh among the Candlesticks, vers. 1. The Narration tendeth partly to commendations, commending his labour, patience, discipline, vers. 2. As also his vnwearіable diligence, vers. 3. Partly to reproof, which sheweth the sinne, the first love lost, vers. 4. And the remedy, which first he propoundeth, teaching in what thing it consisteth, in the care of doing the first workes, and them it stirreth vp to vse it, partly by a threatning of removing the Candlesticke, vnles they vse it speedily, vers. 5. partly by rehearsing the cause for which till now they had bene spared, vers. 6. The Conclusion is both after the manner of an acclamation requiring attention, as also offering rewardes, where the reward is power to eate of the tree of life, vers. 7. The rest of the Epistles in this Chapter shalbe resolued as they follow in their order.

THE EXPOSITION.

Languishing Ephesus.

1. *To the Angell.* The Epistles are intitled one by one to the *Pastours*, not that they should keepe them to themselves in private, but that they might communicate them with the rest *of the Church*, as was aid before, chap. 1. 11. *Send to the seaven Churches which are in Asia, Ephesus, Smyrna, &c.* And at the end of euery one, *Let him heare what the Spirit saith, not to the Angell onely, but to the Churches.* Now they are sent by name to him, partly

partly becauſe he is the diſpenſer and keeper of doctrine, exhortation, reprehenſion, &c. as the neceſsite of the Church doth require, partly becauſe the ſafety of the whole Congregation doth depend cheifely vpon the ſowndnes and honeſtie of the Paſtours. Neither are they ſent to any one Angell but to the whole *Colledge of Paſtours*, (that I may ſo ſpeake) who all are comprehended vnder this common word. For there was not one Angell alone at *Epheſus*, but many, neither yet any Prince among theſe, as it is manifeſt by *Paul*, who to *Miletum* ſent for the elders or *Biſhops of Epheſus*. Act. 20. 17. 28. He would have ſpared the multitude, if there had been one ouer and aboue the reſt in authoritie; or at leaſt among the reſt of his admonitions, he would have ſpoken ſome one word of their obedience to their cheife Biſhop. But ſuch a Prince-hoode was not borne as yet, it began firſt then after that the *Apoſtles* were taken from the world, ſaue onely that *Diotrephes* gave vs ſome ſhew and taſt of it. Therefore vnder the name of one Angell, the Epiſtle is writen to the whole order of *Paſtours*, for whoſe praiſe or diſpraiſe the cheife force of every Epiſtle is bent. For ſuch is the condition of the particuler Congregations for the moſt part, as is the faithfullnes and diligence of theſe men. Whence it is that at the ende, the exhortation is made to the whole Congregation, being applyed to the gouernement of the Teachers. Neither is it to be thought, that theſe letters were ſent ſeuerally and dividedly one from the other, but that all together were writen in a common Epiſtle, ſuch as wee haue ſaid this whole prophecy is, and that euery Church fetched thence that which belonged ſeverally to it ſelfe. And theſe things are ſuch as are common to all the *ſeaven Angells*, to be applyed apart to every one of them.

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Of the Chureh of Epheſus. Of the Citie of *Epheſus* wee haue ſpoken in a few words at the eleventh verſ. of the firſt Chapter: to which wee muſt now adde the reaſon of the order, the force of the name, and the *Counterpayne*

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thereof, that the purpose of the holy Ghost may be the better vnderstood. The reason of the order may be double, one because this Citie setteth before our eyes the *Church of the Gentiles* most clearely of all the rest, being most like to that *prodigall sonne that went a Whoring and wasted his patrimony riotously in a farre country*, Luc. 15. 13. &c. Whom, wee know, Christ propounded for a resemblãce of the conversion and calling of the *Gentiles*. For this citie, besides the horrible Idolatry wherein it was as it were a Torch-bearer to the rest of the Cities. was luxurious past all measure and hope of recouery, as the which cast out one *Hermodorus* for no other crime, but because he was a trustie and an honest man, adding ouer and besides this saying to their fact; *Let none of vs be euer good for ought, if he be, lett him goe to another place and gett him other Companions*. A speech fit fot beasts, even in the opinion of the heathen, and worthy to be punished with death. Cicero; in his *Tusculan* quest: booke 5. *And that death defined With an Halter*; for so *Strabo* saith: *That all the Ephesians yong and old were worthy to be hanged vp for so saying. Behold here therefore this riotous sonne betaking himselfe agayne to his fathers howse, his father also together running to meete him, and falling vpon his necke and kissing him*. How greatly is the grace of God to be magnifyed, which hath conuerted vs *Gentiles*, that were a gulfe and dungeon of wickednes (the nature of all which wee see in *this Citie*) into a most glorious pallace of saluation. Wee were of old Princes and Captaynes of mischiefe, now wee are made cheife heads of holines, euen as this was among the seaven Churches; no lesse excelling for pietie, then wee were famous before for all detestable acts. Certenly this is *that father* in the Gospell *Who hath caused the cheife robe to be brought out, & hath killed his fatted Calfe for our sake*. The other reason of the order is, that this Citie was the principall among al other of that region for embracing the faith, whence it was deriued vnto the other neighbour places. *For*

Paul

Paul coming to Epheſus, diſputed daily in the ſchoole of one Tyrannus, and that for two yeares, ſo that all that dwelt in Aſia both Iewes and Grecians heard the word of the Lord Ieſus. Act. 19.9.10. Wherefore worthily *is the beginning of the Cities* accounted to be *from thence, whence the beginning of the faith was*. Now wee are to explaine the force of the name. For it wilbe cleare in euery of theſe Churches, that the *holy Ghoſt* hath choſen out aduiſedly theſe Churches, which by their very names, as it were by certayn markes written vpon the forehead, ſhould declare their whole condition. Wee let paſſe that warlike woman, one of the *Amazones*, whence they ſay it drew the name; that which followeth after verſ. 4. *That thou haſt omitted or let goe, thy firſt love, ſufficiently teacheth what that was which the Spirit reſpected in this Citie*; Namely, that *Epheſus* was as it were *Apheſus* of the Greeke *Apheſis, omiſsion*; where vpon wee call it languiſhing *Epheſus*, as whoſe piety doth by litle and litle wax cold, ſo as at length it is quite extinguiſhed. How is it to be feared leaſt it beare the Image of the *Gentiles* in this thing alſo? *Languiſhing Epheſus.*

As touching the *Counterpayne* of it, ſeeing theſe ſeaven Cities contayne the vniuerſall condition of the Church amonge the *Gentils*, as it is euident ynough by thoſe things which haue bene ſaid upon the firſt Chapter, in every one of them, not onely the Citie it ſelfe alone is to be conſidered, but with all likewiſe wee muſt ioyne ſome *fellowe-Church*, which may anſwer directly vnto it. But what kinde of *Counterpaynes* ſhall wee call theſe? For are theſe *ſeaven Cities* appointed for patternes of all Churches of the ſame tyme, or of a diverſe tyme? If wee ſhall ſay the firſt, ſo that the Church diſperſed in euery age through the whole world, ſhould agree with theſe ſeaven, that is, ſo as one ſhould be the *Epheſien Church*, a nother the *Smyrnean*, a third like *the Church of Pergamus*, and ſo of the reſt, it ſhould be allwayes vniforme, and ſuch as it was in the firſt times, ſuch a face ſhould it carry at this day, contrary to that which the

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experience of all times teacheth. It is necessary therefore to make them seuerally *types* one by one, and in that order as they are nũbred; but those Churches are the *Counterpaynes* which being deuided, either in the different spaces of tymes, or els in the distances of places, agree to every one of them in their order: with what boundes they are limmited the correspondence of things will shew sufficiently. According to this rule wee hold that the *Counter copie* of the Citie of *Ephesus* is the first *Christian Church*, which taking his beginning from the preaching of the Apostles, indured vntill the tyme of *Constantine the great*; as those things which are taught afterwards will plainely shew. This is the principal of all other Churches, as *Ephesus* is the first of the seaven Cities.

These things saith he that holdeth the seauen Starres. A description of him that sendeth the Epistle, which is diuerse in each of them; yet taken from the vision which was seene aboue in the former chapter, the sundry members of it being applyed according to the diverse condition of things, which doth abundantly teach, both that that whole vision which was layd down before, did shadow out the administration of things onely, and that it was proper and peculiar, after a sort, to these seaven Churches. *The seauen Starres in his right hand*, declare the notable power of Christ in defending the ministers of this Church. He is indeed as powerfull a keeper, and as faithfull a mayntayner of all his faithfull seruants, in what part soeuer of the world, and in what age soeuer they shalbe, yet doth he, both in some certayne tymes and places, more euidently make himselfe known to the world, to be the Proctour & Protectour of his Church, and a reuenger of their wrongs: then he doth commonly in others, as appeareth both in this *Citie*, and also in the *Counterpayne of it*. For the Citie, *Paul*, who was the first that planted the faith there, how many aduersaries fownd he in that place? *I will abide* (saith he) *at Ephesus*

vntill

vntill Pentecoſt, for there is a great and an effectuall dore opened vnto me, and there are many aduerſaries, 1. *Cor.* 16. 9. And yet doe wee not read that any calamitie happened to him there. In other places he was beaten, and ſtoned, and left for dead; but here when *Demetrius* raiſed vp trouble againſt him, he that *holdeth the ſtarres in his right hand*, did not onely keepe *Paul* free from all hurt, but *Caius* alſoo, and *Ariſtarchus*, and *Alexander*, ſtilling the ſtirre through the prudence of the Towne-Clarke, Act. 19. The ſame hand couered *Tichicus* and *Timotheus*, and the reſt of the *Angells* of that Church who ſucceded, Epheſ. 6.21. 1. Tim. 1.3. And no leſſe did it couer the ordinary elders of that Church whom *Paul* called vnto *Miletum*, being about to giue them his laſt farewell. At laſt came Iohn thither, and there he ſatt many yeares, ſtabliſhing all the Churches that bordered vpon it; Neither did the rage of the *Tyrant* proceede to the putting of him to death, but being at laſt returned from baniſhment he dyed quietly in this Citie. So great ſafetie did the vertue of this powerfull and ſtarre-bearing hand afford vnto his ſeruants. The like power there of ſhined forth in preſeruing of the Paſtours throughout the whole tyme of the primitiue Church. There was indeed a great number of the faithfull daily ſlayne, but this was to be admired, that when as it muſt needs be in the opinion of men, that the Chriſtian name ſhould vtterly be extinguiſhed, eſpecially the Paſtours of Chriſt, againſt whom the Tyrants did cheifely rage, euen then there was ſuch an increaſe made euery day, that commonly & truely it was then ſaid, *that the blood of the Martyrs was the ſeede of the Church.* Now Chriſt walketh amiddeſt the Candleſtickes, as often as he doth giue any open proofe that he is preſent & diligenly careing for all things which make for the ſaluation & ſafety of the faithfull. In what Citie did he afford an experience of more plentifull grace & favour, then in *Epheſus*, to which he gaue for Teachers *Paul, Apollos, Tychicus, Timotheus, Iohn* the Apoſtle, beſides

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many other Apostolike men? And where or when did *Christ* since his ascension into heauen, more manifestly conuerse vpon earth, then in those first tymes, till about the tyme of *Constantine?* He did so abundantly inrich his Church with gifts of all kindes; he did spurre on their dulnes, he did correct their negligence, he did reward their vertue, so as he himselfe might seeme to keepe his circuit about every one of the faithful, & to view their labour narrowly with his own eyes. After the same manner is he allwayes amidst the *Candlestickes*, neither doth he sit idelly, but he doth continually trauaile about and beholdeth euery thing that is done, so that he hath no neede of a *vicar*; yet because this oftentimes doth not alike appeare to the world by outward argumēts, it is here related as if it were a singuler priuiledge to one citie and tyme.

2. *I know thy workes.* Here beginneth the Narration, and first of commendation. Now it is common in all the Epistles in the beginning of the narration to professe, that he hath the workes of euery Angell known & throughly searched out, as it were kept by him in his bookes of remembrance. Now therefore there can neither a reward be wanting for vertue, nor yet a iust punishment for wickednes. And as I spake euen now as touching a *Vicar*, how impiously are they double diligent, who as if they were absolute Lords arrogate to them selves, power ouer their fellow servants, seeing he knoweth & perceiueth throughly euery thing, neither is he in vayne conuersing amidst the *Candlestickes*. The commendation of the *Ephesine Angell* concerneth either his office, in this verse, or his strength which he had against outward euils, vers. 3. His office is placed, either in administring the *word* & those things which vsually are wont to accompany it, to wit the *Sacraments & prayers*, or els *in excercising discipline*. As touching that, he saith, *I know thy labour and thy long sufferance*. For seeing the labour which is spent in preaching *the* word is toylesome and ful of troubles, it is wont to be called in the Scriptures

Scriptures *Kopos*, that is, a wearying or toyleſome labour, *as Wee beſeech yow brethren that you would acknowledge them which labour among you, &c.* 1. Theſſ. 5. 12. And *they are worthy of double honour that labour in the word and doctrine*, 1. Tim. 5. 17. Now vnto the labour of teaching patience muſt be ioyned as a neceſſary companion, which here the Holy Ghoſt declareth ſaying, *and thy patience.* As alſo Paul; *The ſeruant of God ought not to fight but he ought to be gentle towards all men; apt to teach, enduring wicked men, with meekenes inſtructing them which are contrary-minded*, 2. Tim. 2. 23. 24. This Church then was notable for faithfullnes and diligence in teaching. Behold the example of *Paul*, who *for 3. yeares together did not ceaſe day and night to admoniſh euery one with teares*, Act. 20. 31. Make a coniecture likewiſe by thoſe godly Biſhops, who did ſo greatly and dearely loue *Paul*, whom he alſo loued againe with no leſſe loue, Act. 20. 37. 38. Conſider alſo of *Iohn* and the reſt; but a matter ſo cleare needeth not many words. *Languiſhing Epheſus.*

As touching the *Conterpayne* thereof, the matter is alſo euery whit as cleare. There was never any time when there was more faithfull diligẽce and earneſt indeauour in teaching. That monſtrous wickednes was not as yet hatched, *that any ſhould be a Paſtour, who did not feede at all, or that any ſhould ſit in the Doctours chayre, who ſhould be dumbe and lazy, being diſtracted with other buſineſſes. No man was then a Biſhop that had the office of teaching, who did not teach moſt diligently.* That euen at *Rome*, where the miſterye of iniquity was to bud forth more ſpeedily, there was no ceſſation as yet from this duetie. *The Paſtour of the Church euery Lords day at leaſt, did plainely and clearely expound ſuch things as were read out of the Bookes of the Apoſtles or Prophets, he did alſo admoniſh and exhort them to imitate thoſe things which they had heard and read, being ſo holy and good things.* Iuſtin. Apologie 2. The ſame thing *Clement, Origen, Tertullian, & Cyprian* doe witneſſe. But the matter is as cleare and manifeſt, as it is cleare that the contrary is done at this day.

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And that thou canst not indure euill men. Thus was the care *of teaching*. The manner of their *Discipline* was no lesse sound and entier. Which is first of all *generally set down*, of what sort it was against all *euill men*; and then *in speciall*, of what sort it was against the *Cleargie* it selfe, that I may so call it, in the next words; *And thou hast tryed those that say they are Apostles, &c.* The general discipline did not in the least manner tolerate men that liued any way wickedly, and that with the offence of others; but according to the nature of their crime, it reprooued them either priuately, or before many, if priuate admonition had nothing profited; and then afterwards it did also keepe them backe from the holy things, if they would not hearken to them that perswaded them to that which was good and right. And as touching *Ephesus* it cannot be doubted, but that this holy course was kept constantly there, seeing *Paul taught there three yeares*, who also commaunded *Timothy* so precisely and diligently every thing that belonged to this matter. The obseruation also hereof was famous in the *primitive Church*, as euen *Pliny* the Heathen witnesseth, in an Epistle of his vnto *Traiane* the Emperour. *The Christianes* (saith he) *are wont to rise earely, and to magnify Christ as if he were their God, and for the preseruing of their Religion to forbid manslaughters, adulteries, couetousnes, deceit, and things like o these*, Euseb. in his 3. booke 33. Chap. of his Ecclesiasticall Historie, out of *Tertullian*. Out of doubt they did not onely forbid these sinnes in *word by teaching*, but they also represſed them by *holy discipline*. And they did well and wisely iudge, that otherwise *Religion* could not be preserued, vnles vices were cutt and putt down with this spirituall sword. *Iustine* witnesseth *that no man was admitted to the Sacrament of the Supper, but he whose life did answer to his profession of godlines*, in his 2. Apologie. But Tertullian more plainely, writing thus; *In the same place also exhortations, corrections, and the diuine censures are in vse; for it is proclaymed, with great grauitie and earnestnes by the Church, that if any shall offend he should be banished from partaking*

taking With the Church in prayer in euery one of their holy assem-
blyes and meetings whither publike or priuate ; euery one of the
elders that are most approued are made the Presidents in these cen-
sures, Which honour they haue obtayned not by their money but by
their good report. Apologet. chap. 39. Origen in his 35. treatise on Mathew saith thus ; *In the Churches of Christ such a costome preuayled, that they Who were taken manifestly in foule offences should be cast out from common prayer, least a litle leuen of those which pray, not out of a pure hart, should corrupt the whole lumpe and consent of truth.* So in his 7. Homily vpon Iosua; *Christ commaundeth that he Who is the third tyme admonished, and yet Will not repent, should be cutt of from the body of the Church by the Presidents of the Church ; Where also he sheweth, that the Preists that spare any one man and so neglect the Preistly seuerity, doe worke the destruction of the Whole Church.* *Cyprians Epistles* are most cleare and notable witnesses how holily and religiously he obserued this discipline in his Church, yea they teach how entier this discipline stoode as yet in *Rome*, as is cleare out of the Epistles of *Cyprian* to the Cleargie of *Rome*, and to *Cornelius*, as also of these men agayne vnto *Cyprian*. Passing great was the commendation of that tyme, which together with the purity of Doctrine ioyned holines of manners by the helpe of this most wholesome discipline.

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And thou hast tried those that say they are Apostles. Here is the other part of the discipline against Ecclesiasticall men, who were not onely reproued for their offences in life, but also if they brought in any new thing and contrary to the truth, which after lawfull examination was found out to be disagreeing from the squire of the Sanctuary, they suffered punishement answerable to their impietie. And the courage of the *Angell* in this point was very great, who would not be afrayed from doing his duetie with great Titles, but did euen call backe those men to the holy ballance, who bragged and boasted of them selues, as if they were *Apostles*. Of which kinde of men it is cleare there were some at *Ephesus*, by that charge giuen to *Timothy* : *To abide at*

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Ephesus, and to chearge certayne men, that they should not teach diuerse doctrine, neither should attend to fables and infinit genealogies, which breede questions rather then Godly edification, 1. Tim. 1.3. And the same *Paul* warneth the *Bishops of Ephesus*, *To looke to themselues and to the whole flocke, for this I know* (saith he) *that after my departure, greiuous wolves not sparing the flocke will breake in vpon you, and that out of your selves shall arise, those that shall speake peruerse things to draw Disciples after them*, Act. 20. 29. 30. But the diligence of the Pastours tooke away these visards and masks from hyprocrites, neither would suffer the deceitfull and poysõfull doctrines of these craftie Apostles to inuade the flocke to their destruction. Thus this Church did abide vncorrupted till the coming of *Iohn*, who gouerned the same for many yeares, who being afterwards for a tyme remoued, it grew somewhat slacke gaue backe from her auncient diligence, as wee shall forthwith speake. In like sort in the primitiue Church there was so great a troupe of Heretikes, as the like scarce was in any other tymes. There arose the *Symonians, Menandrians Ebionites, Cerinthians, false Apostles, Gnostickes, Sabellians, Samosatenians, Manicheans, &c.* Of whom some part was thrust through with the dart of the truth by the Apostles themselues; *Paul gaue ouer Hymeneus and Alexander to Satan*; so dealt he with *Phygellus, Hermogenes and Philetus*, as it seemeth. And he commaunded *Titus, that he would avoyde an Heretike after one or two admonitions*, Tit. 3. 10. But after they were gone to Christ there arose vp many other worthy lights, which draue away diligently all the fogge of Heresie; among whom was *Agrippa Castor*, as Eusebius reporteth, *Iustine Martyr, Ireneus, Tertullian, Cyprian*, &c. Who all did stoutly fight for the truth against these counterfait Apostles. Wherefore as both that *Citie*, and *that first age* were in great danger, because of the impudency of those that made shew of themselues through false Titles, as if they had bene *Apostles*, so were they no lesse happie through the faithfullnes and painfullnes of such Cham-

Champions, who would not be deceiued by their vayne ſhew, but bringing the matter to the true touch-ſtone, made the whole Church to ſee plainely, that they were moſt filthy and vile Varletts, who would haue bene accounted as moſt high and principall Maſters. *Languiſhing Epheſus.*

3. *And thou haſt bene preſſed With a burden, &c.* Hitherto of their faithfullnes in executing their function; Now he ſpeakes of their *vertue of patience* in ouercoming outward euills, which were very many and mightie that came both againſt *the Citie, & alſo againſt the Whole Chriſtian World.* The ſkrimeges of *Paul* againſt *beaſts at* Epheſus are renowned 1. Cor. 15. 32. & what reſt from troubles could be vnto the *Angells* that followed him, who ſhould haue a grapling *With greeuous Wolues, that would not ſpare the flocke,* Act. 20. 29. 30? It was therefore the praiſe of this *Angell* that he did indure calamitie valiantly, which is declared in a threefold degree, that he *bare a burden,* that he *laboured vnder the burden,* and that yet for all that *he Was not tired out*: as if he ſhould ſay, there lay indeed vpon thee a great load of calamitie, vnder the burden whereof thou haſt groned, yet not-with-ſtanding thou haſt not caſt away thy heart, ſo as thou ſhouldeſt be driuen to with-draw thy necke from the yoake, and to betray the truth. It is a manly courage to indure anguiſh and paines like a man. Many doe beare the yoake chearefully when they feele but litle trouble, but to goe on conſtantly amidſt the ſtings of griefe, this is the part of a ſtout minde and of an heauenly fortitude. *Such Was this Angel;* So *alſo Was the primityue Church. Nero* and *Domitian* had vehemently afflicted it before *Iohn* wrote theſe things.

And beſides *Nero* and *Domitian*, it had indured the rage of *Traiane, Adrian, Antonius, Seuerus, Decius, Diocleſian.* There was neuer ſuch tymes ſo full of calamitie, when the *Emperours* ſold themſelues, and became hired ſlaues to the *diuell* to ſhed Chriſtian bloud, which he thirſteth after alwayes vnſatiably, like as men ſicke of a dropſie thirſt after drinke. Yet not-with-ſtanding, the faithfull

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faithfull did not goe backe from God, but dit cõstantly hold out even to the moſt extreme combate, and at laſt became Conquer ours and triumphed ouer the *divell* and all their enemyes. For what other thing were ſo many *ſkarres* and *markes* of wounds and maymes, wherewith moſt of the Biſhops were notably ſett out, when they came together to the *Nicene Councell*, after the tempeſt of tyrannicall perſecution blown ouer, then ſo many triumphall *bowes* and other enſignes of the victory which they had gotten againſt their enemyes? *Paulus* of *Neocæſaria* was depriued of the vſe of both his hands, the ſinewes of them being ſhrunke and cutt of by the perſecutours with burning iron. Others had the right eyes digged out; others, their right hands cutt of by the elbow, among whom was *Paphnutius* of *Ægipt.* In breife, there was to be a ſeene company of famous and moſt glorious Martyrs gathered together. Theodoret. Booke 1. Chap. 7. That Angell was of an inuincible courage, whom ſo great miſeries could not breake, no nor yet could bend in the leaſt manner. Now therefore, if wee ſhall gather all theſe things together into one maine ſumme, wee ſhall ſee a moſt beautifull portraiture of an excellent Church. For looke vpon the *Angell* in his labour of teaching, ſparing for no trouble of his own, exerciſing diſcipline moſt religiouſly, induring no man that ſhould offend the Church with his naughtines, either driuing farre of the leven of the Heretikes, or els with all ſpeede moſt erneſtly labouring to take it quite away; to conclude, aboue all theſe things, vndergoing vndauntedly whatſoeuer the wicked enemyes could inflict. Doth any thing here want any repayring or perfect accompliſhment? Nothing truely, had things onely ſtoode in this their perfect puritie. But godlines languiſheth by litle and litle, vales it be continually blown vp and ſo kindled; and oftentimes a certayne naked profeſsion remayneth, where all the force of it is ſtarke dead, and lyeth quite put out; as wee ſhall preſently ſee it fell out there with this Church.

As

As touching the words here, *Montanus and the vulgar* doe other wise distinguish this verse; they dash out also and change some things; for so they read; *And thou hast borne, and hast patience because of my name, and hast not bene wearied.* So Aretas, but with a transposing of the first words; *And thou hast patience and hast borne, &c.* But these readings want that forcible and significant manner of speaking which our Bookes have, which doe ioyne together burden, trouble and perseuerãce. The sentẽce is made farre more weake when that verbe *thou hast bene oppressed with trouble* is taken out of the middest. *Languishing Ephesus.*

4. *But I haue against thee.* Hitherto hath bene the *praise* of this Church; the *reprehension* is because *shee had cast of her first loue:* The which to haue but slackened in the lightest manner, could not haue bene without great blame, but to putt it quite of, how great a crime, how great wickednes is it? For so the word, *Thou hast left,* soundeth, as if the *Ephesine Angell had bene like to those widowes that waxed wanton with lust, who (as Paul saith) were in a damnable state, Because they had cast away their first faith,* 1. Tim. 5. 12. And yet this *leauing of love,* was nothing to that horrible wickednes of those widowes. For theyrs was an open *Apostasie,* this Churches fault was that their desire and diligence in and vnto dueties of pietie lay asleepe onely, or rather was none at all, yea was turned into exceeding carelesnes, whereas yet they preserued their profession of the truth. Now *the holy Ghost* speaketh of diuerse times wherein this Church was, as appeareth by that which he saith, that *shee had forsaken her first love*, and in the next verse he biddeth them *doe the former workes.* Out of which wee may easily see, what kinde of coldnes in loue this was, namely, such whereby the *Angel,* who in the first times wherein he receiued the Gospell, did faithfully discharge his office of teaching, did also diligently see to the manners of every one, applying to them straightwaies such remedies by Church censures, as the occasion of their disease required, afterwards in his latter

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latter yeares he grew ſo ſlothfull and with out life, that he became negligent in that firſt labour of his, ſuffering ſome of his flocke to periſh through ignorance, others to be carryed away into deſtruction through the weaknes of their fleſh, not ſetting vppon the right & ſpeedie way to recouer them. This was that loue, which Chriſt taketh ſo ill that it ſhould be ſo filthely layd aſide by him. For then doth he ſhew himſelfe to be truely loued of a man when his ſheepe, are fed faithfully and ſincerely; whervnto pertayneth that thrice repeated commaundement vnto Peter: *If thou loueſt me, feede my ſheepe,* Ioh. 21. 16. 17. But in this Church after ſome proceſſe of time, this heate of loue waxed cold, or rather altogether vaniſhed away, as is playne by this reproofe. Such is the weakenes of our mindes, no leſſe ready allwayes to ruſh into the deſtruction of ſpiritual life, then our bodyes are haſting euery moment vnto our graues. Why then take wee ſo ouer great care of *theſe*, ſo litle or rather none at all *of the other?* The *Epheſians* retayned the outward profeſsion, neither could any calamities take it away from them, as the former verſe hath ſhewed, yet in the meane tyme they grew careleſſe of thoſe things by litle & litle, without which true pietie cannot ſtand. Now it ſeemeth that this leauing of theyr loue fell out at that tyme, whē *Iohn* was baniſhed into *Patmos*. He would not indure doubtleſſe ſo long as he remayned at *Epheſus*, either the doctrine or the diſcipline to decay, but being at laſt depriued of ſo vigilant a watchman, they fell into this hatefull ſlouthfullnes. Wee may take for example hereof that *Biſhop*, though not of this Citie, yet of a place adioyning to it, who hauing a certaine yonge man committed by *Iohn vn o* his cuſtody, through the neglecting of holy diſcipline, ſuffered him to become a notorious robber by the high way ſide; for which cauſe *Iohn* doth, & that not vnworthily, vpbraide him with his diſhoneſtie in being ſo careleſſe of his charge, Euſeb. Hiſt. Booke. 3, ch. 23. But howſoeuer the hiſtoryes are ſilent in diſcouering

uering vnto vs the decay of *Epheſus*, it is certayne that the *Angels* of *Epheſus*, did fall into filthy negligence about this tyme; which kinde of careleſſenes wee doe finde to preuayle more & more by litle and litle in and againſt the *primitive Church*. In the firſt tymes whiles it had the Apoſtles themſelves to rule it, & to be eye-witneſſes of al things that were done, the diligẽce of elders was feruent, who did both faithfully preach the word, & alſo earneſtly promote the godlines of their flocke by meanes of diſcipline; but at length after ſome 200. yeares from Chriſts birth, they ſuffered al things to wax worſe & worſe, with a manifeſt decliniug. How did diſcipline begin to be looſened & corrupted, when the *Martyrs* & *confeſſours* gaue leaue to thoſe that had fallen, not onely not cõſulting with thoſe Biſhops to whoſe charge thoſe that ſo fell did belong, but euen againſt their wills? how greatly this vnreaſonable peruerting of the heauenly ordinance did greiue the heart of *Cyprian*, wee may ſee out of his Epiſtles. Whence among many other cauſes of that perſecution, that then lay ſore vpon the Church, which he reckoneth vp, at laſt he cometh down to this; *Now what blowes, what wounds doe wee not deſerue, when as not ſo much as the Confeſſours, who ſhould goe before others with their example vnto good manners, doe not keepe the diſcipline*, Epiſt. Booke 4. chap. 4. And not many yeares after, *Euſebius* ſetting forth the condition of the Church wherein it was a litle before that *Diocleſian* began his perſecution; *They* (ſaith he) *that ſeemed to be our Paſtours reiecting the bond of pietie, boyled with heate of mutuall contẽtions among themſelves; heaping vp theſe things without meaſure, controuerſies to quarrell withall, & threatnings, & enuyinges, & mutuall grudges, & hatred, aſpiring vnto and purſuing after principalities, as if they had been kingdoms with all their might*, Booke 8. Hiſt. chap. 1. It muſt needs be that the edge of holy diſcipline was meruailouſly blunted, which could nothing prevayle to crop down ſuch noyſome weedes. But moſt clearely of all other doth *Ambroſe* ſhew this, who telleth vs, that this

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diuine

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diuine ordinãce was worne away long before his tyme: ſpeaking of elders, at laſt he bringeth in theſe words; *Whence* (ſaith he) *both the Synagogue & after that the Church had elders, Without Whoſe counſaile nothing was done in the Church; The Which by meanes of Whoſe negligence it hath growne out of faſhion, I cannot tel, vnles perhaps it hath beene through the flouthfullnes, or rather the pride of the teachers, While they alone would ſeeme to be ſome body*: vpon the firſt to Tim. chap. 5. He was not farre of from this which wee call the primitiue Church: yet he ſo ſpeaketh as if this ſo ſaueing a cuſtom had bene abrogated ſome ages before his dayes. The which things doe clearely teach vs, how this firſt loue was vtterly abated in the heate of it, and at laſt came to nothing.

5. *Remember therefore from Whence thou art fallen.* Thus much for their *ſinne. The remedie* conſiſteth of 3. members, 1. *A due conſideration of their fall.* 2. *Repentance.* 3. *A renewing of diſcipline.* Which things are all required together to an amendement, & that in the ſame order in which they are here layd down. Becauſe wee fal not at once, but ſtep by ſtep, wee perceiue not almoſt how deepe a ditch wee are plunged into, but let vs once but caſt our eyes vpon that high toppe of the Hill whence wee are ſlipped down; & wee ſhal wonder at the gulfe as deepe as hel wherein wee ly tumbling. Hence it is that he warneth, to bethink him ſelfe *Whence he hath fallen*. Neither is it ynough to know that wee are fallen, but wee muſt plunge vp as ſoone as euer wee can out of this whirlepoole of deſtruction by repentance. He addeth therefore *repent*. But many deceiue themſelves & think they haue repented right wel, when as in truth they haue done nothing leſſe: in the laſt place therefore he requireth, *that the former Workes be done*. For ſo thou mayſt take triall whether thou haſt repented throughly or no, if thou haſt brought forth the fruits of true holines of life, and haſt either returned to thy *firſt, loue*, if it was ſound at firſt, or els haſt by a greater increaſe of *loue*, augmented it. But why doth he ſo inſtantly

ſtantly call for the *firſt Workes*, eſpecially in the *Counterpaine* of *Epheſus*, which conteyneth the ſpace of 300. years or thereabouts ? What will he haue the *Church* that is farre and wide inlarged, and increaſed with an infinite multitude of Citizens, to be brought backe againe to her infancy? or would he haue the ſame conſideration to he had of the whole world, that is of one Citie? Now alſo the tyme drew neare, when as the Church ſhould haue a *Chriſtian Magiſtrate*, *Conſtantine* being ſtraightwayes about to come to the *Empire*: what need ſhould there be then of the auncient diſcipline ? It had bene meete for *Chriſt* perhaps to haue ſtayde a while and not thus vehemently to haue vrged thoſe firſt rudiments fit for children, for which ſhortly there was to be no vſe. But thus ſpeake men that dreame like thoſe that be aguiſh. He that knew beſt, what was beſt to be aduiſed for the behoofe of his *Spouſe*, it is euen he, that after ſo many yeares, and after that the Church was ſo farre ſcattered abroad, is ſo importunate for her *firſt Workes*; that will haue her *Angels* labour hard againe in the word, & to Puniſh notorious offenders with the cēſures of the Church. He knew that the order that was of his owne inſtitution would agree aſwell vnto *Prouinces* as vnto *Cities*, and that it did not at all hinder the gouernement of the common wealth, but that it did further and adorne it aboue all other things. Let vs therefore learne from hence *that that firſt gouernement of the Church is common to all tymes and places, and that it is not to be permitted to be at the arbitrement of men, to follow what way they liſt, but that allwayes in reforming a Church, wee muſt haue recourſe vnto the firſt beginnings, to the which; as our onely rule, wee muſt call backe whatſoever ſtrayeth from it, & that they are not to be turned and tuned according to the crookednes and iarering ſound of the ſucceeding Churches.*

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If not, I will come againſt thee quickly. This threatning putteth ſpurres to the former exhortation, and ſtirreth vp the faint force which otherwiſe the bare propounding of the remedie would carry with it. For moſt

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commonly the *feare of danger* preuayleth more with men, *then hatred of sinne.* He threatneth that *he will come quickly, and remoue the Candlestick out of his place.* But what neede is there for him to come, that walketh in the middest of the Candlestickes? He doth not dwell amongst his seruants as a reuenger, but as a brother and defender, whence it is, that as oft as he must take reuenge and punish, he putteth on a new person, diverse from that which before he appeared in, and he is said to come from some other place, being now seene to be another manner of one from him whom before they were acquainted with. In the Greeke it is: *I will come to thee, for against thee. Now to remoue the Candlestick out of his place*, is to take away the truth and dignity of the Church. The which thing though it be not so expresly sett down by the Historians, yet wee must not doubt, but that according to this threatning, *Ephesus* lost the forme and comely shew of a Church a litle after. I stand not vpon the name of a Church, which I know it kept still for many ages, but I meane that it lost her *primitiue puritie*, by which alone God measureth and esteemeth of a holy Church, not by painted and naked names. Much lesse must wee vnderstand this of the *Bishoply dignitie*, as the *Iesuit* would haue it, which wee read to haue remayned from these tymes for 800. yeares after at least. This *Candlestick* therefore was not quickly taken away. What did the Angel repent, perhaps? It is not likely, seeing in the *Counterpaine* it is certayne that that followed shortly after, which is here threatned to come to passe. For the *Angels* going on in theyr negligence, as wee have learned out of those things which haue been said aboue, *Christ tooke away from the sight of men the first & principall golden Candlestick*, namely by taking away those most holy ordinances, of which the world was most vnworthy, wherewith the *primitiue Church* was in the beginning founded *by himselfe and his Apostles.* For there was a new fashion of things at *Constantines* coming;

there

there remayned indeed ſome care and deſire of preaching among the Biſhops, but the *Doctrine* was ſhamefully defiled in many heads of it; *reliques* began to be in account, the *Temples* to be ouer ſumptuouſly decked, all kinde of ſuperſtition began to grow: beſides the pride of the Teachers, as *Ambroſe* taught vs right now, *bereaued the Church of her neceſſary helpe for ouerſeeing and gouerning manners in the roome thereof*, Church dignityes were augmented, all things being diligently ſought for, that might rather ſerue for pompe, then for the truth. Which kinde of matters while men did bend all their force vnto, the *golden Candleſticke*, which worthily had the cheife praiſe among the *Candleſtickes*, was remoued out of his place. This thing wilbe made more cleare then the noone-day, or, light, in the reſt of this Booke of the Reuelation. In the meane tyme let thoſe men ſee how ill they prouide for themſelues and the truth, who think all that to be right & ſtreight, which they read to haue bene in vſe in theſe tymes. Let them rather go to that entier age, wherein the *Candleſticke* ſtode in his own place; the which after that it was thruſt into a place was none of his own, was ouerwhelmed with darknes, ſo farre of was it from being able to giue light to others. *Languiſhing Epheſus.*

6. *But this thou haſt, &c.* This alſo is of force to ſharpen theyr earneſt care. They might haue bene proud by reaſon of their preſent felicitie, as if thyer godlines had gotten them that. It is not ſo (ſaith *the holy Ghoſt*) but the reaſon why thy puniſhment is ſomewhat ſtaid from comming preſently, is not becauſe thy faithfullnes and diligence are approued of God, but onely becauſe of Gods mercy, which moueth him to ſpare thee, for that litle good, which thou haſt ſtill left in thee. For euen as he would not haue deſtroyed *Sodom, if ten righteous men had bene found in her*, ſo his anger doth not burne out againſt his ſeruants, as long as there is any hope left of theyr comming to good. There was thē ſome litle matter that hindered him from tranſlating

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the *Candlestick* out of hand, so as he would not suffer it to haue any place of abode amongest them. But what *small thing* was this? Truely euen this, *that he hated the Workes of the Nicolaitans*, that is, of those, of whom *Nicholas of Antiochia* was the Ringleader, he that had been sometime one of the *seauen Deacons* Act. 6. *Who taught that Wyues ought to be common, and that it was but an indifferent thing to commit adultery*; as *Irenæus*, *Theodoret*, and others doe write. For that which *Clemens of Alexandria* saith, that this heresie was rather to be imputed to the naughtines of his followers, who drew the fact and saying of *Nicholas*, which did onely tend to cleare himselfe of the fault of iealousie, with which he was charged and vpbrayded, vnto this abhominable licensiousnes, it scarce seemeth to be likely. For *Iohn* would haue saued the credit of the man, and would haue named the true Captayne of so great a dishonestie, and neither would he haue suffered his name to haue bene falsly abused by wicked men. *The Angell of Ephesus* then was cleare from the contagion of this wickednes. But what shal wee say *to the Angells of the first Church?* They were no lesse free from this corruption; This foule heresie was soone hissed out, by meanes of that vglines, which it had of it selfe. But afterwards wee shall see that this doctrine of the *Nicolaitans* did not onely bring in a bodely filthines, but did transport men also to spirituall fornication, vers. 15. What were the *Angels* without fault herein also? The first hundred yeares the *Church* remayned a chast virgin; in the ages next following shee began to play the wanton, defileing her mariage bed somewhat, partly, with vntoward opinions, partly with fooliſh ceremonyes, but very timorously and closely at first, with nothing the like impudency to that which together with *Constantine*, and afterwardes brake in. For this cause therefore Christ bore with her a long tyme although he saw that her first loue had waxed cold.

7. *He that hath an eare, &c.* This is the acclamatory con-

conclusion, common to all *the Epistles*. Whereby he teacheth, that all men of what kinde so euer they are, ought to bend their mindes in hearkening to these admonitions of *the Spirit*. They doe properly indeed belong to the *Angels*, but it doth most highly concerne vs all, what kinde of men they be They doe neither offend, nor doe theyr dueties for themselues alone, but theyr condition is ioyned with the exceeding great good or ill of theyr whole flocke. But what doe these things, done in a tyme so long since past, belong to vs? The same is the nature of all Churches, and of euery one in priuate, is the same; whence it much concerneth our good that liue in any age whatsoever, to take heed to our selues by their euills. And yet all men will not hearken and take warning, but *they onely Whose eares the holy Ghost openeth*. For they are bidden to heare, that haue eares. And therefore it is not to be meruayled, if wee shall see many to contemne these threatnings, and to think these commendations and dispraises to be vnmeete for, or not to concerne them. But what is that that he would haue to be heard, namely, that *which followeth*, as saith the *Iesuit*; *To him that ouercometh I will giue to eate*, &c. That is, the *Spirit* would haue the last clause to be heard of all Churches, or of all the members of any Church; But all that, that was before, the Bishop should keepe priuately to himselfe, surely, a sharpe-witted and faithfull Interpreter, what were not the *Epistles* generall by name written and sent to the *Churches*? Chap. 1. 11. Was it not much auaileable for them to be instructed concerning the state of theyr Angels, and to vnderstand what they might by right exact from them? The *Epistles* indeed are by name giuen to the *Angels*, not that they should keepe them close like misteryes to them selues; but that by their ministeryal paines they might make the *Churches* partakers of them, as whom the Lord vseth as his Embassadours to speake to his *Spouse* by them. The which is yet more cleare by the things that follow; For that cannot

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agree to the *Bishop* alone, which is written beneath; *Behold it shall come to passe, that the Divell shall cast some of you into prison, &c.* verſ. 10. Or that vnto thoſe of Thyatira; *But I say vnto you, and to the reſt of Thyatira,* verſ. 24. That I may not ſpeake any thing of this, that in ſome of the *Epiſtles,* the exhortation to heare cloſeth vp the whole matter; as in that to thoſe of *Thyatira,* verſ. 29. To thoſe of *Sardis,* Chap. 3. 6. To them of *Philadelphia,* chap. 3. 13. To them *of Laodicea,* verſ. 22. Whence it would follow, that if the Church be reſerued for the concluding acclamation, ſhee muſt open & ſhut her eares at once; for there followeth nothing to be heard.

To him that ouercometh I will giue to eate, &c. The reward in euery one of the Epiſtles is fitted to the tymes, and it is one and the ſame euery where, *Ieſus Chriſt alone*: For what greater thing can he giue to the elect? Or what ſhall wee want, if wee enioy him? But according to the diuerſe ſtate of the tymes, he is ſett before vs after a ſundry manner. In this firſt Church; he is a tree of life in the middeſt *of the Paradiſe of God.* And why? Becauſe that firſt eſtate of the *Spouſe,* was altogether like to that firſt felicitie of *Adam* in Paradiſe, of which this was indeed a certayne liuely reſemblance in theſe laſt dayes reſtored againe to the world, after our ſo long baniſhment from thence. For there was the *ſhadowiſh tree of life in the middeſt of the Garden;* Heere *Ieſus* Chriſt borne of a virgin conuerſed with vs in the middeſt of mortall men. There were all kinds of moſt pleaſant plants for ſight, and moſt profitable for eating; Here moſt plentifull ſtore of all gifts that make either for the ſaluation, or the beautifying of the *Church.* There was one riuer, but yet ſo as it diuided it ſelfe forth of the *Garden* into foure heads; here one voice of truth among all the Apoſtles, but yet ſuch as takeing his beginning from *Ieruſalem,* was diuided into the foure quaters of the world, filling all lands whither ſoeuer id flowed with the waters of peace and ſalvation.

What

What pleaſant thing could be wanting there which the heart of a man can conceiue of? What was it, that he did not moſt ſufficiently miniſter, yea with abundance, at which the very *Angels* were aſtoniſhed? Certainly now was that *terrible Angel, that kept the way to the tree of life With a glittering ſword,* remoued out of his place, and an entrance was agayne layd open into the *Garden* that was moſt full of true pleaſure, *Chriſt* therefore promiſeth, that they that ſhall keepe themſelves pure from the corruptions of theſe tymes, and ſhall not *forſake their* firſt loue, ſhall abide the true and free denizons of this holy *Church*, and ſhall haue liberty and power *to eate of Chriſt* who is that *true tree of life in the mids of this new Eden.* Many wicked men & heretikes of that tyme were caſt down headlong (as *Adam* was in the beginning) out of this *heauenly Garden*, but yet with an vnlike iſſue & happe in the end. For *Adam* falling out of that earthly Paradiſe, that was a figure of the heauenly, fownd a way into the true one by faith in *Chriſt*, but theſe heretikes being driuen out of the heauenly & true paradiſe, what hope could they euer haue to returne thither? Seeing therefore this is the propper & naturall meaning of theſe words, how ſhamefully do they erre, who account of the *primitiue Church* as of a childiſh, rude & imperfect Church, aſcribe ing the ripenes & perfection of the Church to latter corrupted tymes? Thus doe they preferre *Tophet* before *Paradiſe*, neuer thinking that all delectable pleaſantnes was in the firſt beginning of the world, but that thorns and thiſtles and all noyſome weedes were brought into the world with and by meanes of the ſucceeding curſe. Farre beit from vs to think, that the water that runneth through the mirie chanels, is either the more pure or ſweete or fitter for our vſe, the further it is diſtant from the Spring head. Beſids let Reprobates know, that they ſhall neuer eate of this tree. For there is one and the ſame meate in the way of this life & in the Country of Heaven; onely there is a difference of

Languiſhing Epheſus.

a more full fruition, wherewith wee ſhal reioyce at home after the battayle & warrefare is ended. Neither yet is the reward of ouercomers given to thoſe that be idle-bellies. The *Angell* keepes backe theſe aloofe of with his flaming ſword, leaſt they ſhould at any tyme haue any pull at this Tree.

The Analyſis or Reſolution of the Epiſtle to thoſe of Smyrna.

Sweete ſmelling Smyrna.

THus much of the Firſt Epiſtle. The ſecond is ſent to the Smyrneans, but inſcribed as the manner is to the Angell, and then he deſcribeth him that ſendeth it, that he is the firſt and the laſt, then alſo dead once, but now aliue, verſ. 8. The Narration partly commendeth them for their patient enduring of affliction, which the blaſphemous Ieweſ did cauſe, verſ. 9. Partly armeth them againſt new calamitie, both by ſhewing the Author, kinde, end, and continuance of it, & alſo by promiſing them a Crown, verſ. 10. The Concluſion hath both the vſuall Acclamation, and alſo a freedom from the ſecond death for a reward, verſ. 11.

THE EXPOSITION.

8. *To the Angell of the Smyrneans.* Wee haue ſaid that *Smyrna* was a Colony belonging to the *Epheſians*, was alſo ſo called of *Smyrna* one of the *Amazons*; yet whoſe notation notwithſtanding of another meaning the *Holy Ghoſt* reſpecteth. For hence is ſhee called *ſweetly-ſmelling Smyrna*, that is, *Myrrhe*, or ſhee that is farre more delightfull then any pleaſant and ſweete ſpices, as it is euident by that, that he reproueth no fault in her, but ſheweth her to be moſt deare to himſelfe, howſoeuer there

there was nothing more contemptible, and despised of the world at that tyme. Neither must wee think, that the second place was rashly giuen to this Church after *Ephesus*. For the *Holy Ghost* doth not reckon vp the Churches by leapes, without order, next after ioyning either *Sardis* or *Philadelphia*, or any one of the rest, but in that order wherein they are layd down. First of all then he goeth on to the North, on which side about a hundred and twenty *fadoms* or furlonges is *Smyrna* placed on the Shore. From whence *Pergamus* bendeth agayne further Northward; from Pergamus the rest bend in theyr order Southward. And no doubt this order doth demonstrate the like proceeding of the *Church*. In that part of the world where wee are, the further wee goe *Northward*, the further wee goe back from the sunne, which is the fountayne of light. *Smyrna* therefore after *Ephesus*, teacheth vs, that after the primitiue puritie, the Church should daily grow into and proceede vnto greater darknes, till at length it came to *Pergamus*, the last bound of it; whence it should betake it selfe agayne toward the South, to be inlightened with a more plentiful beame euery day more and more. Wee shall see in those things that follow, that the euent doth so answer, that no equall Iudge will condemne these things, for vaine subtilteis, but will rather admire with me the greatnes of the mysterie. And if wee wil reform our iudgements, till wee haue throughly viewed the whole matter, wee shalbe able to iudge more sincerely, that which shalbe most behoofull, for our selues, and for the truth; which thing alone is that which I propound to my selfe (God is my witnes) not any desire either of faction, or noueltie. But (will some say) how can the *Church* of *Smyrna* be such delightfull *Mirrhe* in Gods account, whose estate was worse then that of *Ephesus*? It is indeed farre more deformed in regard of her outward hew, as not being beautifyed with any ornament of lawfull Goverment, in which regard the Northeren declining agreeth to her; yet the ardent

Sweete smelling Smyrna.

Sweete smelling Smyrna.

desire of the godly, who fought most valiantly for the truth, in that miserable and rufull estate of things, made a most Sweet-smelling savour in the nostrills of God. Besids, by how much the more greiuous trouble and triall lyeth vpon Gods servants, the more indulgently is God wont to deale with them; He doth not then shew rigour against them with threatnings, but he comforteth them as much as he can, that so he might strengthen those that are feeble-harted, and not adde affliction to affliction. The *primitiue Church* did indeed indure most greiuous calamities, but at the hands of heathenish men, which was some mitigation of theyr sorrow. But *Smyrna* was to suffer all extremitie at the hands of those that professed Christianity. Least thē shee should fall down vnder the burthen of so great greifes, she heareth nothing but that, that might put heart into her. For this cause reproofes are let passe, though it had more dregges in it, then the former Church.

The *Counterpayne* is the Church succeeding the first; an *vnder-Church* of it, as *Smyrna* was an vnder-Citie of *Ephesus*; many tymes also haueing the same name with the *first Church*, in like manner as those two Cities had because of the very great nearenes of theyr originall, as *Strabo* sheweth. This *Counter-Church* takes her beginning together with *Constantine* (vntill which tyme the *primitiue Church*, the *Counter-Church of Ephesus*, proceeded, or extended,) and is continued vntill *Gratian*, about the yeare of our Lord 382. according to *Eusebius*.

These things saith he that is the first and last. This is a description of *him that sendeth* the Epistle, and is taken from the 17. and 18. verses of the first Chapter. In which words wee shewed that Christ is said to be the Creatour and Gouernour of all things, at whose commaundement alone all things are made, and that for his own glory; or rather, that by this honourable testimoniall, that wonderfull conioyning partly of his Maiestie, partly of his *humilitie* is magnifyed. Which interpretation indeed is hence confirmed, because the condition

dition of the *Smyrneans* was like; *Thou art afflicted and poore* (ſaith he) *but indeed thou art rich.* What is this els, but to ſay, though thou art accounted of the world one of the *loſt* and *loweſt*, yet in truth thou art *firſt* and *cheife*, He doth withall ſhew that changeable eſtate of the *Smyrneans*, whereby it came to paſſe, that the truth which at firſt flouriſhed among them, & was in higheſt honour, was after deſpiſed & troden vnder feete by the wicked Hypocrites; as *Chriſt* was in the beginning, *God with God* of incomprehenſible glory, but afterwards *taking vpon him the ſhape of a ſervant, he emptied himſelf, and became like to men.* He taketh titles to himſelfe which may agree with the preſent condition of things. Whence it is, that he ſcattereth ſundrie beames of his glory in each Epiſtle, as the diverſe condition of the *Church* gave occaſion. Whereby he teacheth, that part of his diuine infinit Maieſty is cheifely to be conſidered of, which may make moſt for the preſent purpoſe. But leaſt they ſhould think, that they ſhould ly allwayes in this deiected eſtate, he addeth the other title, *that was dead* (ſaith he) *but liueth.* As if he ſhould ſay; though, being at firſt cheife of all, I was after that laſt & loweſt, yet I ſtucke not any long tyme in this moſt baſe eſtate, but haueing vanquiſhed death within 3, dayes, I attayned to my former dignitie, in which I now liue for euer. Theſe things therefore declare that notable change which befell to *Smyrna*, & no leſſe to that *Church* whereof it is a *Type*; where the firſt truth, which had been for 300. yeares, founded & ſpread abroad with much bloud, at length came to be hated of the Chriſtians themſelues & had extreme hard meaſure offered to it, together with the profeſſours of it; the which for all that *Chriſt* ſhould raiſe vp againe out of the duſt, as he himſelfe aroſe from the dead, & ſhould place it in the former degree of honour. Why thē ſhould they caſt away theyr courage, whō theyr Captayne went before traceing out the ſame ſteppes? Or why ſhould they be afraydre of afflictions, whereof the iſſue was to be ſo ioyfull & comfortable?

Sweete ſmelling Smyrna.

9. *I know*

Svvete ſmelling Smyrna.

9. *I know thy workes, and thy affliction.* Here is the Narration of their condition, which he ſaith is known to himſelfe, as in the other Epiſtles, leaſt perhapps they ſhould think becauſe of his ſo long forbearance, that he regarded not for their miſeries. The eſtate of *this Church* was afflicted both for the preſent, in this verſe, and alſo to be expected after-ward ſo to be, in the next; to which the *Counterpaine* anſwereth in all things. For after the primitiue puritie was chaſed away, ſtraightwayes there aroſe, when *Conſtantine* ſucceeded, a deadly ſtrife. The perſecutions of the open enemyes were huſht and gone, but quarrels & braules among the Citizens themſelues did forthwith waxe very fierce & hot; & that not onely of the whole Church in general, but of this Citie alſo: *Theodoſius the yonger* boyling with enuy againſt one *Cyrus*, whom he ſaw to be very acceptable to the people, ſendeth him to *Smyrna* vnder a colour to make him Biſhop of this Citie, but yet with a reſolute purpoſe to haue him ſlayn. For they of *Smyrna* had lately before ſlayne foure of their Biſhops; which Barbarous crueltie may ſhew vs how greiuouſly this *Angel* was afflicted. *In the Epitome of the Chronacle ſett forth with the Chronacle, of Euſeb. by Ioſeph. Scaig. that excellent man, pag. 295.* But if wee ſhal a litle enlarge the boundes of this *Smyrna* to thoſe contentions of the Chriſtians I ſpake of, *Arius* came then by and by, who kindled ſuch a fire, as wherewith all things both diuine & humaine were ſet a burning; The Biſhops ſtudied for nothing but one to thruſt another out of theyr *Chayres*, & to depriue each other of theyr *Church-dignities*. *Euſtathius* of *Antioch* was exiled together with a mightie company of Prieſts & Deacons. *Athan. in an Epiſtle to them that lived a ſolitary life.* This *Athanaſius* himſelfe, the onely fortreſſe wellnigh the truth had, was not onely aſſaulted but euen ouerwhelmed with all kinde of falſe accuſations, neither did they deſiſt from theyr wicked oppoſing themſelues againſt him, before they had gotte him to be baniſhed to *Treuirs* in *France*. Lamentable indeed

were

were those tymes, when as the Emperour in the meane tyme not sufficiently perceiuing the purposes of those most wicked Bishops, knew not whence those troubles sprang. *Suete smelling Smyrna.*

And they prouerty. That is, how thou art made a laughing-stocke, & art condemned as being but beggerly; but be it that thou art lesse regarded of those hypocrites then any poore *Irus*, thou art rich notwithstanding in my account; so litle cause hast thou to care for theyr wicked scornes and floutes: And to let the *Smyrneans* passe, the matter is cleare in the *Counterpaine*. How few were there of those of the sound beleife, who durst professe the truth? How were these few proudly trampled vpon by theyr enemyes? Certaine it is that the Saints were compelled to run vp & down hither & thither, to entreate for ayde against their Tiranny; Neither could they, being turned out from all theyr owne goodes, by any other meanes maintayne theyr life, but by the liberall contribution of other men. *Athanasius* alone may be in stead of many examples, out of whose often dangers, flight, lurking, and despairing of life which he was driven to, any one may see how those that were of right iudgment were not able to repell the injuries of theyr enemyes by theyr own power & wealth. Then indeed was the *Smyrnean Angel* poore, if wee measure his wealth by humaine ayde.

But thou art rich. That is, thou art not left naked and forlorne as men think, but through my helpe and in myne accoũt thou art aboũding with all store of things necessary. Which words doe also together with this intimate, what defence and estimation Christ prouided for his seruants, euen in spight of the world. Theyr authority should increase together with theyr afflictiõ, as wee know it came to passe in *Athanasius*, who being vexed with all reproachfull wrongs in the east, was in great honour in the west. *Constantine* the sonne, *Constans the Brother*, *Iulius* the Bishop of *Rome*, and the Bishop of *Treuis*, who harboured him two yeares, & entertayned him

Sweete smelling Smyrna.

him very kindely and liberally, did honour this man as he deserued. Yea and *Constantine* the great himselfe also, after he had seene into the slaunders of the aduersaries, gaue honourable testimony of his innocency and vertue, and thought good to call him from his banishmēt.

And the blasphemy of them. Hitherto of theyr present calamity. Now he sheweth how the Authors of those calamityes did arrogate that to themselues, which did not all at agree vnto them. But is it a blasphemy for a *Iewe* to professe himselfe to be a *Iewe*? A *Iewe* is taken by a Metonymy for that onely people of God, which did alone among all men obserue the right manner of worshipping him; as if he should say, they which doe bragge that they doe worship God by the auncient ordinance of the law, after which manner their aunceſters did of old worship him, and all men ought to worship him allwayes, as they thought. This was the blasphemy, the retayning the worship that was abrogated, & thrusting vpō God those old rites, wherewith the glory of his Sonne, sent at length into the world, was quite ouerthrown; for which things sake, though they were *Iewes* by linage, yet they *lyed* when they called themselves *Iewes*, being so farre vnlike to so holy a people, that they did in very deed make *a Synagogue of Satan.* Now it is well known with what bitternes of minde they persecuted the Christians in all places, as wee see in *Paul & Barnabas, at Antioch, Pisidia, Iconium, Lystra* & elswhere; Act. 13. 50. & 14. 2. 5. 19. Which wee learne out of this place, that they did at *Smyrna* also about these tymes. Vnder *Constantine, these Iewes were the Arian-Bishops, Eusebius of Nicomedia, Theognis of Chalcedonia, Maris, Patrophilus, Vrsacius, Valens* and the rest; men that were not Heathens, nor quite voyde of all knowledge of God, as neither were they *Iewes*, but *Christians* in name, euen the standard-bearers of the Christian warfare, as they would be thought to bee who yet notwithstanding no lesse then that obstinate nation of the Iewes, holding their errours stiffely, did striue to stablish their own decrees

decrees alone, to vex those euery way that held against them, & makeing boast of themselues as the onely orthodoxe men, to condemne all others for impietie and blasphemy. But whatsoeuer this wicked company bragged, as if God dwelt in their congregations alone, they gathered assemblies together not for God but for the Deuill, of whose Synagogues they were the rulers. *Sweete smelling Smyrna.*

10. *Feare nothing of the things which thou shalt suffer.* Now he armeth them against those euills which hang over their heads, more greiuous then those that were past. Those wherewith the *Iewes* molested then for the present, as also these false suggestions of the *Bishops* while *Constantine* liued, were but light skrimishings before that set & hard fight, that by & by followed. Wherefore he doth diligently describe all the manner of this combate; as, *who should be the Prince, & leader, With what kinde of cruelty he should be furious against them, to what end, and how long.* The cheife Leader is the *Deuill*, whom after in this Booke wee shall see to note out the *Heathen Emperours*, the open enemyes of the truth; as it is, Cha. 12. 9. Here it comprehendeth Heretikes also, Christians in name, in very deed, wolues deuouring the flocke. The kinde of punishment is imprisonment, which one thing doth contain proscribings, confiscations of goods, banishments, slaughters, fiers, rackings, or whatsoeuer other exquisit torment beside, as the story teacheth. By all these meanes should the *Deuill* outragiously labour to draw men from the truth. But this persecution should *endure but for ten dayes.* Now a day in this booke is taken for a yeare. The number also of *ten* doth sometimes signifie properly; it doth oftentimes also signify an vncertayn number by a Synechdoche. I suppose both are here vsed, that the certayn number should belong to the *Type*, that which is vncertayne to the *Counterpayne*.

As touching *Smyrna* therefore, this persecutiō fell out in the tyme of *Traiane*, who being a *Deuill*, that is, an opē enemy of the truth, raigned next after this Booke was written,

Svvete ſmelling Smyrna.

written, being, very cruel againſt the Chriſtians, deliuering thē ouer to Priſon & death, to driue them through feare from the profeſsion of Chriſt. *Smyrna* could not goe ſcot-free from a common calamitie, eſpecially ſeeing *Bithynia* that bordereth vpon it, did ouerflow wholy with the maſſacres of Chriſtians, as the Epiſtle of *Pliny the ſecond* vnto *Traiane* ſpeaketh. Whence wee may ſee it may after a ſort be gathered, how long this perſecution laſted. For in the fourteenth yeare of Traiane, Pliny relating vnto him the multitude of thoſe that were ſlayn, gaue an occaſion to ſtay that rage, & to obtayne ſome breathing. What yeare it began, it is not plainely ſet down by the writers of the Hiſtory. Some think that it began as ſoone as euer he tooke vpon him the Empire; but in the fourth yeare he triumhing over the *Dacians* & *Scythians*, ſeemeth to haue had the beginning of his raigne ſo troubled, that he could not be at leaſure to afflict the *Chriſtians*. But it is certayne that he exerciſed his cruelty for *ten yeares* at the leaſt; it is likely that the end of that warre was the beginning of this tormenting the Chriſtians; Neither is it neceſſary to thinke, that this affliction ſhould be proper to *Smyrna* alone, but rather that it is that vniuerſall one, which ſhould come vpon the whole world, of which mention is made in the Epiſtle to the *Church of Philadelphia*, chap. 3. 10. As touching the *counter-copying Church of Smyrna*. *Conſtans* & *Valens* the Emperours, being in name *Chriſtians*, were indeed no leſſe terribly cruel againſt the true Godly men & thoſe of ſound beleife, then the *heatheniſh Deuills* were of old. In which number, the inferiour inſtruments of their wickednes are alſo reckoned. Among the Laity, *Syrianus* the gouernour, & *Sebaſtian a Manichе the Captayne af the armies*; Among the Biſhops, *Euſebius* once of *Nicomedia*, after of *Conſtantinople*, *Macedonius*, *George* of *Alexandria*, & the reſt of that ſtampe, not Biſhops but monſters, as whoſe inhumanity any Tyrant ſcarſe equalled. Before the matter was handled with brauls, raylings & all kinde of ſlaun-

ders.

ders. But after that when as *(Constantine being taken away)* the *Deuill* was to come forth vpon the ſtage, what tragedies were raiſed vp? It was but a light matter to thruſt the holy men into baniſhment, to caſt very many of them into priſon, to ſlay almoſt an infinite company of them, they played the rageing beaſts againſt them with all kinds of torments & reproachfull puniſhments. Some of them were beaten with ſtripes to death, others were branded in the foreheads, others were tortured & racked; yea the holy women had their breſts cut of, others breſts were burnt with a red hot iron, or with egges roſted as hot as could be. Who would think, that men that profeſſed Chriſtianity, could inflict any ſuch thing upon Chriſtians? It cannot be declared in a few words, how lamentable thoſe tymes were. But you may ſee more in Socrat. Booke 2. & 4. Theodoret. Booke; 2. & 4. Sozom. Booke 3. 4. 6. Now the time of this Tiranny though it exceeded the number here ſpoken of by fourteene yeares, yet it holdeth out to be the number of *ten dayes*, in that manner as wee haue ſaid.

Sweete ſmelling Smyrna.

Be thou faithfull to the death. Here he inuiteth them to courage and conſtancy, by ſetting before them the reward of eternall life. It is a profitable loſſe that is recompenced with ſo great a gayne. What would not the godly vndergo, that are ſure to haue ſuch a reward? It is applyed to the tymes, ſupplying comfort abundantly, againſt the loſſe of this preſent life; To which end alſo he ſaid before, that he liueth now who had been dead, that they might learne by his example not to feare death, which they might know to be the procurer of eternall felicity.

11. *He that hath an eare.* An vſuall concluſion, admoniſhing all men to hearken diligently to theſe precepts that are made concerning vertue and valour of minde in enduring afflictions. Before wee were armed againſt inborn ſluggiſhnes, here wee are prouided with munition againſt outward force. The reward which is

High & hauty Pergamus.

added in the end is common to the *whole Church*. That which was before ſpoken of, was properly belonging to the *Angell*, the knowledge whereof notwithſtanding, did very greatly concerne the whole people as was ſaid before. But ſeeing this combate was to be vndergone by the *people* aſwell as by the *Paſtours*, there is comfort miniſtred vnto them by name, tending to the ſame purpoſe with the former, but after a diuerſe manner. For there are two things, which are wont to kindle our deſires to take vpon vs any worthy exployte; hope of reward, and litle regarding of danger. That was ſet before the *Paſtours*, whoſe minds being more furniſhed with knowledge & more noble, is wont to be rather led with reward; This is laid before the people, whom feare of danger principally doth fray from their duty, & will not ſuffer them to doe any thing worthy commendation. He ſheweth therefore that they ought not to feare to loſe their liues if neede were; For there can be no feare of the ſecond death, by which the body and ſoule doe periſh for euer; according to that of Chriſt; *Feare not them that kill the body, but cannot kill the ſoule, rather feare him that can deſtroy both ſoule and body in Hell*, Mat. 10, 28. This Hell, is that ſecond death which hee here ſpeaketh of; whereby the whole man ſhalbe as much depriued from all comfort in God, as the body is deſtitute of all ayde commeing from the ſoule, when it is once ſeuered from it by the firſt death. This is that horrible death, which is truely to be feared, from which he deliuereth his ſeruants, who hath ouercome death, the freedom from which he here promiſeth them, & not from the firſt death, as which is a lighter matter, then either ſo mighty a Maſter of the prizes ſhould giue, or his ſoldyers ſhould looke for. Now what neede is there to be defended from the firſt death, which the neceſsity of nature would bring at laſt? but to preuent that neceſsitie for the truths ſake, doth make way to get a more ample crown. He promiſeth therefore that which is beſt, and

doth

doth not delude vs with a vayne ſhew of a leſſer & lighter good. *High & hauty Pergamus.*

The Analyſis or Reſolution of the Epiſtle to thoſe of Pergamus.

SO much for the Epiſtle to them of Smyrna. That to the men of Pergamus is likewiſe inſcribed to the Angell. He that ſendeth it hath a two edged ſword. The Narration commendeth their conſtancy, being illuſtrated by the Throne of Satan, and thoſe common tymes of danger in which Antipas ſuffered, verſ.13. after that he reproueth their ſinne, ſhewing partly of what kinde it is, in that they ſuffered the Balaamites, verſ. 14. And the Nicolaitans; verſ. 15. *Partly alſo what the remedy there is for it,* Repentance, *which he doth ampliſie by the danger if they deſpiſe it, verſ. 16. Laſt of all he concludeth with his ſolemne Acclamation, and ſetteth down the reward:* The hidden Manna; the vvhite ſtone, and the vnknovvn name vvritten vpon it, verſ. 17.

THE EXPOSITION.

12. *And to the Angell of the Church of Pergamus.* Pergamus as farre as the holy Goſt ſemeth to ayme at the notation of the word in this place, is as it were the Greeke *Pergamos*, that is the *Tower of Troy*, as *Heſychius* doth interprete it. For it is a towred Citie, high and proud, agreeing to that that followeth in the next verſe, *where Satans Throne is.* It is diſtant from *Smyrna* toward the *North* about 540. furlongs; further of from it, then *Smyrna* from *Epheſus*, in the vttermoſt bound of the Northern latitude, as touching theſe 7.

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Cities. There was a great diminution of the light made in the declining of *Smyrna* vnder *Constantine*, *Constantius* and *Valens*; euen in that first and least turning aside from *Ephesus*, where was the primitiue purity; but now there is a passing from *Smyrna* to *Pergamus*, into the vttermost darknes, the Church being now to suffer a more greiuous Eclipse of the light, then euer before this tyme since Christes birth. The *Counterpaine* hereof is of a larger extent for tyme, then the former, as it doth also go beyond them for distance of place, contayning in it a great part of the kingdom of darknes, from the yeare, 380. Namely, from *Gratians tyme*, where the former Terme of time left, vntill about the yeare 1300, as wee shall see in the exposition.

These things saith he that hath the two edged sword. Here wee haue the furniture of him that endited the Epistle taken out of the first chapter 16. vers. The which he vseth now rather then any of the other, because in gouerning this Church, he was to shew himselfe to be such a one as this furniture importeth. For he was to auenge himselfe of rebells, as he speaketh after, vers. 16. Whom he would punish exceeding greiuously, for it should be with *a two edged sword*, and that a *sharpe one*. Now this *sword* is the *Word of God*, the power whereof should now shew it selfe notably in beating down the man of sinne. And yet this sword is but shaken rather in this compasse of yeares, then laid on with the deepest dint it could giue. For he doth but threaten to fight with it against them if they will not repent vers. 16. He cometh not to down right blowes in a pitched feild.

13. *I know thy Workes.* Here is a Narration of the better & more commendable estate of this Church, which is amplifyed two wayes, that *it had not denied the faith, though it dwelt in such a place, as where Satan had his Throne*; and then *that it had not denyed the faith in those dayes, in which Antipas was slayne.* It is not hard to know why it is called *Satans Throne.* For the Citie

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where the heathen Emperours had their ſeate, who did wage profeſſed warre againſt the *Lambe*, is called the *Throne of the Dragon*, Chap. 13. 2. So among other inferiour Cities & maintayned by this Mother-Head-Citie, thoſe that do moſt reſemble the diſpoſition of this Citie, becauſe they make the *Deuill* a more ſtately and well furniſhed Pallace, are called by the ſame name, to make them the more notorious. Now *Pergamus* was the Mother-Citie, belonging to the Empire of *Rome* in *Aſia*. For it is likely, when that Country was made a Prouince, after that *Attalus Philometor, the King of Pergamus*, had by name made the people of *Rome* his heire, that the *Proconſul* ſent to gouerne it, placed the ſeate of his Iuriſdiction in that place. *Pliny* calleth it *the moſt renowmed Citie of Aſia*, Booke 5. of his Nat. Hiſt. Chap. 30. Which glory ſhould the leſſe agree to it, if the *Proconſuls* had had their cheife abiding place elſwhere, ſeeing the honour is wont either to come to, or to depart from the Cities together with their *Princes*. And yet before it belonged to the right of the *Romanes*, it was the head-Citie of *Aſia*. For ſo *Liuy* ſpeaketh, intreating of *Seleuchus* the ſonne of *Antiochus, he led his army to fight againſt Pergamus the head-Citie and Tower of the kingdom*, Decad. 4. lib. 7. It was a great matter therefore, to profeſſe Chriſt in the hearing and ſight of ſo mightie a Citie and ſo malicious againſt the truth. *Prophecy not at Bethel, for it is the Kings Chapell and Court*, Amos 7. 13. Concerning this *Antipas*, Aretas reporteth *that he was a witnes to the truth at Pergamus, and that his martyrdom was kept in memory vntill his tyme*; but more I finde not in any ſufficient Author. Out of this place it is playne, that he was a very worthy Martyr, by whoſe ſufferings wee are giuen to vnderſtand, that the heate of perſecution was very ſore there at this tyme. This is another commendation of the *Church of Pergamus*, that they continued conſtant in the faith, euen when a rough ſtorme was moſt of all boyſte-

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rous. It is an easie thing to professe Christ when one may doe it, either with honour, or without daunger, but to sticke to our profession with an vndaunted Spirit, though it should be with hazard of life, is a matter worthy of singuler commendation, as the which sheweth true courage and Christian resolution.

The *Counterpaine* wee haue said to be that Church that was from the yeare 400. vnto the yeare 1300. When as after *Constantius*, *Iulian* and *Valens*, the Church hauing left *Smyrna*, went on further Northward to *Pergamus*, that is, was couered with more grosse darknes, being brought vnder the power of that Citie, where the *Throne of Satan was*, that is, of *Rome*, This is that *high towred and hauty Citie, the Tower of Troy*, whose daughter shee glorieth to be, that was of old the *Metropolitan Citie* of the whole world almost, the proud Lady and Quene of the Nations, no lesse glitteringly set out with magnificall Temples, Theaters, Pyramides, Pallaces, then shee is inriched with a large dominion and Empire. It is plainely called the *Throne of Satan*; chap. 13, 2, Both because it was once the seate of the *Heathen Emperours*, as wee will shew vpon that place, as also because when they were taken out of the way, it was made a dwelling for the *Popes*, who all the while they nestled there made it plaine to the world, that they raigned not in *Gods name*, but by the helpe and conduct of the *Deuill*. For. 24. *Popes were all of them given to diueliſh artes*, of whom *some enthraled themselues wholy vnto Sasan by compact that so they might come to the Popedome: yea for* 80 *yeares from Sylvester the* 2. *till Gregory the* 7. *there was neuer a Pope that sate there, that did not make himselfe a notorious noble villaine through this impietie*. Can any man doubt *where the Deuill had his Throne placed, when he shall see so many purple-Necromancers sit in that Bishoply Sea at Rome? Rome* therefore is *Pergamus*, & not the *Citie of Rome* onely but *all the Romish Dominion*, as farre as *the principality of the Bishops of Rome reached*. As long as this tyranny flourished, the condition of the *Church of Pergamus* was to be seene in all places

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that were subiect vnto them. Now *they that keepe the name of Christ*, are the faithfull scattered in al places where soeuer at that tyme, who being not dismayed with the Romish tyranny stucke stoutly in the meane to the sound doctrine: Of which sort there were many in the East in *Africa*, in our *Britanne*, & in other places, who yet were more notable by the particuler men that professed the truth, then by any whole companies. For now was the tyme of the Church being hid as afterwards wee are taught, chap. 7. and 11. and 12. *Antipas* was slayn at *Rome*, when about the yeare 800. It began to be a capitall crime to resist the *Popes of Rome*. For see how exceeding fit a name the *holy Ghost* giueth to this *Martyr* of *Pergamus*, he is called *Antipas*, not indeede by a fained, but by a true name, yet such as might declare vnto vs, that the Martyrs of this tyme should be *Antipapæ*, which is a word consisting almost of as many letters and syllables, that is, *vncounterers of the Pope*. By whom are meant not the *Hydra of Rome* of two or three heades at once, which shonld striue together for the Popedome, but such as should oppose themselues to these sacrilegious Popes, desiring to curbe and bring vnder that vngodly power of theirs. Of which sort were *Leo Isaurus* who was after a sort slayn by *Gregory the second*, being stripped by his meanes of his westerne Empire. *Fredericke Barbarossa* was another, who was most vniustly vexed with all kind of troubls; of men of a lower condition were these; the *Bishop of Florence* was for that cause condemned, because he taught that *Antichrist* was come. One *Arnulphus*, or as others call him, *Arnoldus* was hanged at Rome because he spake somewhat freely against the Pope, the Cardinalls, & the Preists, *Gerardus* and *Dulcinus of Nauarre*, were burnt aliue, with 30. others, because they said the Pope was Antichrist; and many other there were of whom it would be too long to make a Catalogue, neither is it fitting for that wee haue in hand. Let the godly Reader coniecture by the decrees, which are to be had in the popish law, how

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many *Antipasses* or *Counter-Popes* there were slayn vnder this state of *Pergamus*. The first whereof is, *that who so goeth about to take away the Priuiledge of the Romish Church, which was giuen to it from the highest head of all Churches, this man out of all doubt falleth into heresie, and is to be called an Heretike*, Distinct. 22. *All men whither Patriarkes*. Againe, *Let him be Anathema vnto God, that violateth the Censures of the Romish Bishops*, Cauſ. 25. q. 1. *in a generall Decree*. To which adde this; *They are no Murderers who in the zeale of their mother the Church, take armes against those that are excommunicate*, Cauſ. 23. q. 5. *For the killers of excommunicate persons*. Out of which gather & think thus much with thy selfe, seeing the wicked will of the *Romish whore* was allwayes the same, euen before these lawes were made, how many *Antipasses* was slayne by her, after that shee had gotten some power into her hands. And yet many euen in those tymes kept themselues faithfully to the defence of the truth, as farre as they had it reuealed vnto them, for which cause the more glorious Crown is layde vp for them.

14. *But I haue a few things against thee*, Wee haue here the other part of the Narration, whereby the *Angel* is reproued for his ouer great indulgencie towards wicked men whence it came to passe that the Church was infected with the doctrine of *Balaam*, in this verse, and of the *Nicolaitans*, in the next. Before in the Church of the *Ephesians*, there was that one pestiferous Doctrine onely of the *Nicolaitans*, here that of *Balaam* is ioyned together with it. Whose whoredom which he taught them, was not onely such as did defile the body, but such as tended also to the ouerthrow of pietie by meanes of *Idolatry*: which double corruption is thus distinguished, that the Doctrine of *Balaam* is proper to the *Counterpayne*, though it be named first & the Doctrine of the *Nicolaitans* proper to the *Type*, namely, to the Citie *Pergamus*. As touching the first, the *Pope of Rome* is most fitly compared in those former tymes of his to *Balaam, as being a hidden hypocrite,*

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of great authority with Kings, fitt for any designe for lucres sake, vttering forth some true Oracles, but as it were a teller of fortunes, and one that professed heathenish superstition, perswading Constantine & Irene that swayed the Empire, vnto the adoring of Images, as wee may see in a Synodicall Epistle written vnto them, as Balaam perswaded Balak the King, to allure the Israelites to offer sacrifice to Baal Pehor, by setting before their eyes the fayre women of the Moabites, Numb. 31. 16. Now then wee see why *Balaam* was reserued to come in here, namely to note out vnto vs his true offspring the *Pope of Rome*, who is like to his father as one egge is like another. This is he that at these tymes which wee haue spoken of made hauocke of the Church. But the sinne of the *Angel* of *Pergamus* was in that he did too gently suffer men to draw out and suck in freely as they listed the dregges and drugges of this false Prophet. It was their duty to haue been instant in teaching, admonishing, reproving, correcting to see if this infection might perhapps haue bene stayed, which thing while the faithfull were more careless of, handling this man of sinne more tenderly then they should, and (as it is vsuall) halting much themselues in a common corruption of the tymes, they gaue occasion to Christ the *Superintendant* of the Church, to be at variance with them, & at last to auenge himselfe of such a state. And who knoweth not how gently & with what mealy mouthes, they that professed the truth in these tymes, did inueigh against the *Romish Tyranny?* Where as they should haue thundred out more vehemently, & haue spared for no sharpnes of words: but wee shall finde that the Angel was wanting in performance of his dutie herein. But how is it then, that when as the whole state of the Church was so farre out of order, Christ should haue but a few things against the *Angel?* Meruailous is the tender mercy of our *God*, they who haue but a litle giuen, of them, but a litle is required. The greater corruption is of the tymes wee liue in, the lesse importunate is the Lord for

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full obedience: He doth not require so great and much ability and sufficiency of a man that lyeth in darknes, as he doth of them, round about whom the sun shineth in his cleare light.

To eate of things offered to Idolls. That is, being present at the worship of Idolls, should giue any honour to them, Otherwise *of any thing offered to Idolls should be sold in the shambles, and the offence of some weake brother hinder not a man might very well eate of it*, 1.Cor.8.&c. But the *Holy Ghost* seemeth of purpose to speake rather of eating of a thing offered to an Idoll, then of worshipping an Image, to shew vs the craftie and subtile way that this *Balaam* tooke in enticeing men to Idolatry. It seemeth not so impious a thing, for men to *eate of flesh sacrificed to Idolls*, as to fall down at the feete of an Image, and to giue adoration vnto it. This *Balaam* therefore should inueigle men with as small and as goodly matters in shew as he could: In words he should detest *Idolls* as much as any other, and should cry out that this honour commanded by him to be giuen by them to holy *Images*, is farre from this impietie; with which kinde of speeches, he should deceiue the simple and draw them into this snare, which here the *holy Ghost* speaketh of.

15. *Euen so hast thou them.* Here is the latter part of a similitude, the former part is concealed. It should be fully thus. As once the *Israelites* had such as held the Doctrine of *Balaam*, so thou hast those that hold the doctrine of the *Nicolaitans*. In stead of this former part, he attributeth the doctrine of *Balaam* to the *Church of Pergamus*, because it is proper to the *Counterpaine of* it; but so as from thence the first part of the comparison may be gathered. Now this poison of the *Nicolaitans had* without doubt infected *Pergamus*.

Which I hate. As before, the vulgar *likewise doe thou repent.* And so he beginneth the next verse to this effect; As I haue admonished the Church of *Ephesus*, so doe I admonish thee. But this is more weake, then if he should simply commaund, saying, Repent.

16. *I will*

16. *I will come quickly against thee, and will fight with them.* He threatneth a double punnishment; one against the *Church*, against which he saith *he will come quickly*; another against the corrupters of it, with whom he *wil fight with the sword of his mouth*. For it is not to be thought, that he would come against that Church onely to take away those plagues and destroyers of mankinde (this should not haue ought in it to be afrayde of, but that which should be aboue all to be wished for) but euen the Church her selfe should smart for her negligence, as they should for their wickednes. This inuasion then into the Church, was some chastisement by warre, or some such calamitie, as is more manifest in the *Counterpaine*, the tymes whereof were very lamentable, partly by the breaking in of the *Northerne Barbarians*, partly by the *Saracens*, whom the *deuill* armed *against the seede of the woman*; after shee fled into the wildernes, as wee shall shew, chap. 12. To which tyme these things belong, onely they are here generally and darkely pointed at, because here was no place to giue further light. The other punishment is of the *Balaamites*, against whom he will draw *the sword of his mouth*. For wee must marke how he doth distinguish these men from the Church; of this he said, *I will come against thee*; and then turning his speech against the *Balaamites*. *And I will fight* (saith he) *with them*. But what is it to fight with the *two edged sword of his mouth?* Is it to inflict such punishments as he hath threatned in his word? Indeed Paul saith *that he hath in readines wherewith to reuenge all contumacy*, 2. Cor. 10. 6. And Ieremy is *set vp by God ouer nations and kingdoms to roote vp and to throw down*; Cha. 1. 10. For there is no weapon in all the Armory of the world so effectuall and forcible on either part. Wherefore seeing according to this meaning al whoredom & Idolatry are rewarded a iust and proportionable punishment, he may very well say hee will fight with that sword, by whose prescript the iudgment that is there denounced is executed. But now seeing elswhere it is said of Antichrist, *that Christ* shall

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ſhall deſtroy him with the Spirit of his mouth; 2. Theſſ. 2.8. (Which manner of ſpeaking what force it hath, wee haue learned already by experience, namely, that after his errors are conuinced, his lies detected, his fraud and iuglings layd open in the cleare light, he ſhould be brought to deſtruction) theſe words ſeeme to haue the ſame meaning. And indeed after the Church was for ſome lōg tyme ſcourged by thoſe Barbarous people, out of the *North* and *South*, Chriſt began to vex the hartes of the *Iuglers of Rome*, and the *Romiſh Balaam*, with the light of the truth. For about the yeare 1120. there aroſe certayne Godly men, who did openly preach, *that Antichriſt was come; that holy dayes to Saints, Church-broken muſicke, prayers for the dead, Pilgrimages, oyle, chriſme and ſuch other things were all matters full of ſuperſtition:* The Tripartite worke; and Henric. Toloſſanus the Monke. Vnto theſe mē were added ſhortly after the *Waldenſes*, *Albingenſes*, and they of *Paris*; who ſet forth a Booke of the Perills of the Church; and many other priuate men. From that tyme the battayle here ſpoken of began, but it was at firſt eaſie and light, terrible rather by the ſhaking of the ſword, then for any wounds it gaue, but after it came to a ſet battaile, as wee ſhall ſee afterwards: which thing hath hitherto fallē out proſperouſly on the godly mens ſide (thankes be to God therefore) but to them that dwell at *Rome* in the Throane of Satan, moſt vnhappily.

17. *He that hath an eare to heare.* Let all thoſe that be drowned in Romiſh ſuperſtitions attend and ſee what reckoning God maketh of that *Virgin Vicar of Chriſt*, how pretious is that famous *Rome* ſo much talked of, in his eyes, that *chayre of Peter, that Piller of truth, that mother of the faith, and of all Churches*, to wit, that *that high Pontificall Pope* is a *moſt curſed curſing Balaam, that Citie*, which by the fooliſh blazoning of vayne men is extolled as if it were the *Gate of heauen*, is the *very Pallace and Throne where the Deuill keepeth his Court.* Neither let any man think that malice maketh a man that is a profeſſed aduerſary to the Pope, ſpeake thus, but let him compare together

together the prophecy with the fullfilling of it in these tymes, without any partiality, and then if he shall perceiue that all things fal out iust as they were foretold, let him then know, that he is admonished concerning the ensuing danger, not so much by the words of any man, as of the *holy Ghost* himselfe. *High and Hautie Pergamus.*

To him that ouercometh I will giue to eate. The reward is threefold, *hidden Manna, a white stone, and an vnknown name written on it.* All which things agree to the tymes meruailously. Touching *Manna*, it was meate, which God gaue the people abundantly in the wildernes, when as there was no possibilitie to come by any other. Now in this condition of the Church of *Pergamus*, when that sinke of filthines which came from the *Nicolaitans* and the successours of *Balaam*, that is, the *Romish Idolaters*, ouerspred all, the Church was lurking as it were in a wast, wofull, and hideous wildernes, *whither wee shall see the woman betake herselfe, flying from the Dragon*, Chap. 12. But Christ nourisheth her with the meate of the wildernes, as of old he fed the children of Israel. For he will not be wanting to his seruants in most distressfull tymes, but will abundantly poure out the ioy of his Spirit, whereby they may not onely be preserued aliue, but may also reioyce exceedingly, as hauing very great cause and matter of ioy. This *Manna* therefore is the same meate, with that *fruit* of the *Tree of life in Paradise*, as wee obserued on the 7. vers. but here is a diuerse manner of conferring it. There, in a most chast, pure and flourishing Church *it was the fruite of the Tree in the middest of the Paradise of God*, here, when the truth was spurned at, contemned, troden vnder feete, yea & altogether ouerwhelmed with darknes, it is *Manna, the foode of the wildernes.* This meate should not be seen of the world, who should think that they which had fled into this wildernes, were killed with hunger, because of the scarcity of vitailes, as the *Egiptians* thought that the *Israelites* would straight haue perished in this regard in the wildernes, but God sustay-

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ſuſtayned his people extraordinarily with this *bread of Angels*, yet this is the difference between the *Manna* of the people of *Pergamus*, and this of the *Iſraelites*; For *this was ſcattered euery way round about the Tents*; that was diſperſed in priuate to each of the Saintes, who did not dwell ſo thicke together, as the *Iſraelites* that kept in Tents did, but certayne of them in dennes of the earth, here one, there another, remote from the eyes of the world. Whence it is that the *Manna* of theſe men is hidden, theirs was manifeſt; like to that *Manna* truely, that was gathered by the common taſke of the whole people, and was by *Gods commandement hidden and layd vp with in the golden Pot*, which after that the people might not haue power to ſee into; Exod. 16.33.34. Heb. 9.4. The which did ſhadow out in a more magnificent figure the heauenly food. For the other *Manna* being reſerued beyond the ſpace of *one day*, *did craule full of wormes*, this *continued throughout* all *ages entier and vncorrupt*, being a liuely and expreſſe reſemblance of the immortall food. This *Manna* therefore doth not ly opon in vew about the Tents, at hand for euery one that will come to take it vp, but it is fetched out of the *golden Pot*, as much as will ſerue to keepe the life and ſoule of thoſe to whom it belongeth. And indeed vnles *Chriſt* had prouided for his ſeruantes in thoſe moſt corrupt tymes after ſome hidden manner, they might haue bidden farewell for euer both to ſafetie and ſaluation.

And I will giue him a white ſtone. The *ſecond reward.* *Areas* telleth vs *that ſuch a kinde of ſtone was wont to be giuen to wreſtlers, that ſtroue in the Theaters.* But it is not likely that that cuſtom is here aymed at. For that *was giuen onely when the battaile was at the onſet*, not when it was ended, and the conquerour was to be rewarded. In the games of *Olympus*, leaſt the Champions ſhould runne together at randonne, they drew forth ſtones out of a ſilver Pott, they which light vpon thoſe that were marked with one and the ſame letter (for there were

two

two of them on which were grauen the ſame Characters) thoſe the Iudges put together to be combatants. Neither was there any other vſe of theſe ſtones in games, as I ſuppoſe. In *Iudgments* they were vſed for another purpoſe, namely, to giue *ſuffrage by voices*, wherein they were of ſundry ſorts, according to the diuerſe cuſtoms of people; many tymes they were *hollow* and *boared through*, wherewith they gaue ſentence of condemnation; ſome times they were *full* and *ſolid*, wherewith they abſolued. There was a tyme alſo when they were diſtinguiſhed by their colour onely, the *blacke* condemning, the *white* contrary abſoluing. So ſaith *Vlpian vpon Demoſth. Againſt Timocrates. Stones for ſuffrages* (ſaith he) *were ſometimes pierced through, ſometimes alſo vnpierced, ſometimes alſo blacke and white.* the ſame effect ſaith the expoſition of Ariſtoph. in *PHEEX*. But that of *Alcibiades* is notable to this purpoſe, who in a iudgment of life and death, *would not beleue his own Mother, ſuſpecting or Fearing leaſt ſhee at vnawares ſhould caſt the blacke ſtone for the white*, Plutarch. in the Apothegmes of the Kings. Here is therefore an alluſion to that manner of abſoluing in iudgments. But wherefore ſhould there be here a ſecond and third reward, when as there was but one for the former Churches? Thus the caſe of the godly in this Church required. For, becauſe the faithfull that were but a few and thin-ſown among ſo great a company of the wicked, ſhould be hated of all men, and condemned of ſchiſme, errour, hereſie and I know not of what wickednes, there is an abſoluing ſuffrage promiſed unto them; That though they ſhould be cried down for guiltie vpon earth by all mens voices, yet they ſhould hereby know moſt certainely, that they are adiudged for guiltleſſe before the heauenly *Tribunall of God*, How great a comfort is this againſt the reuilings and reproaches of the world? Be of good cheare, *If God iuſtifie, who ſhal condemne?* Rom.8.33.

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And in that ſtone a new name written. The third reward. He perſiſteth in the ſame cuſtom of giuing iudgements,

in

High & Hautie Pergamus.

in some of which stones their names were written and ingraven, who came vnto iudgement. *Aristides being desired by an vnlearned man, and one that knew not who he was, that he would write out for him the name of Aristides vpon a shell that he had in his hand to condemne him with, he wrote his name vpon it, though it was to his own condemning vnto banishment by meanes of it.* Plutar. in the wise sayings of *Aristides*. The like custom is here pointed at. Now the *new name* that *is to be written, vpon the white stone*, is *the child of God*; such as the faithfull shall know and acknowledge themselfe to be by the testimony of the Spirit, Rom. 8. 16. The which also auayleth against the reproches of the world, who would count of them, as of the *offskouring* and *filth* of all things: but why dost thou vexe thy selfe with the thought of this thy so great cõtempt, when as thou art in Gods account honourable as one of his children? This *name* is also *vnknown to all men, but to him that hath receiued it*; For *the world hath not known vs*, 1. Ioh. 3. 1. 2. Therefore their testimony is nothing worth, whither it be with vs, or against vs. But behold besides the desolate estate of those tymes, in the which the elect should be no lesse *vnknown vnto the World*, then the way of saluation, signified right now by the *hidden Manna*.

The Analysis or Resolution of the Epistle to them of Thyatira.

ing ra.

Such is the Epistle to the Church of Pergamus. This to them of Thyatira is inscribed also to the Angel, as also it describeth him that sendeth it to be the Sonne of God, with fiery eyes and feete-like to fine brasse, vers. 18. The Narration commendeth the increase of pietie, vers. 19. But it reproueth them for suffering Iezabel, whose Wickednes he describeth, first by the kind of sinne,

vers.

verſ. 20. Then by her obſtinacy, verſ. 21. And her puniſhment, which is notable, both for the nature of the puniſhment it ſelfe, which is diverſe, according to the diuerſe condition of the offenders, for Iezabel her ſelfe is puniſhed by her Bedde, *they that commit adultery with her* by great affliction, *verſ. 22. And her ſonnes with death: laſtly by the honourable teſtimony of all the Churches, witneſsing that Gods iudgment againſt her is iuſt and rigorous, verſ. 23. To which at length he ioyneth a counſaile againſt this wickednes, vnto which he intimateth a way in mercy, verſ. 24. Requiring conſtancy of the Church, verſ. 25. And perſwading her vnto it with a reward of power ouer the Nations, verſ. 26. 27. And the morning Starre, ver. 28. The Concluſion ver. 29.*

Growing Thyatira.

THE EXPOSITION.

18. *And to the Angel of the Church of Thyatira.* *Thyatira* is called as if it were *Thugatzira*, a daughter, as wee ſhewed the reaſon how and why vpon the firſt chapter. And it is a name exceeding agreable to the thing it ſelfe. For the pietie of this Church is growing, like to a new borne daughter, which alwayes waxeth in age & greatnes, till ſhee come to her full ripenes. In which regard this Church is oppoſed to *Epheſus*, which being at her full age the firſt day, or a litle after, the further ſhee went on, the more weake and decaying ſhee was every day, like one that haſteneth to old age, till at length, the naturall and originall heate being extinct, ſhee fell into the coldnes of death it ſelfe. Now this is the firſt bending from the North, namely, from *Pergamus*, towards the South, but farther vpon the Eaſt, being diſtant from it about fourſcore engliſh miles, according to *Ptolomy*. The *Counterpaine* of it, is the tyme from the yeare 1300. vntill the yeare 1520. (or) 520. aboue 1000.

Growing Thyatira.

These things saith the Sonne of God. Now Christ maketh himselfe known by his *name*, his *eyes* & his *feete*. All which things doe more clearely appeare out of the *Counterpayne*. As touching the name it now first of all offereth it selfe vnto vs, being not expressed before among the things that were either seene or heard, in the first Chapt. There was mention made of the *Sonne of man*, vers. 13. but the whole vision did sufficiently declare him to be the *Sonne of God*. It seemeth to be named here, as if now he were returning out of *Egipt*. He was in exile now a long tyme, but in the renuing of the Church he returneth home againe as it were, beginning to make himselfe known in a more familiar sort to his seruants, from whom he seemed to haue been so long absent before. His fiery eyes (of which cha. 1. 14. 15.) Are such as in the brightnes whereof hee sheweth himselfe to the *Thyatirians*, because now was that flourishing tyme comming, in which the light of the truth should scatter the darknes, as it doth flee away at the sight of the fire; which came to passe at the yeare 1300. When as a new troupe of *Doctours* rose vp by the iudgments of euery one whereof the Popes throate was cut, and he begun to be depriued of that honour of his, which he had gotten & held a long while craftily. For they did earnestly striue to proue that the *Imperiall Maiestie* ought to haue the cheife place & sway, & that the *Pope* had no power at all ouer it. Among these, were *Ockam, Marsilius, Patauius, Dantes, Iohannes de Gandano*, & many others.

His feete like to fine brasse, teach, with what kinde of torments that *Balaam of Rome* exercised his crueltie against the faithfull who were the feete of Christ, giueing them ouer to be consumed in the flames of fire, endeuoring to put out one burning fire with another. Which crueltie of his indeed, he did not now first of all vse, but made it now more notorious by more frequent graues and more blazing fires then euer before he had done. These fires shined out through al Europe, many Martyrs being euery day burnt vp. But among all

all the reſt theſe were of ſpeciall note; *Iohn Hus, and Ierome of Prage; who being a noble payre of feete, gliſtered like fine braſſe in the fornace of Conſtance, in the eyes of all the world.* But Antichriſt was deceiued, who thought he ſhould haue conſumed theſe feete with fire: For now at laſt he hath found by experience, that theſe feete are not ſtubble, but fine braſſe of Libanus, which ſhineth more and more in the fire, and is not waſted away. *Grovving Thyatira.*

19. *I know thy workes.* The workes which are rehearſed, are *loue, ſeruice, faith and patience*; which do rather belong to the priuate duetie of euery Saint, then to the publike function of men, as if this *Church* were lurking in ſome hidden members of it, and were not renowned through any goodly outward gouernment. Such doubtles was the ſtate of *Thyatira the Citie*, and for the *Counterpaine* of it, it is very plaine that it was ſuch. For though there were euery where many excellent men, who with their writings and ſpeeches did defend the truth, there were yet no publike meetings appointed, or if there were any (as indeed they did begin to aſſemble them ſelues together more freely towards the ende of this compaſſe of yeares) yet they attayned not to any due reformation. The cheife praiſe was of their *loue* one towards another, not that fayned loue, whereby large promiſes are made, but nothing performed, but ſuch whereby they did helpe one another in deed and truth when there was neede. Whence it is that he ioyneth vnto loue, ſeruice, that is, miniſtring vnto the neceſsities of the Saints. Their *mutuall faith* alſo was excellent, voyd of all diſſembling and trechery. For this faith ſeemeth to be a fruit of that other, which is properly ſo called, namely, *faithfullnes*, whereby euery one had a hartie and ſincere care of the good of another; when it ſignifyeth a truſt in God through Chriſt, it is wont to be placed in the firſt place, as the fountayne and Spring-head of all other vertues, which things perhapps deceiued the olde Interpreter, and made him ſet

Creeuing this word before the reſt, againſt the credit of all the *Tyatira.* Greeke Copies; For ſo he readeth, *and faith, and charitie, and miniſtring, and patience.* There patience was ſeene in induring thoſe calamities, with which they were afflicted by meanes of the hatred and ſubtill policy of the *Pope of Rome.*

The laſt commendation is of their *laſt workes*, which were more then *the former.* For ſo reade the *Vulgar, Complutenſis*, and *a certayne Copie of a King which Robert Stephen vſed in his edition. And thy laſt works more then thy former:* where the ſecõd *and workes* is daſhed out: And ſo indeed the ſentence runneth better, cheifely ſeeing *workes* are ſpokẽ of in the beginning of the verſe, which if they ſhould be put here by them ſelves, and not read together with the other words, the repeating of them might be perhapps ſuperfluous. But for the matter it ſelfe: It is an excellent commendation to grow in godlines, and to exceed the former times of our life in the fruitfullnes of good workes, as wee grow towards our latter dayes; which all ſuch vſe to doe, as are planted in the howſe of God, who abound with fruits in their *olde age*, and are *fatt and flouriſhing*, Pſal. 92, 15. Whoſe voyage to heauenward proceedeth on like the light of the morning, *that ſhineth more and more till it be perfect day*; Proverb. 4, 18. So this Church allwayes increaſing with a more ample progreſſe, did daily waxe great & ſtrong of ſmall beginnings. At the yeare 1300, many ſtout Champions faithfull Patrons of the truth, did ſhew themſelues, but about 70. yeares after *John Wicklefe* helped on very much their beginnings; he cleared and layde open the doctrine in many heads of it, and that which they had but ſlenderly found out, he confirmed with more pregnant arguments. After 40. yeares, *John Hus* and *Ierome of Prage* ſucceeded this man, by whoſe preaching & martyrdom a farre greater increaſe of the Church was made. After theſe followed the men of *Bohemia*, who did openly reuolt from that *Antichriſt of Rome*, & ſet vp a more reformed worſhip of God in their Aſſembles; and then the

hearts

hearts of the godly were farre more raiſed vp to ſtrength and courage throughout all *Europe*, who profeſſed the truth with more freedom of Spirit, howſoeuer they knew they ſhould do it with hazard of their liues. Neither yet did *Thyatira* ſtay here, but in her decrepite age, about the yeare a thowſand and a halfe, ſhee poured forth into the world new ſtore of moſt learned men, who indeed gaue no vayne hope, that the light would breake forth ere long into the fullnes of it. And theſe *be the laſt workes more then the former*. Worthily therefore is ſhee called *Thugatira*, a *daughter*, that grew ſo notably, euen like *thoſe waters that came out of the Temple, With at firſt were ſmall, then like a foorde, afterwards they could not be paſſed over for the height of them*, Ezech. 47.3. 4.5. And thus out of this firſt declining from the North, wee haue *the frſt paire of contrary Churches made:* For this *growing Thyatira* anſwereth by direct oppoſition to *languiſhing Epheſus*, which proued *Apheſis; Omiſſion*, as wee haue ſhewed, that grew worſe and worſe in her latter tymes, through a continuall neglect of labour and vigilancy, heaping vp alſo ſuperſtitions, till at laſt al care of true godlines began to waxe cold. And from thence the Church went on ſtill to the worſe in the two Churches that followed: now at laſt it began to turne it ſelfe forward againe, and to make three other growing Churchee oppoſite to thoſe three decaying ones, as wee ſhall ſee in each of them. *Growing Thyatira*

20. *But I haue a few things againſt thee.* Theſe words contayn a reprehenſion of this Angel, becauſe the *woman Iezabell was permitted with her deceiuable doctrines to delude the ſeruantes of God*. The fault then is either *his negligence*, or his *faintartednes*, or *both*; whereby it came to paſſe that he did not handle the wicked wretches as they deſerued, but they were ſuffered to ſleepe ſecurely in their wicked abhominations. Who this *Iezabell* in this *Citie of Thyatira* ſhould be, the auncient Hyſtorie doth not teach vs. By this place wee vnderſtand there was ſome *Princeſſe*, a *woman of great place* and *account*, *Who*

Growing Thyatira. was an *Idolatreſſe*, an *Inchauntreſſe* and a *Whore*, like to that other *Iezabell* of old recorded in Scripture, the *wife of Ahab*; who yet was herein more able and apt to worke miſcheiſe then this *Iezabell* here, becauſe ſhee ſhewed her ſelfe to be an open aduerſary to the truth; this here would be counted *a Propheteſſe*. By that that followeth it is apparant, that ſhee was trayned vp to this her perfection in her wickednes in the ſchoole of the *Nicolaitans*, of which afterwards ſhee became a ſchoole-miſtriſſe, inſtructing others with the ſame precepts of this her diueliſh art. For this was wont to be the guiſe of Heretikes, to abuſe the helpe of women to ſpread their poiſonfull opinions. *Simon Magus* had his *Helena*; *Carpocrates* had his *Marcellina*; *Apelles* had his *Philumena*; *Montanus* after that in latter times in places bordering vpon this *Thyatira*, had his *Priſcilla* and *Maximilla*. In the *Counterpaine* the matter is more euident. For this *Iezabell* is *Rome*, that *Queen*, that *Idolatreſſe*, that *Inchauntreſſe*, that *Harlot*, that *Killer of Martyrs*, that *Propheteſſe*, the *head of all Churches, and the head-Spring of all ſauing life, which neuer to this day was ouercome by any hereſies*; and many ſuch other things, with which wee ſhall ſee her in this Booke, partly ſet forth & garniſhed by the *holy Ghoſt*, partly impudently boaſting of her ſelfe. Euen now wee heard how the *Pope* was noted out by *Balaam*, now here wee haue the Citie pointed out by *Iezabel*: Both which do ſerue to deſcribe the ſame *Synagogue of Satan*, ſeeing the *Pope* & *the Citie* are two things ſo ioyntly going together. Now how well doth it ſort with the tymes, that the *Holy Ghoſt* ſhould now ſett ſuch *a Citie* before our eyes? How long time had the *Pope* deceiued the world vnder a ſhew of godlines, that he ſeemed to be in the account of former ages about the beginning of his growing honour, like another *hypocriticall Balaam*? But after that he was increaſed ſo mightily, being lift vp aboue Kings and *Emperours*, ſo that now all mē began to trēble at the very name

name of the *Pope of Rome*, his *Rome*, became to be *Iezebell* the *Queene*, that *painted Queene, past shame & honestie*. *Balaam* therefore and *Iezabell* declare the same kinde of wickednes, yet as it is distinguished by the increase, and seuerall ages of it. *Rome* in her infancie did carry herselfe, though but litle more chastly, yet more closely and warily; shee made pretence as if shee could speake nothing but what the *Lord* put into her mouth; but when shee was grown to *full age*, like to *Iezabell* the *Propheteſſe*, shee openly proclaymes it, that *shee cannot erre*, and *that shee is the Rule of faith and of all pietie*. *That Rome* the *infant*, abused the helpe of Kinges, to bring in and to establish her Idolatry; *This Rome*, in her pride commaundeth men by her own authoritie to commit fornication, & to eate things offered to *Idolls*, by requiring straitly the worshipping statues and Images. Who can sufficiently admire the singular workmanship of the *holy Ghost*, who hath in so liuely a manner sett forth the matter? This is then that *Iezabell*. The holy men of this tyme rowzing vp this pestiferours creature more mildly & moderately then they should, did lesse approue themselues for that cause to *Christ* the *Arch-Bishop of our soules*, who would haue vs spare for no feruencie of zeale and indignation in abating such shameleſſe insolency of wicked seducers. The learned men of that time dealt indeed more roundly then they had done in former tymes, yet not with that vehemẽcie that was required in such a cause as this. *Growing Thyatira*.

21. *And I gaue her a time to repent*. Here the obstinacie of *Iezabell* is sett forth; *Christ* dealt for a long tyme very patiently with that impure woman of *Thyatira*, so did he also with the Citie of *Rome*, by quieting the storms which the Barbarians raised, and by breaking the power of the *Lumbardes*; But yet this peace which he gaue them wrought no amendement in them, but rather increased their Apostasie, till at last it came to this height of impudent *Iezabell*. For wee shall see that all impietie grew from those tymes, while the Popes

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strove together as it were for the maistery, which of them should bring in the more hellish darknes to that which was come in all readie before their tymes.

22. *Behold I will cast her vpon a bedd.* Here is the punishment of *Iezabell.* A *Bed* is sometimes for deliciousnes and wantonnes, as in the Prophet; *They stretch themselves vpon their yuorie Bedds*, Amos 6. 4. Sometimes it is for diseases and sicknes, as *the Lord shall strengthen him vpon the Bed of his sicknes, thou shalt turne his Bed in his disease*, Psal. 41. 4. Which of these doth it serue to expresse in this place? Not *deliciousnes*, though that be a greiuous punishment, to be giuen over vnto an occasion of sinning: but *languishing*, as it appeareth by that which followeth presently after, where, *those that commit adultery with her, shalbe cast into great affliction.* The woman therefore of *Thyatira* began to languish. *Rome* also was in a languishing case, frō the yeare 1300. wasting away more and more like one that is sicke of a consumption. For from that tyme, her face began to waxe wan, her stomach grew weaker, her life was painfull and her flesh was consumed away; yea so farre hath this her weaknes preuayled, that if a man behold her as shee is now at this day, he will say that shee is but a drie carrion in regard of her former good liking. O infinite wisedom of God! Which euen with one word hath drawen vs such a liuely portraiture of so long a tyme. Could the *languishing destruction of Rome* be noted out vnto vs more elegantly or significantly? God would not haue her perish with a swift disease, *least his people should forget it*, but rather that shee should rot by peecemeale with a consuming Ptisicke, both that this lingring punishment, should by the long lasting of it, be an image of her eternall punishment, as also that shee might be a spectacle to many ages, which had drawn many ages into errour. Certainly vnles *Rome* feele and acknowledge this *Ptisicke* of hers, her disease is not a *consumption* onely but a *Phrensie* also.

And those that commit adulterie with her. This is the punishment

niſhment of the Adulterers, which are the Kings and Princes of the earth, of whom afterwards; Chap. 17. 2. Theſe men, vnles they make a defection from this *Harlot*, ſhall drinke of a cup of moſt greiuous affliction. Haue not the *Kings* allready by wofull experience learned this point, while the moſt cruel *Turke* oppreſſeth the *Emperour* on the one ſide, and the *Spaniſh King* on the other? Call to minde the Ages paſt, from the yeare 1300. wherein *Iezabell* began to languiſh; who can expreſſe thoſe huge euills, which the *Tranſiluanian, the Polonian*, the *Bohemian, the howſe of Auſtria, the Emperour, the Venetian, the Spaniard*, ſuffered at the hands of the moſt outragious *Turke*? Did not this your affliction begin, at the ſame tyme, when *Rome that Iezabel* was caſt vpon her languiſhing Bedde? Why doe ye not perceiue that your adultery committed with this Harlot hath procured yow all theſe euills? But this calamitie of *Iezabell* while ſhee keepeth her ſicke Bedde, is nothing to that, which, vnles yow will renounce, and that quickly, all wicked ſocietie and intercourſe with her, yow ſhall ſuffer at laſt, when ſhee ſhall be giving vp her laſt ghoſt, as wee ſhall ſhew afterwards. Is it then a tyme for yow now, ô *ye Princes* and *Peeres*, to play the runnagates frō the true God, to this *whore of Rome*? They haue no place for pardon, who being bewitched with her beautie, while ſhee flouriſhed, haue had acquaintance with her; what anguiſh then remayneth, to puniſh your curſed luſt, who do now imbrace her rotten carcaſe? For *Ieſus Chriſt ſake* provide for your own ſafetie, by forſaking with all poſsible ſpeede this *arrand common ſtrumpet*, leaſt ye be at laſt ſuddenly ouerturned, when repentance ſhalbe too late, both with the moſt greiuous calamities of this life, as alſo with thoſe that never ſhall haue end. *Grovving Thyatira.*

23. *And I Will kill her ſonnes.* The third puniſhment is of her *ſonnes*; Theſe be the *Popes, Cardinalls, Arch Biſhops, Biſhops, Prieſts, Ieſuites, and the reſt of that whole rabble of this Hierarchicall order:* Chriſt *ſhall deſtroy all theſe*, not onely

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with the *first* death, but euen with the *second* alſo, vules they repent. This is yet to come, being begun indeed after ſome ſort already, but now ere long to be finiſhed, as hereafter ſhalbe declared.

And all the Churches ſhall know. This is the teſtimony that all the Churches giue, that Gods iudgment vpon *Rome* is iuſt and terrible. For at laſt the reſt of the Chriſtian company ſhall finde by experience that *Chriſt* is ſuch as he hath allwayes declared himſelfe to be in his word. His long patience had almoſt diſabled the credit of Gods ſacred threatnings, but at laſt he ſhall ſhew that his words were no vayne Buggs, but ſuch as ſhould come to paſſe with a moſt certayne vengeãce in their due tyme. And this is partly begun to be done, partly is yet to be done. What reformed Church is there that ſeeth not the long laſting and languiſhing ſicknes of *Rome*, and that doth not therefore praiſe and magnifie the iuſt *God*, crying out, *O the depth of his iudgments?* But the more plentifull matter of praiſe vnto God ſhalbe in her full and finall deſtruction. Now in that he ſaith *he ſearcheth the reines & the harts*, thereby he teacheth to what ende *Chriſt* was deſcribed *to haue fierie eyes*, verſ. 18. Namely not onely, becauſe his ſeruants ſhould proue themſelues to be ſharpe-ſighted in ſearching out the deluſions of this Harlot, but alſo *Chriſt* himſelfe ſhould ſhew himſelfe to be ſuch in gouerning his Church, by making manifeſt the impietie of *Rome*, howſoeuer painted ouer with many goodly ſhifts and pretences.

24. *Now to you I ſay, and the reſt.* Now he cometh to the *counſaile*, as wee noted in the *Analyſing* of this Epiſtle; teaching how they ſhould defend themſelues againſt this wickednes of *Iezabell*. Now it is giuen *both to you and to the reſt of Thyatira*, that is, both to thee (*o Angel*) with the company of thy Collegiats, and to the reſt that bee of the Church, who have perſiſted conſtantly in the ſound doctrine; as *Theodore Beza*, *the*

the vulgar and the Complutenſe edition haue very well explaned it. Some other Copies daſh out the particle *and* and red it thus; *Nowe eo yow I ſay, the reſt that are of Thyatira:* But *Aretas* readeth thus, with whom other manuſcript Copies doe accord. By which particle it is euident, that not onely the *laſt clauſe* of the Epiſtle did belong to the Church, but alſo *the whole narration*, though cheifly it reſpecteth the *Angel*, and ſpeaketh to him by name. The ſame iudgement muſt wee giue of the other Epiſtles, for there is a like reſpect of euery one of thē. *Grovving Thyatira.*

And that haue not knowen the depths of Satan, as they ſay. But who are they that ſay ſo? Thoſe ſelfe ſame Maſters of this abhominable and filthy art, as farre as it ſeemeth; as if they ſhould boaſt that they alone do know the profundities of Satan; that they are perfect in all his craftie conueyances and ſubtilties; and that they do likewiſe know the way to withſtand his deviſes; and that they therefore haue permitted this brutiſh luſt without difference of ſexe, age, or perſon, at leaſt this whoriſh lechery, to auoyd a greater inconuenience; that other teachers, whom the common people hold for the onely true Miniſters, are ſimple vnſkilfull fellowes, altogether vnacquainted with Satans entrepriſes. The name of *Satan* ſeemeth not to be vpbraided by *Iohn*, but to be voluntarily taken vp by themſelves in that ſence wee haue ſpoken of. Thus is impietie wont to vaunt of her ſelfe, arrogating to her ſelfe the facultie of ſetting looſe and ridding others out of the ſnares of the Deuill, when as ſhee herſelfe is euery way faſt bound in them. Wherefore it is more fitly tranſlated, as it is by the ould Interpreter, *who haue not knowen, &c.* For the *holy Ghoſt* doth rather reproue ſharpely the bragging inſolency of the wicked, then commend the integritie of the faithfull.

I will lay no other burthen vpon you. That is, I will denoūce no more greeuous iudgmēt againſt you; as *Theodore Beza* doth well explane the words. A Prophecie that threatned ſome calmatie enſuing, was wont to be called

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called a *burden*. These words doe shew, that no notable calamitie should inuade this Church. Which is meete to be beleeued so to haue happened in the *Citie* of *Thyatira*: In our parte of the world, wee know it fell out so, there falling out no change of note vnto it, besides that which was spoken of, from the yeare 1300. for two hundred yeares and more afterwards. The *Turke* indeed preuayled from that tyme, but this did belong to the affliction of the *Kings* that committed adultery with this *whoore*, as wee haue shewed on the 22. vers. *The true Church* receiued no great damage from hence, saue onely that it could not but be bitter for them to heare how those of the Christian name, should be so cruelly trampled vppon by a most cruell enemy. Otherwise, while the *Turke* did soundly punish the *Romish whoore*, and her adulterers, the truth beginning to spring vp agayne, had meanes hereby to grow the faster.

25. *Yet that wich ye haue, hold it fast till I come.* He exhorteth them here vnto constancy, that they would keepe those things faithfully which they had gotten. Neither is this exhortation onely *a commaunding* of the what they ought to doe, but *a prophecy* also, what should be done; as often elsvvhere. Therefore they should goe on in the knovvledge of the truth novv sprung vp, and should not suffer themselves to be cast out frō the right path, vvhatsoever should come of it. Novv this comming vvhereof he speaketh, is a more *full reformation*, vvhereby it cometh to passe, that *Christ*, vvho is as it vvere banished from among vs, as long as superstitions and errours raign, doth come vnto vs, vvhen they are taken avvay, and giueth vs the comfort of his presence. This sparkle therefore of the truth should continue aliue, till it should at length breake forth into a flame, namely, vntill the tyme of *Luther*, as vvee shall straightvvaies see.

26. *For if any should ouercome, &c.* Or, *And he that ouercometh and keepeth my workes vnto the end, I will giue to him, &c.* For I vvill giue to him that ouercometh and ob-

ser-

ſerveth, &c. It is an Hebraiſme, ſuch as followveth in the next chapter, verſ. 12. 21. Where the nominatiue caſe is put abſolutely by a defect of the prepoſition *to, of or for*, as Pſal. 11. 4. *Iehouah in the heaven is his ſeate theat is of Iehouah, or as touching Iehouah, his ſeate is in heauen.* So Pſal. 18. 31. *God himſelfe his way is perfect*, for, *the way of God, or, as for God his way, &c.* The like is that of Pauls, *that which was impoſſibile to the law, &c.* Rom. 8. 3. Which place doth ſo vexe the Interpreters becauſe they marke not this Hebraiſme; For *To adunaton, that which is impoſſible*, is an abſolute nominatiue caſe, the meaning vvhereof is, *For as touching the impoſſibilitie of the law, &c.* The ende, vvhich he here maketh mention of, is not the end of *life*, but of this *Terme of hundred yeares*, vvhich ſhould then ceaſe, in place vvhereof ſhould come a more full reformation. *Growing Thyatira.*

I will giue him power ouer the nations. Here is a double revvard, *of power ouer the Nations*, and *of the morning ſtarre.* Wee ſaid before, that the rewardes are fitly applyed to the tymes, and doe note out ſuch good things, as the Saints enioy in this life, howſoeuer they be pledges of bleſſings to come. This *power* therefore *ouer the Nations*, is a power ouer the enemyes of the Church. This name was once common to all thoſe that were not of the *people of Iſrael*, but were ſtrangers from theyr couenant and common-wealth: But now among theſe *Gentiles*, all that doe ſincerely profeſſe *Chriſt*, are accounted and reckoned among true *Iſraelites*, the reſt of the prophane & hypocriticall rout, that doth either openly deſpiſe the truth, or imbrace it onely in ſhew & profeſsion, ſticketh faſt in the old mier, & is called by the auncient name of *Gentiles*. The *Nations* then among the *Thyatirians*, were *Iezabel with her adherents*, Among vs, they be *Rome* with her *Adulterers and brats*. Neither is it to be doubted but that the *Thyatirians* gott the victory ouer *Iezabel*, euen as our men haue gott it over *Rome* and her ſlauiſh complices. For when *Luther* was once riſen vp, certayne *Princes of Ger-*

Growing Thyatira. *Germany* departed from the obedience of the *Romish Harlot*, whom at length after some wrestling, they threw down to the ground, & trampled her vnder their feete. The same thing came to passe by Gods mercy in many other places. This promised power then, is a ioynt partaking of the Church in the victory against the *Papists*, which at this day all reformed Churches enioy, the full and glorious triumph whereof shalbe shortly, as wee shall shew afterwards in his place by the helpe of God.

27. *And he shall rule them.* These be the properties of the former power. *To rule them With an iron scepter*, is to subdue their power fully, & to compell them to obedience will they, nill they. The which was accomplished by the *Protestant Princes of Germany*, & elswhere; They thrust the *Papists out of their Monasteryes, Colledges, Temples, Landes & other of their goodes*, & bestowed them on better vses, namely, towards the maintayning of godly Teachers, Widowes, Orphanes, Schooles, or finally what els so euer might make for the helping forward of Christinitie. But this the *Papist* cryeth out on and against, as being *sacrilegious & tyrannicall*; Let him cry till he breake againe, the more he groaneth with pangs at the heart too see this, the more doe wee take notice of this *hard & iron rodde that maketh his shoulders ake.* Therefore as many of the *Thyatirians*, as shoulde keepe aliue the light, or fire of the truth once kindled vnto the ende should see with their own eyes this ioyfull day, & should be partakers of the victory. Not that it should be of necessitie for them, to be aliue at that tyme, who were raised vp to stand for the truth about the yeare 1300. But because that which happened to some of them, namely to those that should suruiue & be liuing at the end of this Period, is wont to be giuen to all them that are of the same condition. For so doth the Communion of Saints require, that that which is belonging to a few should be made common to all.

And they shalbe bruised as earthen vessells. That is, easily, & wit-

& without any hope of reſtoring, made like to the potſ- *Groveing Thyatira.*
heardes which are for no vſe. Let the *Pope of Rome* ſweate therefore, and turne vp euery ſtone, vſing all the wayes he can to get his former authority againe, he ſtriueth in vayne, his fall is vnrepairable, he ſhall finde no ſoulder by which his broken earthen veſſels can be glewed together. That in the ende of the verſe, *As I haue receiued from my father.* Signifyeth, that this power will not be got without many a bloudie blowe. *For Chriſt firſt ſuffered, & entred into his glory.* So the Chriſtians after many dangers paſſed ouer, yea after a diſcomfiture receiued, *ſhall obtayne this dominion ouer the Popiſh ſort*; as wee knowe it came to paſſe with *Fredericke of Saxony, Philip Lantgraue*, and their armies, which wee ſhall ſee more fully in his place.

28. *And I will giue him the morning Starre.* Here wee haue the other reward expreſſed, no leſſe agreable to the times. This *ſtarre is Chriſt*, as after wee ſhall ſee, Cha. 22. 16. *I am the roote and generation of Dauid and the bright morning Starre.* So called indeed, partly, becauſe he imparteth himſelfe in this life vnto the Saints, for the pledge and the firſt frnits of the glory to come, leaſt they ſhould not be able to indure to ſtay ſo long for it; partly, becauſe he taketh this name to himſelfe, in regard of his diuerſe kindes of gouerning matters in the Church; when as he ſhineth out fully, he is the *morning*, the *day* and *the Sunne*; but when he ſhineth more ſkantly, but yet ſo as he giueth hope of a perfect day by and by to enſue, he is the *morning Starre*, *the forerunner of the ſame*. Now wee muſt know, that which wilbe plaine out of the expoſition following, that thee moſt bright light of the Truth, of all pietie & Religion ſhall then ſhine vpon the earth, when as our brethren of the *Iewes* ſhalbe conuerted vnto *Chriſt*, Seeing then at that time the *full day* ſhalbe, the renued *Church* which goeth next before it, is like the *light-bringing Lucifer*, which being ſeene in the morning neare the Horizon, ſheweth that ſhe Fountayne & headſpring of

light

Growing Thyatira. light will by & shew it selfe. Now this is that *reformed Church*, which succeedeth this of *Thyatira*, beginning at the yeare 1520. The which the full restoring of the *Iewes* followeth at the backe, like as the *Sunne* followeth *Lucifer*. The which point is here onely affirmed barely, as much as of it serueth to illustrate this place; The Treatise following, shall adde the proofes. Wherefore the *morning starre promised* here, is that svveete communicating of Christ, vvhich every one shall enioy in the *reformed Churches*, of vvich he shalbe made and accounted a free denizen; vvhich communicating of Christ, the full felicitie of the Saints, such as can be vpon the earth, shall followv shortly after.

29. *He that hath an eare.* This is the vsuall Epilogue, but yet to be obserued, in regard of the diuerse placing of it. For to vvhat ende, is the reward set after the Epiloge in the three first Epistles, in the foure last this acclamatory sentence hauing allwayes the last place? First the *holy Ghost* teacheth vs this, that there is an vndoubted difference betweene the *three first* & *these foure latter* Epistles; which wee before obserued, distinguishing all the *seauen Churches*, into the *three formost*, which waxe worse & worse, & into the *foure latter*, which begin to come to health agayne after the sicknes is ouer, & to do better & better. Besides there may be another reason, which I gather by the event, that the rewards in the three first Epistles, as, *to eate of the fruit of the tree of life in Paradise, &c.* Were not made good by performance suddenly and in a moment, but they were in performing a long time, with a long delay, whereupon the rewards follow these conclusions, as if after the admonition they would giue tyme of deliberating; but in the *foure latter*, the Acclamation cometh after the rewards, as if after the warning is once given, there should be no place or space for taking counsell, but the matter should forth with come to his issue beyond all mens expectation, being no sooner said then done. Thus wee know it happened in the reformation that was begun by *Lu-*

by *Luther*, which wee haue ſhewed to be the reward in reſpect of the *Counterpayne* of the *Thyatirian ſtate*. Who would haue thought, that the matter would have come at laſt to that proofe that had ſuch ſmall beginnings? Certenly *Luther* himſelfe thought nothing leſſe, then of any change, or defection from *Rome*: Or who could haue expected ſuch a Metamorphoſis in the whole Church in ſo ſhort a ſpace? But now was the tyme when the *Church ſhould haue power ouer the Nations*; And therefore matters being once begun, went on of their own accord, there being made as it were in a moment, ſuch an interchangeable alteration of them, the which the world was at that tyme, & that not without cauſe, aſtoniſhed at, and the adverſaries doe at this day ſo behold, that it is an eye ſore vnto them. The ſame quick diſpatch ſeemeth to be like to enſue in performing the rewards that follow, the which a man ſhall ſee beſtowed, before he ſhall heare that they are to be beſtowed; and therefore they go before the admoniſhing concluſion, as the which they ſhall alſo no leſſe go before in tyme. Vpon you therefore, *o ye Papelings*, on you (I ſay) do I againe call, and to your conſciences do I appeale, if peraduenture the *holy Ghoſt* hath giuen to any of you eares to heare, hearken diligently to thoſe things which are ſaid. See what kinde of thing this *Rome* of yours is, which ye doe honour ſo obſeruantly, whither the laſt yeare paſt ye ran as ye were madde, to keepe thoſe vngodly *Iubilees*; Shee is no chaſt and holy Virgin, as you falſely are perſwaded, but a moſt impudent *Iezabel*, *a moſt cruell killer of the Saints*, which ye ſhould rather flee frō into any wildernes with *Eliah*, then thus flocke to her by ſea and land, leauing in the meane tyme, the moſt *chaſt Spouſe of Chriſt* to ſit at home deſolate. Behold alſo this witch, now for many yeares made bed-rid (for can yee deny it?) Which bringeth the *Turke* vpon the *Chriſtian world*, thruſteth our brethrē out of their habitations, turneth thē out of their liuings, bereaueth them of ther wyues & children, and com- *Growing Thyatira.*

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compelleth them to be carryed away into moſt cruell ſeruitude, and heapeth many calamities vpon vs all that are further of from this burning flame of miſcheife. And do not behold onely, what miſcheifes ſhee bringeth vpon you for the preſent, but what a horrible death ſhee will at length bring vpon you that be her darling ſonnes. Can any man make any queſtion, that ſhall weigh theſe things diligently with himſelfe, but that wee ought all to flee from this peſtilent *Iezabel of Rome* aſſoone and as farre of as poſsibly wee can? The *holy Ghoſt* giue you eares to heare. I will vſe no more words; They that haue any heart to loue, care for, or feare Gods truth, will think it ynough for them thus to haue had a bare ſignification of his diuine will and pleaſure, hee that will contemne this, let him be filthy ſtill. I will betake my ſelfe to the explaning of thoſe things that remayne.

The 3. Chapter.

1. AND vvrite vnto the Angell of the Church vvhich is at Sardis; Theſe things ſaith he that hath the ſeauen Spirits of God, and the ſeauen Starres; I knovv thy vvorkes: for thou haſt a name that thou liueſt, but thou art dead.

2. Be avvake, and ſtrengthen the things vvhich remayne, that are readie to dy: for I haue not found thy vvorkes perfect before God.

3. Remember therefore, hovv thou haſt receiued and heard, and hold faſt and repent. If therefore thou vvilt not vvatch, I vvil come on thee as a theefe,

a theefe, and thou ſhalt not knovv vvhat hovver I vvill come vpon thee.

4. *Not with-ſtanding*, thou haſt a fevv names yet in Sardis, vvhich haue not defiled theyr garments: & they ſhall vvalke vvith me in vvhite: for they are Worthy.

5. He that ouercometh, ſhalbe clothed in vvhite aray, and I vvill not put out his name out of the Booke of life, but I vvill confeſſe his name before my Father, and before his Angells.

6. Let him that hath an eare, heare vvhat the Spirit ſaith vnto the Churches.

7. And vvrite vnto the Angell of the Church vvhich is of Philadelphia. Theſe things ſaith he that is Holy, & True, vvhich hath the key of Dauid, vvhich openeth and no man ſhutteth, and ſhutteth and no man openeth.

8. I knovv thy vvorkes: behold, I haue ſet before thee an open dore, and no man can ſhut it: for thou haſt a litle ſtrength, and haſt kept my vvord, & haſt not denyed my Name.

9. Behold I vvil make them of the Synagogue of Satan, vvhich call themſelues Ievves, and are not, but doe lye: behold, *Iſay*, I vvill make them, that they ſhall come and vvorſhip before thy feete, and ſhall knovv that I haue loued thee.

10. Becauſe thou haſt kept the vvord of my patience, therefore I vvill deliuer thee from the hour of tentation, vvhich vvill come vpon all the vvorld, to try them that dvvell vpon the earth.

11. Behold, I come ſhortly: hold that vvhich thou haſt, that no man take thy Crovvn.

12. Him that ouercometh, vvill I make a Pillar in the Temple of my God, and he ſhall go no more out; and I vvill vvrite vpon him the name of my God, and the name of the Citie of my God, vvhich is the nevv Hieruſalem, vvhich cometh dovvn out of heauen from my God, and *I will vvrite vpon him* my nevv name.

13. Let him that hath an eare, heare vvhat the Spirit ſayth vnto the Churches.

14. And vnto the Angel of the Church of the Laodiceans vvrite. Theſe things ſaith Amen, that faithfull and true vvitnes, that beginning of the creatures of God.

15. I knovv thy vvorkes, that thou art neither could nor hot: I vvould thou vvereſt cold or hot.

16. Therefore, becauſe thou art lukevvarme, and neither could nor hot, it vvill come to paſſe, that I ſhall ſpevv thee out of my mouth.

17. For thou ſayeſt, I am rich, and increaſed vvith goods, and haue neede of nothing, and knovveſt not hovv thou art vvretched, & miſerable, & poore, and blinde, and naked.

18. I counſell thee to buy of me gould tryed by the fier, that thou mayeſt be made rich: and vvhite rayment, that thou mayeſt be clothed, & that thy filthy nakednes doe not appeare: and annoynt thyne eyes vvith eye-ſalue that thou mayeſt ſee.

19. As many as I loue, I rebuke and chaſten: be zealous therefore, and amend.

20. Behold, I ſtand at the dore, and knocke. If any mā heare my voice and opē the dore, I vvil come in vnto him, and vvil ſup vvith him, and he vvith me.

21. To

21. To him that ouercometh vvil I graunt to ſitt vvith me in my throne, euen as I ouercame, and ſitt vvith my Father in his throne.

22. Let him that hath an eare, heare vvhat the Spirit ſaith vnto the Churches.

The Analyſis or Reſolution of the Chapter, as alſo of the Epiſtle to them of Sardis.

THere be three Epiſtles of this Chapter. One to them of Sardis; another to them of Philadelphia; the laſt to them of Laodicea. Neither are they vvithout cauſe incloſed in one Chapter, ſeeing they haue a condition ſomevvhat differing from the former. For the former, as they vvere of a further diſtance one from the other, ſo they had Counterpaines of a larger diſtance of time. But theſe Churches are both diſioyned vvith leſſer diſtances of place one from the other, and vvee ſhall finde alſo the counter-anſvvering Churches to each of them, to be more narely ioyned together in ſpace of tyme.

THe Epiſtle to the Church of Sardis, after the Inſcription to the Angell, deſcribeth him that ſendeth it, by ſeauen Spirits, and ſeauen Starres, after that he adioyneth the Narration: vvhich reproueth him, becauſe

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he bearing the name, and making the ſhew of one that liueth ſpiritually, is in truth dead not with-ſtanding, verſ. 1. But yet it doth with all teach the remedie: which is double, the firſt conſiſting in confirming of the reſidue that are readie to die. For it ſhould come to paſſe that many ſhould die by the iuſt iudgment of God, who would by that meanes auenge himſelfe of their careleſnes of the right and due reformation, verſ. 2. The ſecond conſiſting in remembring the things which he had receiued, and repenting. The which admonition, leaſt it ſhould through their negligence be of leſſe ſtrength, hath an edge ſet vpon it by a threatning of his vnexpected comming, verſ. 3. Then after this, he commendeth ſome of them for their pure garments: which praiſe contayneth alſo a reward both proper to them, as alſo common to all Conquerours, verſ. 4. and 5. Which is threefold, White clothing, a name induring in the Booke of life, and a confeſsing of him before his Father and his Angells. All which things are ſhut vp with the wonted Acclamation.

THE EXPOSITION.

1. *Now to the Angell of the Church which is at Sardis.* Sardis is the ſecond of the new-ſpringing Churches tending further Southward, and waxing to ſome growth and ſtrength, by meanes of the more ample light of the Truth. The *Counterpaine is the firſt reformed Church*, begun by the ſpeciall prouidence of god by *Martin Luther* at *Wittenberg*, which is a Towne of *Saxony* by the Riuer *Albis*, in the yeare 1517. At what tyme that holy man did withſtand the *Romiſh Publicanes*, the gatherers and farmers of the Popes reuenewes, that made a ſale to the people of *Pardons for their ſinnes*. The truth began to be reuiued vnder the *Thyatirian ſtate*; but no reformation

mation followed of it; this was firſt of all taken in hand at this tyme I ſpake of. For which cauſe indeed, wee ſhall finde no mention made either of *Balaam* or of *Iezabell* in the three *Churches of* this Chapter. The reaſon here is double, for that they are cleare from this Harlotts ſinne, as whoſe ſocietie they haue quite renounced. Howbeit, ſeeing they renounced her not all after one and the ſame manner, but with a three-fold difference which is found amongſt them, they are ſhadowed out likewiſe by three Cities, according to the beginning and condition of each of them. The firſt Church of *Aſia* after the ſhameleſnes of *Iezabell* was bridled, is *Sardis*. And the *firſt Church* after the curbing of the *Romiſh Inſolentie*, is that of *Germany*, that was in that time which right now I ſummed vp. Onely, the equall and honeſt minded Readers are to be requeſted of me, not ſo to conceiue of me, as if I ſhould with any peruerſe minde fall into this or that Interpretation, and did not rather faithfully follow that meaning, which the ſure and ſteddie foote-ſtepps of the *holy Ghoſt* going before, ſeeme to tread out plainely vnto me. I know well what a horrible thing it is to blemiſh the eſtimation euen of any brother, with vniuſt ſuſpicions caſt vpon it, much more how wicked it were to ſprinkle the leaſt blot vpon a whole Church, without ground. And truely whereas I deſire in my whole converſation to caſt farre away from my ſelfe all venemouſnes of Tongue. I haue thought it my duetie with a ſpeciall care to take heede to my ſelfe, leaſt I ſhould make Gods name a Cloke for the rancour of my hart. Let not therefore this office of an Interpreter breed me any diſpleaſure, or bring any imputation but good vpon me, while I make mention either here or elſwhere of things preſent, otherwiſe perhapps then many men either would haue it, or expect it. It is a ſhamefull thing to *make merchandize of Gods word*, by ſpeaking rather to fit the pleaſure of men, then to ſet forth the truth. Therefore laying aſide all both hatred

Hipocritical Sardis.

Hypocriticall Sardis.

and fauour of men, if ſo be that which is ſpoken ſhall appeare vnto vs to agree with the truth, let vs rather tremble at the threats of the moſt iuſt God, then be angrie with him, who hath endeauoured with all his power to diſcloſe vnto us the truth that is hidde and hard to be known, that to the ende we ſhould not bee ſurpriſed at vnawares with ſuch euills as hāg ouer our heads. The which requeſt I hope I ſhall eaſily obtayne of all the godly, ſo farre of will they be from picking quarrels at & againſt my paines. Vpon which hope, I will go forward, God aſsiſting me, to that I haue in hand.

Theſe things ſaith he that hath thoſe ſeauen Spirits of God, &c. In the deſcription of him that *ſendeth the Epiſtle*, in the viſion of the firſt Chapter, there was no mention at all made of theſe *Spirits* that are here ſpoken of; They are taken from the deſcription of the common Epiſtle, Chapter, 1. 4. They are *ſeauen* for the abundance of all gifts, which this number vſually ſignifyeth. Chriſt hath theſe in his power, becauſe he beeing the keeper and diſpoſer of heauenly grace, imparteth his Spirit to whom he thinketh good, whence he ſaith, that *he Will ſend the Comforter from the Father*, Iohn. 15. 16. *Who ſhould receiue from Chriſt to declare vnto vs*, Iohn. 16. 14. The *Starres are in his right hand*, Chap: 1: 16. like as they were in the *Church of Epheſus*, whereby wee haue heard that the ſafetie of Miniſters is declared, whom Chriſt carryeth in his hands, Chap. 2. 1. To what ende then is this ſelfe ſame thing repeated agayne afreſh? Was there no other ornament left for Chriſt but this, was all ſpent allready in the former Epiſtls? No ſuch matter, but onely becauſe the conuenient order of things, not any vayne noueltie is ſought for. Becauſe *Sardis* ſhould by experience finde protection frō Chriſt in defending the Paſtours thereof, like to that which he ſhewed in *Epheſus*, he doth therefore, and not from the purpoſe, vſe that ſame ſimilitude, where there is ſo great likenes of the things. But the ſtory is ſilent in ſhewing how this was verified vnto Sardis; which yet is

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moſt cleare in the *Counterpaine* thereof. For he that giueth his *Spirit* plenteouſly to whom, & when he will, poured out vpon theſe ſelfe ſame tymes, ſuch rich ſtore of all gifts, as he did neuer elſwhere in theſe laſt dayes. Long before this, for a lõg tyme, good learning lay as a thing nought ſet by, as the which, by meanes of the barbarouſnes of the *Schoolmen*, was chaſed away for many ages, till at laſt, after the wonderfull art of printing was found out (*the which artificious deuiſe flowed from this ſame ſpring of the Spirit*) many excellent wittes were raiſed vp for the ſearching out of the truth. Among whom were *Iohn Picus of Mirandula*, *Angelus Politian*, *Platina*, *Trapezuntius*, *Gaza*, *Hermolaus*, *Barbarus*, *Marſilius*, *Ficinus*, *Pyrbachius*, *Iohannes de Monte regio*, *Aldus Manutius*, *Rodolphus Agricola*, *Iohn Ionianus*, *Pontanus*, *Philippus Beroaldus*, *Iohn Reuchlin*, and many other moſt learned men. Whoſe cheife labour indeed was in bringing light to the Tongues, Artes, and other more liberall learning; but how great a way of entrance was made hereby to ſinde out the myſteries of ſaluation, the tymes that were nearely ioyned to theſe men, made it plaine. For preſently after this, came *Martin Luther*, *Philippe Melanct n*, *Eraſmus Roterodamus*, *Zuinglius*, *Occolampadius*, *Capito*, *Blaurerus*, *Bucer*, *Muſculus*, *Caluin*, and many other men of ſinguler knowledge, being ſo many great worthy lightes of the Chriſtian world, who being holpen with the labours of thoſe other men that were before them, did by their own hard paines bring forth the truth into the light againe, which had bene for a long tyme ouerwhelmed with filth, and moſſe-begrown for want of huſbanding, did driue away the foggie miſt of *Rome*, and made all the ſophiſticall ſubtilties of the aduerſaries vtterly to vaniſh like ſmoke. Doth not Chriſt worthily now take to himſelfe this enſigne of *ſeuen Spirits*, when as he inriched this ſeaſon with ſo great plentie of gifts? And his power is no leſſe notable, together with his fauour, in procuring ſafetie to the Paſtours. Who would not haue thought but that

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Luther being ſo greatly hated, and enuyed by all men, againſt whom all the world all moſt watched to worke miſcheife, euen hee vnder whoſe feete *Emperours* were of old compelled to put their ſhoulders, ſhould haue died a thouſand deaths? But it may be once there were troubles raiſed vp againſt him, he was ſcarce to be come by, and ſo could not be brought into their hands. Yes, he ſtood out for thirtie yeares almoſt in pitched battaile againſt them, ſafe from all aſſaults of theirs, even of thoſe that were cloſe & trecherous, by which ſort the *Pope* is wont to diſpatch thoſe men, whom he cannot ſubdue in open fight, and at laſt lying ſicke in his bedde, and giving vp his life to him that gaue it, he ſlept quietly in the Lord. What ſhould I ſpeake of *Melancton*, *Peter Martyr*, *Iohn Caluin*, and the reſt of thoſe ſtout worthyes: Indeed *Bucer* after he had been buryed ſome yeares before, was at laſt being turned to duſt, digged out of the graue, or rather ſome other man in his roome that had been lately buryed there, that ſo they might rage againſt his aſhes vvith flames of fire, whó while he liued, they neither could, nor durſt hurt. Who was it then but ſaw *the ſtarres in the right hand of Chriſt*, ſo meruelouſly defending his ſeruants againſt all violence of the aduerſaries? Or vvho is there, into whó the freſh remembrãce of theſe things, ought not to put conſtancy, & a heart that cannot be diſmayed, by meanes whereof he might wholy reſt himſelfe vpon the ſame Patronage, and go on confidently in ſtanding out for for the truth according to the qualitie of his calling? Indeed there is not the ſame promiſe made in expreſſe words to other tymes, yet there is allwayes the ſame Crown layd vp for them that fight lawfully.

I know thy Workes, that thou art ſaid to liue, but thou art dead. Here is the reprehenſion, of that counterfaite life of God whereof the *Angel* maketh a ſhew, being voyd of all truth, whence it may bee called *hypocreticall Sardis*. The force of which notation appeareth by the very name of it. For *Sardis* is like *Zardianos Legos*

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Sardian laughter which in the Greeke Prouerbe, is a laughter that is rather in ſhew then in truth; ſo called from the Citie *Sardi*, euen as *Sardonius riſus* called of the *Iſle Sardonia*, as *Eraſmus* noteth out of *Plutarch*. For that kinde of herbe called *Ranunculus*, by eating whereof the minde is diſtracted, may aſwell grow in *Lydia*, as in the *Iſle*. This Church was accounted as if it were aliue, but it was dead; like to this laughter, which fayneth laughter, being in the meane tyme full of deadly greife. And hence it may now appeare how *Sardis* may be oppoſed to *Smyrna*. That Church, in regard of outward matters, was in very great affliction, ſo as it was held for dead almoſt of all men, yet did it in the meane time liue the true life, and was moſt acceptable vnto God himſelfe: This, *without*, in the opinion of men *liueth, and flouriſheth in a goodly manner*, yet *With in*, death raigneth, true pietie being baniſhed out of it; whence this ſecond payre of contraries is made, as wee obſerued in the generall reſoluing of the ſeauen Epiſtles into their parts. But wherein lay this counterfaiting? As touching the Citie of *Sardis*, wee haue litle to ſee or ſhew for it out of the Hiſtory. There flouriſhed not long after, that famous *Melito*, greatly praiſed by *Euſebius*, Booke; 4. Chap. 26. But hence it appeareth, that the matter was come to that paſſe when *Iohn* wrote, that though the *Angell* ſeemed to himſelfe, and others perhapps to bee notably furniſhed with all things requiſite to ſaluation, yet he wanted many neceſſaries, and abounded in the contrary euills. Wee know that thoſe that be aliue *without*, may be *dead* either through *ignorãce or corruptnes of doctrine*, or through *neglect and careleſnes of godly dueties*, as Chriſt calleth them dead, who were voyd of faith and knowledge of ſaluation, Ioh. 5. 25. And the Apoſtle calleth the laſciuious woman, *liue-dead*, howſoeuer ſhee had giuen her name to Chriſt; 1. Tim. 5. 6. For which reaſon alſo *workes* are ſaid to be dead, Heb. 6. 2. As the which declare them to be truely dead, who giue themſelues to the ſtudy of ſuch workes.

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It may be that this *Angell* of *Sardis*, partly, by meanes of his neglect of pietie, partly, through his cortupt teaching, fell into this deadish life. If the Doctrine had been quite exinct, which is the *very life and soule of a Church*, it could not haue had so much as the name of any life. Wee haue said that the *Counterpaine*, by reason of the order and consequence of matters, is the *first reformed Church* springing vp in *Saxony*, when *Luther* began to teach. For the Church of *Thyatira* bare the blame of suffering the *Romish Iezabell*: This Church first of all, as it were another *Iehu*, tooke order for the casting down of this painted and shameles Harlot out of the window, so as it dashed her braynes out against the earth. Whece it is, that shee is not reproued, no not in one word, for this fault. This Church therefore hath a name that shee liueth, because of the truth that was restored in her; which shee hath manifested in a meruailous manner; and not a litle, for her notable courage, whereby shee broke and trode vnder foote the *Romish Tyranny*, shaking it of not onely from her own shoulders, but exposing it also to the derision of the whole world: *yet shee is dead*, as being infected dangerously with no small errours and corruptions, aboue and before the rest, that *Consubstantiating of the Body of Christ in the Sacrament of the Supper*, vpon the which, many other absurdities doe follow, which creepe like a leprosie, and doe vtterly take away the life of those members that in themselues were aliue. Yet are not these things to be vnderstood of the seuerall men one by one; but of the whole gouernement & forme of the Church, which was to be seene of the world, a draught whereof the *holy Ghost* doth pourtray vnto vs; which is also to be obserued in the rest of the Churches.

2. *Be thou vigilant and strengthen the things that are ready to die.* Here is the first remedy of diligence in confirming the rest; who vnles there were care had of them in tyme, were readie to rush into deadly destruction. By which words wee are taught, that if the Teachers would

would beſtow their paines faithfully and diligently in purgeing throughly the whole Doctrine, and Pietie, they might take from many an occaſion of falling, but if they ſhould carry themſelues more negligently in this matter, the ruine of many would be lamentable. In the *Counterpaine* the matter is ſo cleare, that a man might doe better to proſecute it with teares then with words. For how many excellent men hath that *monſter of Vbiquitie* tumbled headlong into death? The ſeedes whereof indeed *Luther* ſowed in the yeare 1526. and 28. in his diſputation againſt *Zwinglius & Oecolampadius*, But they ſhould haue bene plucked vp againe by the rootes out of his bookes, at leaſt after the controuerſie was ſtilled, that ſo they might not there lye hidden as it were in the furrowes, & ſo breake forth at laſt into deadly Hemlocke. But *Luther* himſelfe was Careles in it, rather prouiding perhapps by humaine frailtie for his own eſtimation, then for the ſafetie of his brethreu, as it was meete he ſhould. Yea and here I finde wanting thy faithfullnes and diligence (oh holy Philippe (that thou didſt not ſtabbe this foule & miſcheiuous errour at the hart as it deſerued. Thou thoughteſt perhaps it was to be handled more nicely & gently, partly for the loue thou bareſt to thy frend, partly becauſe thou hadſt a conceit, that it might more eaſily be buried with ſilence, then with any ſharpe inuectiue of bitter words. *But errours, Which are not confuted and reproued as falſe, ſeeme to be approued*, & ſo much the more doth their authority grow, by how much more mildly and moderately they are dealt with. For they are *Gangrenes*, which the more gentle the remedies be, the more doe they ſtirre and increaſe them, rather then cure them. Therefore while neither of yow watcheth and doth his duetie, many die; and thoſe how many & what worthy men are they I pray yow? Truly an infinite number of all rankes, whoſe ſtandard-beaters were *Iohn Brentius, Iacobus Andrea, Selneccerus, Kirchnerus, Chemnitius*, & others like to theſe, who haue ſo increaſed

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that monster of *Vbiquity*, that was horrible ynough by it selfe, with such an heape of notorious errours, that there hath been scarce at any tyme a more hideous and pernicious thing extant. Lamentable truely was the case of those worthy men, whose labour had been once very doughtie, and no lesse profitable against the common enemyes: And what a Crown of victory had they gotten at last, if they had stood out to the end in the same warfare, & had not like to maddish Elephants, turned themselues from their enemyes to batter down their frendes? But it is my part to interpret, not to make complaints. Therefore I surcease these. This *death* did not onely come vpon some particuler men, but also vpon many whole Cities and Provinces, as may be manifest out of the Booke of *Consord* set forth in the yeare 1580; Which doth not so forcibly stablish this errour by the consent of many, as it doth serue to testifie this miserable calamitie of the brethren. Now to this errour about the *Supper of the Lord*, and the *person of Christ*, other errours also were added, as, about *Originall sinne*, *free Will*, *Iustification*, *good Workes*, *the Lawe and Gospell*, *things indifferent*, & *about Predestination*: Therefore *death* here did violently assaile men with many dartes. How great a multitude must needes be here slayne, when as it ouerthrew great Troupes with one onely?

For I haue not found thy Workes perfect. These words, contayne a reason why so many dyed. The Church of *Sardis* as it seemeth, did not admit of the whole entier truth, but retayned much of the *heathenish superstition*, *The Church of Germany* cast away many of the *popish errours*, yet as touching the *Sacrament of the Supper*, shee stucke as it were in the mire of the *corporall presence*; not like to *Rome*, dreaming that the substance of the bread and wine was changed into the true and reall flesh and bloud, but no lesse strangely from the truth, holding that the true flesh and bloud was ioyned with the outward signes, and was present here vpon

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the earth. This leuen *Luther* neuer caſt out, but contended egerly with *Zuinglius* and *Oecolampadius* to defend and retain it ſtill. Neither would God (who did ſo greuouſly afflict the Corinths, for the profaning of this moſt holy miſtery, ſo that *many were weake and ſicke, & many ſlept*; 1.Cor.11.30.) Suffer the neglect of reformation herein to go vnpuniſhed. A taſt of which puniſhment to come, was then layd vppon them, when *Luther* was compelled for the patronage of his bad cauſe to flee to the *vbiquitie* and to maintaine many other things about the humanitie of Chriſt, which were diſſonant from the truth. But by reaſon of the heate of contention he could leſſe give his minde to conſider of things, that ſo he might haue vnderſtood by thoſe beginnings and lighter preambles, that God was angrie with him. How came it, that he did not take heed to keepe himſelfe from that errour, which drew with it ſuch a cõpany of wicked opinions? Why feared he not what might happen to others, hauing tryed in his ovvn experience, to what ſtreights he was driuen in diſputation? But his eyes were holden, that he could not foreſee and turne away this ſo greiuous a iudgment that was to come vpon thoſe that were of his ſide. Wherefore their workes were not full, becauſe there was no full reformatiõ made, but one errour was onely changed into another no leſſe dangerous. Now God is wont to reuenge ſinne which ſinne. *Hypocrit. call Sardis.*

3. *Remember therefore, &c.* Here is the other remedie of remembring, and repenting. Theod. Beza turneth it, *remember what things thou haſt receiued*; and ſo indeed the particle *POS how* ſeemeth ſometimes to be taken. For that which is in Marke: *Take heed TI, What yee heare*, Chap. 4. 24. Luke relateth thus: *Take heed POS how yee heare*, Chapter 8. 18. But ſeeing he ſaid euen now, that *their workes were not full before God*, he ſeemeth not ſo much to exhort them to retaine the things they had receiued (for ſo *they* ſhould haue perſiſted in their auncient errours (as to remember the

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the manner *how* they receiued them. So that *POS* here in this place ought to abide in the proper signification, as noting out rather the qualitie of the thing, then the substance. He admonisheth therefore the *Sardians*, that they would returne to the first Institution, & that they would amend the things that were decayed by the rule of that alone; euen as he doth also admonish the *Church of Germany*, that they would think what *Luther* propounded unto them at the beginning and that they would sett vpon a *reformation* according to that rule. Now hee at the beginning aymed at nothing els, then that all humaine deuises being put to flight, the truth of God alone, that was manifested in the Scriptures inspired from God, might haue the dominion. For so in the præface of the Asertion of the Articles condemned by the Bull of Leo x. he saith; *First I call them to record of this my Protestation, that I Wilbe vrged to yeald by no mans authoritie, though he be neuer so holy a Father, but as farre as he shalbe approued by the iudgment of the diuine Scriptures,* Againe; *Let therefore the first principles of Christians be no other but the Word of God; but as for the Words of all men, let them be as conclusions deduced from this, and to be reduced thither againe, and to be proued thence. Those Words ought first of all to be most familiarly knowen to euery one, and are not to be sought for and learned of men, but men are to be iudged of by them.* Vpon which occasion he citeth that speech of Augustine, booke 3. of the Trinitie; saying, *Doe not thou enthrall thy selfe vnto my Writings, as if they were Canonicall, &c.* Wee must not therefore rest in the Bookes of *Luther*, as the *Vbiquitaries* and those doe, that doe corrupt the Sacrament with that late inuented word of *Zunisom. Consubstantiation.* But as he thought it fit to bee wise out of the Scriptures alone, so all his writings are to be recalled to this holy ballance. Why should wee giue more authoritie to his Bokes, then he himselfe would haue to be giuen either to other mens Bookes, or yet to his own? It is a matter truely of great moment, & wherein alone lyeth the turning away of the imminen-

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miſcheife. Vnles men turne their eyes hither-wards, and bend their eares to hearken to the voice of the Scriptures, and withall put in practiſe, and that withall ſpeed, thoſe things which they ſhall commaund, there remayneth a ſcourge for *Germany*, more bitter then that which hath hitherto not lightly afflicted it. What godly man doth not conceiue great greiſe, recounting with himſelfe the deſtruction of ſo many of the brethren by meanes of that pernicious errour, ſo long a diſagreeing of minds, ſuch bitter combats both by word & weapon? But yet he muſt needes be more vexed, as oft as he conſidereth that there is as yet no end of theſe euills, but that ſome thing more greiuous then any thing that hath yet befalne them, doth preſſe ſore vpon them, vnles they doe quickly repent. I could not but admoniſh the brethren concerning the danger, leaſt thoſe whom I do in the bowells of Ieſus Chriſt deſire to be in great honour & happines, I ſhould heare to be wretched & plagued of God, to my great harts greife. And I hope, howſoeuer my iudgment may be troubleſome, yet my good will ſhall not bee vnacceptable.

But if thou ſhalt not watch, I will come. The danger which hee threatneth *is his coming as a Theife, & that at a tyme not looked for.* Hee doth not expreſſly name what kinde of euill ſhall come vpon them, though it may in ſome ſort be gathered out of the ſimilitude, which is often vſed in the Scriptures, to ſignifie the vnlooked for inuaſion of an enemy, but ſeeing the next words aime at this, *neither ſhalt thou vnderſtand what houre I will come againſt thee*: he doth perhaps meane here ſome other thing, that is, a certaine force and violence, ſuch as Theeues vſe in robbing of howſes. Who do oftentimes not onely robbe the owners of their goods; but they do defloure their virgins, & commit villany with their wiues, & compell them with tortures to confeſſe where their mony is hidden; which hauing once gotten they ſlay all without difference of ſexe or age, that their villany

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be not bewrayed. *Christ* therefore seemeth here to threaten the like mad crueltie of some sauage enemy. Concerning whose comming wee must not determine by the iudgment of sense, seeing it shall not be known *What houre he shall come.* Nether ought wee much to labour, to search out who this enemy should bee. The *holy Ghost* who setteth it down that his comming shalbe suddaine, would not haue him to bee known who hee should be. It may be it is the *Turke*, to whom the raines shalbe looſed, till God by his meanes, shal haue punished those that are to be chastened. But whither it be this or some other enemy, you must not sleepe in securitie still, & let reformation go, because you see no danger at hand, but you must bethink you how he may breake in vpon you in a moment. And it is to be feared, that this which is here threatned shall no more be auoyded, then that *of the Candlesticke to bee remoued from the Church of Ephesus*, Chap. 2. 5. These things depend vpon the condition of repentance, to which the eares of men for the most part are deafe.

4. *Yet thou hast a few names.* That is, a *few men*, as Act. 1. 15. & after in this booke. Chap. 11. 13. In these words he cometh to the other part of the Narration, which is of praise, which was wont alwayes elswhere to haue the first place; but this new disposing of matters is not without ground, but teacheth that in the latter dayes there shalbe some, who reiecting errours, should imbrace the truth. As we know it hath come to passe, seeing that vpon this occasion the booke of the concord was made, & so many visitations were kept that the *Caluinists*, as they call them, might be quite rooted out. For such kinde of men, that bee the followers of the true opinion, & such as keepe & loue true pietie, do conuerse in the inner most bowells of this state of *Sardis*; Besids many free cities, of *Strasburgh*, *Heydelberg*, *Marpurg*, *Newstade*, *Breme*, *the people of Anhalt*, *&c.* Which did oppose themselues to the forgeries of the residue. In euery one

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of these places there shined euer & anon excellent lights, who chasing farre from them this darknes, brought a ioyfull day to their flockes and people. *Hypocriticall Sardis.*

Which haue not defiled their garments. This *garment* is *Christ* himselfe the common vesture of all the faithfull; of which we reade in the parable *Frend how cameſt thou in hither not hauing on a wedding garment*, Matt. 22.12. And more plainely, S. Paul, *For as many as are baptized into Christ, haue put on Christ*, Gal. 3.27. But it hath a diuerse signification, according to the diuerse consideration of the things to which it is referred. In respect of *God*, it is the garment of *Iustification*; in respect of other men, it is the garment of *sanctification & profession*: in respect of *our selues*, it is the *garment of glory honour, triumph, ioy*, &c. These *Sardians* therefore kept their profession of Christ pure & spotlesse from all the filth & pollutions of these monstrous opinions: Although euen those men also, who do awake by repentance frem their errours, are said to keepe their garmẽts pure. For they which are in Christ, are not esteemed by their former fowlnes, but by their present clothing, wherewith all their filthines that is past is couered.

And therefore they shall walke with me in white. That is, *garments*. These are the same garments with the former, but of a litle diuerse condition. For those were of *profession* whereby they did appeare vnto others to be stout soldiers of Iesus Christ: These are of *glory triumph and ioy*, which they shall both enioy with in themselues from the sense of *Gods loue shed abroad into their hartes*, as also which they shall conceiue out of the open and common speeches of others, who shall magnify *God* for their cause for giueing them such courage and victory. *The white and pure gowne* is in great vse and request at solempnities, both among the Heathen, and with the people of God: Whence it is that the wise man alluding to this custom, saith: *Let thy garments by white at all tymes*, Eccles. 9. 8. But aboue

Hypocriti- all I think that that place of *Marke* is respected here,
call Sardis. where was a certayn footesteppe of this heauenly glo-
ry; *He appeared in a shining garment very white, such, as no ful-
ler vpon earth can whiten like unto it*, Chap. 3. At the sight
whereof, *Peter* being ouerwhelmed with vnmeasurable
ioy, thought vpon this one thing alone how he might
enioy it for euer. So that this reward of the Saints shal-
be most ample, as wherein they shall so rest themsel-
ues with their whole harts, that they shall desire no
greater thing in this world. Yea if any man should
aske the brethren themselues whose these garments
are, I doubt not but they would answer, that this ioy
which they haue by Christ in holding fast the truth, is
greater & of more account with them, then that they
would exchange it for all the delights of this present
life. Certainly great is their glory with all the godly,
which with our whole hearts wee pray may be perpe-
tuall vnto them.

For they are worthy. The *Popish sort* doe picke much glee
and gladsome matter out of this word *worthy*; as if it
were a worthy Patrone of their *Merit of Condignitie*.
But let them consider this, that this merit is giuen
to the *garment*, not to the *Body*; that is, to the *imputa-
tion of Christs righteousnes*, which wee put on as it were
a garment, not to our owne *inherent sanctitie*. For it can-
not be of more account, not to *defile the garment*, then
the garment it selfe is. And whereas there are diuerse sig-
nifications of garments, as wee haue taught, the
worthines ariseth not, either from the *profession*, or
from the *care to do good Workes*, whereby wee seeme to
be holy vnto others, nor yet from the *ioy of the Spirit*
which wee feele with in our sesues, but from thence
onely that the father *counteth vs for iust* when *wee are
clothed with his Sonne*. He therefore that is clothed is
worthy, though not by reason of any well vsing of the
garments, but onely for this reason, that in these gar-
ments wee are presented blameless in the sight of God.
Euen as a man hath the sense of seeing, though not the
who

whole of a man, but that part onely that hath the faculty of seeing in it. *Hypocriticall Sara is,*

5. *He that ouercometh he shalbe clothed.* Some Copies and the vulgar, read with the word *so*. *He that ouercometh, he shalbe clothed so.* But the *reddition* of a similitude is vnusuall, where there is no *proposition* of it going before. Vnles perhaps they be referred to the former verse; as if he should say; As they who haue not at all consented to errours shall walke with me in white, so these that shall after some wrestling escape forth from them, shalbe clothed with white. As if that former reward were for those that *fell not*, this were for those that repent, and *forsake the errours wherewith they had been* before *entangled.* Of which latter sorte there were many in *Germany* before the booke of *Concord*, when as the cheife Teachers in most Vniuersities, vnderstood the true doctrine about the *Supper of the Lord*, & the opinions of *Vbiquity* and the *Corporall presence in the Supper*, were commonly cast behind the dore, as *George Sohnius* witnesseth in his explication of the *Augustan Confession.* Which doth more euidently appeare by the *Synode of Dresda*; Anno 1571. Where it was decreed, by common consent, both of all the *Superintendents* of the dutchy of *Saxony*, as also of all the Doctours in the Vniuersities at *Lipsi* and *Wittemberg*, *that the Vbiquity of the body of Christ is a horrible prophanation of the Articles of the Creede, and a renuing of all heresies*, Mercur. Gallobel. Anno 1592. And from that tyme, there was a more full light breaking out day by day, many were rowzed from their dead sleepe, and opened their eyes to see the truth: Whom therefore aswell as the others, he adorneth also with white garments, *Who gaue a penye to them that were hired at the eleuenth houre*, Matth. 20. 9. And thus much for the first reward; there remaines two other.

And I will not put his name out of the booke of life. This is the second reward applyed fitly to the tymes. For becauſe many should reuolt from the truth in these dayes, and

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many Cities, people, Prouinces and Countryes ſhould agree to confirme theſe errours (as at this day it is to be ſeene how farre and wide this contagion ſpred it ſelfe abroad, euen flying ouer the See, & infecting thoſe Northerne Countryes of *Gotia* and *Suetia*) by which their approuing of errour, they ſhould both race their names out of the Catalogue of the Saints, and ſhould alſo cut of from themſelues the hope of ſaluation, vnles they repented; leaſt (I ſay) the reuolting of ſo great a number of people ſhould trouble the Saints, Chriſt biddeth his *conquering ſeruants* be of good cheare, he himſelf would keepe them free from falling, how ſoeuer they ſhould ſee an infinite ſorte fal on their right & left hand. For he alone it is, which doth firſt of all recall vs from errour, & then ſanctifyeth and confirmeth vs in his truth that wee do not in any tymes fall away. This reward therefore, as it is full of ſolace in regard of the godly, ſo it ſheweth that this ſhould be a heaue tyme through the fall of many. For it is no trifling matter to betray or forſake the truth, as many think it to be, who cau ſo eaſily condiſcend to any opinion, but it is an argument of no worth in Gods account. But you will ſay, how can thoſe that be once enrolled in the *booke of life* be raſed out? ſpecially ſeeing this is *the booke of the Lanbe*, as it is afterwards, Cha. 13.8. That is, that booke where in whoſoeuer haue their names written, the *Lambe* accounteth them for his own, & acknowledgeth them to be heires of eternall life, neither is there *any man giuen to the Lambe that can periſh?* Iohn 6.27. 33. and 17.12. I anſwer, that theſe things are ſpoken in regard of vs. For there is a *double booke of life*, one (that I may ſo call it) of *Vocation*, another of *Election*. All they are ſaid to be booked in that, who are receiued into the followſhip of the Church by the preaching of the Goſpel, who doe worthily ſeeme to be partakers of life and to haue hope giuen them of eternall ſalvation. For the Scriptures are wont to *ſpeake* thus vniuerſally; *Giuing thankes to the Father, Who hath made vs Worthy to be partakers*

takers of the inheritance of his Saints in light, Who hath deliuered vs from the power of darknes, & hath transtated vs into the kingdom of his beloued ſonne, in whom wee haue redemption by his bloud, &c. Thus ſpeaketh the Apoſtle of the common multitude of the *Coloſsian Church*; chap. 1. 12. &c. And after the ſame manner elſwere commonly, yet may men be raſed out of this booke: For *many are called, few are choſen*, Mat. 22. 14. And it is declared by an example afterwards, in this booke, Chap. 7. Where *Dan* and *Ephraim* are paſſed by in the reckoning vp of the *Tribes*, as if they were ſoldiers put out of pay and cut out of the Rolls. For the Lord to giue vs a certayne viſible reſemblance of this *Booke*, commaunded of old, that the Genealogies of euery one of the Tribes ſhould bee diligently preſerued among the people of Iſrael. Whither alſo belonged that law for raiſing vp ſeede to the deceaſed, *leaſt his name ſhould be cutt of from his people*, Deut. 25. 6. For which cauſe alſo the *Pſalmiſt* curſeth certayne Reprobates, that held a place in the Church, as if they had been true Citizens, wiſhing, that God would at leaſt ſeperate them from the Aſſembly of the *Saints*, & that he would openly ſhew them to be meere hypocrites. Pſal. 69. 29. Wherefore all thoſe are raſed out of the *Booke of life*, which forſake the ſocietie of the *holy Church*, whither it be by errour and hereſie, or els by ſome wicked fact, or for any other cauſe; not that they are therefore put out of the *booke of election*, but that they do this way make it manifeſt, that they were neuer billed in that Booke, as Iohn ſaith: *They went out from vs, but they were not of vs*, 1. Iohn. 2. 19. Now the other Booke of *Election* is neuer blemiſhed with any blotting & daſhing out, but the names that are once written in it, remayn conſtantly in it without any raſing out. And yet theſe Bookes are not ſo open, that they can be read promiſcuouſly of all men, but it is declared by the *Spirit* to euery one ſeuerally, that is found in this Regiſter, in what place and number hee is.

Hypocriticall Sardis.

Hypocriticall Sardis.

But I will professe his name. The third reward is that he will professe his name. The which declareth not onely the declining of many, but also that there shalbe violence offered by them to make others decline by force; so that there would be neede of the great power of the *Spirit*, that so a man might not depart from the truth, being put cleane out of hart with the iniuryes and threats of the aduersaries. For this *confessing of their names before his Father*, is for the comfort of those that professe Christ & his truth freely & without dismaying before men. Thus Christ sending out his Apostles on embassage to preach, armeth them against the feare of affliction, Mat. 10. 32. And who knoweth not how farre the hatred of those that call themselues *Lutherans*, proceeded in inhumanitie against the professours of the truth, Anno 1580. There was thrust vpon the Ministers of the Church, and of the Schooles, the booke of *Concord*, maintayning that execrable *vbiquitie*. There was a subscription enioyned in the name of the Princes. Those that were called *Sacramentarij* who defended the true doctrine about the Sacrament, were cryed down and cast out of their places by proclamation, for drawing backe their handes, Anno 1591. When *Christianus the Duke of Saxony* was dead, *Paulus Creilius the Chauncellour*, being suspected for *Caluinisme*, as they call it, was cast into prison. *Vrbanus Pierius*, the *Professour* of *Wittemberg* was led away captiue in prison. *Gandermannus* was committed at *Lypsia*. The next yeare a new visitation was made, and it went scouring through all *Saxony*; They that would not subscribe to the Articles were put out of their functions. What should I speake of the vproare at *Lypsia* the yeare after that, the vniuersitie men flocking together from all places to breake down the howses of the *Caluinists*? Or of that sauage crueltie of those of *Dresda*, exercised vpon the dead corpse of *Iacobus Lossius*, whom they would not suffer to be buryed, no not among malefactours, because when hee was aliue he was well affected

affected to the more ſincere truth? Theſe few things I here relate againſt my will, & I ſhould be aſhamed to make mention of them but that the brethren haue not beē aſhamed to cōmit ſuch things. But how much better is it for you to heare of theſe things from your frends, then from your enemyes? Theſe doe as much as they can with words exaggerate your ſinfull facts, to your perpetuall ignominy, yea to the ſhame of the whole Religion; I onely ſhew the agreeing of the *Prophecy*, that ye ſeeing what reckoning God maketh of you, might ſeriouſly think of reforming your errours, and making peace with your brethren. God graunt ye may take ſuch a courſe, as that the conſenting together in one truth, may turne away from your ſhoulders that iudgmēt which otherwiſe hangeth ouer you, & will come moſt certainly vpon you. In the meane tyme, if I ſhall do no god with you (which iudgmēt of me and my words I pray God may bee farre from you) yet it will do me good to admoniſh the brethren to be of a good cheare and courage, who for the truths ſake doe endure many troubles and miſeries among you. *Chriſt will not be aſhamed of them before his Father*, if they will conſtantly continue in their profeſsion. Do not therefore feare the ſterne and ſtately lookes of men, but truſting vpon this hope, bring forth that into the open light, and the eyes of men, which you haue hitherto maintayned and loued in the darke for feare. *Hypocriticall Sardis.*

6. *He that hath an eare.* You therefore (ô Brethren *of Saxony*) *for Ieſus Chriſt ſake conſider and marke* what action the *Holy Ghoſt* doth commence againſt you. It is your great commendation that you were the firſt that haue grapled hand to hand with that *Romiſh Tyrant*, and haue broken of the yoake of his Tyranny from your ſelues alone before all others, *but the Canaanites being left in your land, haue proued thornes in your ſides and eyes*. That litle remnant of errours being at firſt let alone careleſly, hath begotten new ones by Gods iuſt iudgment; through the contagion whereof,

Hypocriticall Sardis, true pitie is driuen away, and together with her the true life is loſt, and ſo you haue a *Church* left among you that is made wofull with an horrible death. Neither is here an ende of your euills, but ſome new, huge, & ſodaine calamitie will come vpon you, vnles yee will ſtraightwayes obey the *holy Ghoſt* that giueth you warning. Let vnhappie peeuiſhnes bee ſet packing away, and take ſuch counſaile together, as may helpe the truth forward, may call home your exiled life, and may procure the ſaluation and ſafetie of you all. Neither do ye onely hearken what I ſay, but let all men and Churches giue eare, and learne by your miſery, how dangerous it is to nouriſh the leaſt errour in the matter of Religion.

The Analyſis or Reſolution of the Epiſtle to Philadelphia.

Godly Philadelphia. *So much for the Epiſtle to the Sardians. This vnto the Philadelphians, is inſcribed alſo to the Angell. He that ſendeth it is remarkeable for holines, truth and the key of Dauid, which he carryeth not idely but he openeth and ſhutteth with it, as being part of the higheſt ſoueraignety that he hath, verſ. 7. The Narration doth firſt tell his good things, both preſent, that of the open dore, which is illuſtrated by the cauſe of it, his litle ſtrength, & conſtant keeping of his word, verſ. 8. As alſo that is to come, both that of ſoubduing his enemyes, verſ. 9. And that of affording aide vnto him in a common triall, the reaſon whereof is rendred to bee his conſtancy in the profeſſion of the Goſpell, verſ. 10. And then hee inflameth him with deſire of preſeruing that good, becauſe his coming is ſwift, and there may bee danger, of hauing theyr Crown taken from them, verſ.* 11. *Then*

11. *Then there is a very great reward, when as he ſhalbe made a Pillar, and ſhall haue written vppon it both the name of God and of the new Ieruſalem, and alſo the new name of a Sonne, verſ.*12. *To all which things the common Concluſion is added in the end, verſ.*13. Godly Philadelphia.

THE EXPOSITION.

7. *And to the Angell of the Church of Philadelphia.* Wee ſhewed on the 11. verſ. of the 1. Chapter, that *Philadelphia* was ſituated in a dangerous place, and was therefore leſſe populous, the Citizens for feare of the often earthquakes in the Citie, dwelling ſcatteringly in the feildes and villages, yet it hath a ſweete name, and ſuch as doth alone contayn in it ſelfe all vertues. Neither did the Apoſtle *Peter*, when he would exhort to all pietie in generall, finde any thing rhat might more fitly commend it vnto vs, then *brotherly loue*, voyd of diſsimulation, 1. Pet. 1. 22. How notably doth this name agree to this Church, which is not conuinced openly of any crime? But as it is truely godly for brotherly loue, ſo is it baſe and obſcure, both for the perpetuall feare of danger, as alſo for the deſolatenes thereof, through want of Citizens, who dwelt here & there in ſolitary places, where they could get ſafer habitations. Wherein it is ſet quite oppoſite againſt *Pergamus* that towred and proud Citie, as *Sardis* was ſet againſt *Smyrna*, & *Thyatira* againſt *Epheſus*. And ſo there is made the third payre of cõtraries. It lyeth frõ *Sardis* Southward, hauing an encreaſe of greater light, as it becometh a reformed Church to haue. It is ſet in the ſecond place, next after *Sardis* (for that is the firſt after *Iezabel* is vanquiſhed) whereby is declared, that the *Antytipe* thereof is the *ſecond reformed Church*, which ſhould ſpring vp after that of *Germany*. And this is the Church of *Helutia*, *Sueuia*, *Geneua*, *Fraunce*, *Holland*, *Scotland*. I ioyne all theſe together into one Church, becauſe they

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they almoſt liue by one and the ſame lawes and manner of gouernment, as touching any matter of moment. Neither doth the diſtance of place breake of that ſocietie which the conioyning of mindes and good will coupleth together. Yea this diſperſing doth cheifely agree to the *Philadelphians*, whom wee ſaid to dwell more thickly in the feildes then in the Citie. Whereby it cometh to paſſe, that this rarenes of the Citizens taketh vp a great deale of place, though the Citizens be not ſo many. Wee ſhall finde that this Church I ſpeake of aroſe vp after that of *Germany*, when *Vlrich Zuinglius* began to teach at *Zurich* among the *Zuizers*, Anno 1519. And the reformation was begun the fourth yeare after, that is, 1523. When none of the popiſh ſort durſt enter the liſts to diſpute againſt *Zuinglius*, who did cõmit the whole controuerſie to be decided by the arbitrement of the holy Scriptures. Thoſe of *Conſtance*, *Baſill*, *Straſburgh*, *Geneua* and others, follow the footeſteps of theſe men. Where wee muſt obſerue, that the former *Counterpaines* were diſtinguiſhed with longer diſtances, but that theſe latter, as they haue types leſſe diſtant each from other in diſtance of place, ſo they cleaue mutually together in more ioynt tymes, neither are they ſo much parted aſunder in ages and termes of many yeares, as they are in lawes and cuſtoms. For after they came to their beginning, which was ſomewhat ſlower in ſome then in other, wee ſhall ſee that they flouriſhed all three together.

Theſe things ſaith he that is holy, and true, that hath, &c. Theſe words contayn a deſcriptiõ of him that ſendeth the Epiſtle, whoſe *two firſt properties* are taken out of the nature of the *ſonne of God*, which yet are not expreſſely mentioned in the viſion of the firſt Chapter. They do very greatly ſerue to declare vnto vs the government of this Church. Concerning the Citie of *Philadelphia*, wee haue no further notice in the ſtories, ſaue that there remayned there in the age following a famous company of the faithfull, whoſe governour, was De-

Demas or Damias, as wee gather out of the Epiſtles of Ignatius. In the *Counterpayne*, the divine power of Chriſt ſhineth for in ſpeciall manner, ſanctifying the Church by kindling in it a carefull loue of pietie, and by making it fit and chearefull in Chriſt Ieſus vnto every good worke. Loth would I be to provoake any man to envie, or to greiue him with my words, yet this I muſt ſay, there is no place where the doctrine ſoūdeth out more purely, the worſhip of God is exerciſed more vncorruptly: where more faithfull diligence of the Paſtours doth flouriſh, or more free and willing obedience is giv̄e by the people, nor yet where thereis greater reverencing of the whole Religion among all orders. But this holines ſeemeth cheifely to reſpect their manners; For which purpoſe, the notable teſtimony of *Iohn Bodin* ſpeaking of the men of *Geneua*, is not to be paſſed by. *Among whom* (ſaith he) *that is praiſeworthy if any thing among any people and that which maketh, their common wealth to flouriſh, if not with Wealth and greatnes of commaund and dominion, yet indeed with vertues and g dlines, namely, that cenſure of their Paſtours, (whom he calleth* Pontifices, Popes, or prelaticall Biſhops*) then which nothing can be deviſed of a more divine and greatter force to bridle the luſts of men, and to reſtraine ſuch vices as cannot be any wayes reformed by laws and iudgmentes of men, Yet this bridling is directed by the rule of Chriſt, firſt ſecretly and in frendly manner, then a litle more ſharpely, then vnles you obey, there followeth a grave and effectuall forbidding to come at the holy things, after that prohibition followeth a puniſhment inflicted by the Magiſtrates. So it cometh to paſſe, that thoſe things which* (elſwhere) *laws doe not puniſh and by puniſhing reſtrayn, are there kept in without force and tumult. Therefore there is no whore haunting, no drunkennes no dancing, no beggar, no idle perſon to be found in that Citie.*

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Theſe things ſaith he in his *Booke of the Methode of Hiſtor.* Chap. 6. Worthily is that Sanctifyer of this Church to be magnifyed, who hath wrought in the Saints to will and to do ſuch things of his owne free

Godly Philadelphia. free pleasure. The same care also, with the like fruit of it is in the rest, according to that stinted portion of grace which Christ vouchsafeth to euery one of these reformed compaynes. And his truth is no lesse notable, both as he is a Prophet in teaching and as he is a free Couenantour in promising. Wee shall see that this *double truth* in the Church following is distinguished by the proper words for each of them, both of which this word *True*, seemeth here to contayn, seeing it is put absolutely and by it selfe. Now for the truth of doctrine, where is it more chast and entier, euen in the whole world? *Popery* is here wholy cut in the throate; *Anabaptists*, *Antitrinitarians*, *Arians* and such like monsters raised vp from Hell againe, partly in *Germany* partly in *Transiluania*, haue neuer met with more fierce aduersaries; yea what hath it not done to try if it could plucke vp these errours out of the Churches of *Germany*? Neither doth it onely keepe the doctrine of saluation free from corruption, but it doth also both deliuer in writing and exercise in practise, that sincere manner of *gouernment*, whereby men are made partakers of saluatiō. Certainly the whole will of God is communicated vnto these holy ones of his, so that Christ may iustly take to himselfe this title of *truth* to commend himselfe withall in gouerning this Church. He did also shew himselfe in this Church to be aboundantly faithfull in making good that his word of promise whereby he hath bound himselfe to preserue all those safe and sound that seeke him with a sound and vpright hart. What mischeife is it that the *Frenchman*, *Spaniard*, *Sauoy*, and *Pope* haue not plotted and indeuoured to worke for the rooting out of the men of *Geneua*, a small people, inuironed from all places with enemyes, and barred out from all aide of neighbour-Cities and Churches? Yet it flourisheth to this day (*blessed be God for it*) and shall flourish hereafter, maugre the enuie and malice of all aduersaries, though they burst againe with it, so long as it shall obserue constantly these holy ordinances of God.

The

The *Church of Fraunce* hath bene hitherto preſerved no otherwiſe then *the three children in the burning fornace* who would haue thought that the *Hollanders* could haue ſo long indured the furie of *Philip*, the cruel threats & aſſaults of the *Prince* of *Alba* and of ſomany bloudie Tyrants? But he is *true* and truſtie of his word, that hath promiſed to giue this *honour to his Saints, that they ſhould binde Kinges in chaynes, & their honourable men in fetters of Iron.* Pſal. 149. 8. And to run through every thing, it is thy protection alone moſt high and mightie *God*, who art conſtant in thy promiſſe, whereby they could be ſafe, as who are perſecuted with deadly hatred by almoſt infinite enemyes, and to whom many of their fayned frends cannot wiſh very vvell for very enuie they beare againſt them. *Godly Philadelphia.*

He that hath the key of David. The *third propertie* of Chriſt belongeth alſo to the ſame government of his. Chriſt openeth and ſhutteth the way to the kingdom of heavē to whom it pleaſeth him, of his own kingly power. Which power of his, he graunteth to all his ſervants, that dōe purely and ſincerely preach the word, but yet is moſt clearely to be ſeene in that parte of his *gouernment*, wherby obſtinate ſinners, which will not yeald to admonitiōs, are given vp to *Satan* by the eccleſiaſticall cenſure, and are caſt out of the Church, yea the very kingdom of heaven; according to that, *Whatſoever ye ſhall binde on earth, it ſhalbe bound in heaven, and What things ſoever ye ſhall looſe on earth they ſhalbe looſed in heaven, for Where two or three are gathered together in my name, there am I in the mids of them,* Matth. 18. 18. 20. By theſe words therefore it is declared, that there is a very effectuall power in theſe Churches of opening and ſhutting, of binding and looſing, yea even of the whole adminiſtring of the cenſures. And what godly man doth not from his hart giue thankes to God, and extolleth not with condigne praſes the holy labour of this Church, by meanes where of he hath reſtored the decayed diſcipline, and thath recalled it to the ſquare of truth, and

to the

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to the practise, of the primitiue Church?

But wee must obserue that this Key was called aboue Chap.1.18. *the Key of Death and Hell*; noting out by this one other part, the whole power of the Keyes. It is therefore a fearefull Key to the wicked (how soeuer they do securely despise it) which bolteth vp the gate of heaven against the wicked that are cast down into Hell; and no lesse ioyfull it is to the godly, which doth vnlocke this dore to them, that so they may enter in by it to everlasting life. But why is it called the *Key of David*, when it is rather the *Key of Aaron*, to whom it belonged to keepe backe the Lepers and vncleane persons from the holy things, and to shut them out from comming into the Temple? The Priest truely could onely pronounce who were vncleane, but was not wont through an ordinary and proper power he had, by force to restraine those that were disobedient. Christ both the King and Priest hath power to do both, and ioyneth both together in this Church here, not onely raising vp Pastours who might pronounce mē impure and impenitent, but ioyneth also to them the ciuil Magistrate, who might readily and diligently offer and afford their labour vnto the Pastours. So said *Bodin*, as wee heard before, *the punishment inflicted by the Magistrate followeth the prohibition from the holy things*. Both swords therefore are drawn out in this Church, but seuerally by those to either of which the office properly belongeth. And this is indeed a most sweete societie, seeing the whole paynes and labour of the ciuil Magistrate, ought to tend to this that *men might liue with all godlines and honestie*. 1. Tim.2.2. Now these words seeme to bee taken out of Isa. Chap.22.22. *And I will lay (saith he) the Key of the house of Dauid upon his shoulder, he shall shut & no man shall open, when he openeth no man shall shut*. But the word *house* seemeth to bee of purpose omitted; For he saith not: *He that hath the Key of the house of Dauid; but he that hath the Key of Dauid*. The difference is, that, that seemeth to belong to an inferiour mini-

minister, as the steward, & that onely in the family of *Dauid*, this, vnto the *higheſt gouernour*, and that through his whole kingdom. So one word omitted putteth a difference betweene the *Type*, and the *Truth*: *Eliakim* and *Chriſt* See alſo Iſa. 9.6.7. The Complutenſe & the Kinges Copie read ſomewhat otherwiſe; *He that openeth, and no man ſhall ſhutt it, he that openeth not and no man ſhall open.* Aretas thus; *If he open not, &c.* *Godly Philadelphia.*

8. *I know thy works; Behold I haue ſet an open dore before thee.* Here hee ſetteth vpon the Narration, and firſt of their preſent good. Which is an open dore, which ſometimes ſignifyeth a power to preach the Goſpell; whence *Paul* will haue the Coloſsians pray erneſtly to God *that hee would open a dore of ſpeech vnto him*, Col. 4. 13. And he willeth the Epheſians to pray *that he might haue ſpeech giuen him with opening of his mouth*, Epheſ. 6. 19. And ſo it may iuſtly be called, ſeeing by the word there is a dore opened into heauen, which being once taken away, the gate is ſhut and locked vp that no man can enter in, Luk. 13. 25. Neither is the power of the Miniſters onely a dore, but the readines alſo of the hearers, as it is in that of Paul; *For a great and effectuall dore is opened vnto me, and there be many aduerſaryes.* As if he ſhould ſay, Though there be many that reſiſt and fight againſt the truth, yet are there many, whoſe deſire of it and care to obey it is ready and forward, 1. Cor. 16. 9. And againe, *when I came to Troas to preach the Goſpell, and a dore was opened vnto me in the Lord*, 2. Cor. 2. 12. This dore is opened when mens harts are opened by the Spirit to receiue the truth, as was the heart of *Lydia*, *which the Lord opened, ſo that ſhee attended to thoſe things which were ſaid of Paul*, Act. 16. 14. But though the name of a dore be ſeuerally attributed to theſe things, yet then moſt of all is the dore opened, when all theſe things goe ioyntly together, *the word, diſcipline, the zeale of the Magiſtrate and people.* Then is there free power to peirce into mens conſciences, the way of entrance whereinto is after a ſort ſhut vp, where

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any of these is wanting. This is then that open dore, wherewith this Church is here set forth. The which yet no force of mans wit did vnlocke, consisting either in the eloquence of speech, or in the sharpnes of mans conceite and prudence, but onely that *keybearer* who gaue that friely, which no man could attayne, by any power of man. How wickedly then deale they, who doe reproach and reuile that which Christ hath bestowed on his Church, as the greatest benefit of all other that hee could giue them; They whet their blasphemous tongues against heauen, yea against God himselfe, but they shall not carry it away scotfree, let them clatter as much as they will.

Neither can any man shut it. The indeavour of the adversaryes was not wanting, of whom, some by slaundering, rayling, and by pursuing this Church with all kind of despitefull wrongs, did labour to bolt vp this dore, others did with force and armes striue to stoppe it vp, as if they would breake it and the Church in peices, but he performed his word faithfully which he had firmely ratifyed, that no man should be able to preuayle so farre against it, the enemies lost their toyle and tallow, neither got they any thing els but shamefull reproach in the world, for their malicous harts against the truth, and punishment at Gods hands answerable to their deserts. Let the experience of the tymes past, be a strengthning to the minds of this Church against all future feare.

Because thou hast a litle strength. The *vulgar* hath rightly expressed the meaning, which dependeth on that which followeth, and is not absolute by it selfe, as if he should say, *because although thou hast but a litle strength, yet thou hast kept my word, &c.* That fortitude of a Christian minde is so much the more glorious, that sheweth it selfe in the greatest danger; And this manner of speaking is much vsed among the Hebrues, who put the coupling particle *and* for the disiunctiue *though* or *yet*; whose custome *Iohn* ofte followeth. As, *neither shall straw*

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be giuen you, and you shall make vp the tale of bricke, for *yet ye shall*, &c. Exod. 5. 18. So, *And behold some that shall escape shall be left in her*, for *yet behold*, &c. Ezech. 14. 12. In the same manner speaketh Iohn afterwardes; *And the men did rage and blaspheme, and did not repent*: for, *yet they did not repent*, chap. 16. 9. If he had praised their litle strength considered apart, how should there not haue been much corruption in it. For this is wont to abound; where that which is opposed against it, is but small & litle. *Sardis* had but a few names, for which cause death possessed the cheife and greatest part. Neither would the *holy Ghost* haue passed ouer their corruptiō in silēce if he had found any worthy of reproofe. Wherefore the vulgar translation must haue that meaning, which I haue spoken of. This Church hath but weake power and forces for her defence, as the which dwelleth scatteringly, and for the most part vnder a popular state. One Nation onely hath a Monarch to be the Patrone of the Church. But this Church cannot doe much, either with her own powver, or with the powverful helpe of those that be in league of amitie with her. The greater therefore is the praise of thy vertue and courage (o *Philadelphia*) which hast not yealded nor stouped for all the threatnings of thine aduersaries, neither hast thou forsaken the truth being terrifyed with the vayne feare of men. *Godly Philadelphia.*

9. *Behold I giue out of the Synagogue of Satan.* Here is a leauing out of the word *some men*; thus, *I will giue certayne men out of the Synagoge of Satan, of those that say they are Iewes.* Here is the future good which he telleth of, as vvee shevved in the resoluing of the Epistle, and as may appeare by the latter member of the verse, *I will make them to come.* Vnles perhaps this verbe in the present tense in the beginning, *I giue*; respect the present tyme, vvherein some of the Iewes submitted themselves vnto this Church, as it vvere for a tast and pavvne of their subiection that should ensue, vvhich it may be that the last vvords speake of. Wee shevved vpon Chap. 2. 9.

Godly Philadelphia. How they that be *Iewes* in lynage and diſcent, doe ly when they call themſelues *Iewes*, namely by boaſting that they alone are the people of God, when as in the meane tyme they reiect Chriſt, in whom alone wee are counted ſonnes, and ſticke vnto the abrogated Ceremonies of the law: whereby they made themſelues to be a Synagoge of Satan, not a Congregation of Saints, whatſoeuer they on the contrary ſtroue to bee with their words. In the *Counterpayne*, they are *Iewes*, whatſoeuer they be, that are inwrapped in errours, and yet arrogate to themſelues alone, *truth, faith, ſaluation, the promiſes of God*, creaking & craking of nothing but *the Temple, the Temple*; ſuch as were the *Arian Biſhops* vnder *Conſtantine, Conſtantius* & *Valens*; and ſuch as are the *Romaniſts* at this day, that glory no leſſe in *Peeters Chayre*, then the Iewes of old did in their *Temple*. Theſe will be the onely *Catholiques*, they will haue *their Church to bee the onely Spouſe of Chriſt, no ſaluation to be come by out of their Congregations*. But let them deceiue themſelues as much as they will with glozing and goodly words, they are by their true name *counterfaite Iewes*, in ſhew onely *Chriſtians*, that make aſſemblyes for the honour of the Deuill. God doth not acknowledge them for his, that doe thruſt vpon him another kinde of worſhip, then he himſelfe hath by his own inſpired word appointed. Some of theſe *Iewes* therefore are giuen to this holy *Philadelphia*, when there are many euery day, whom God of his ſingular mercy pulleth out of the iawes of *Antichriſt*, and inlighteneth their eyes to acknowledge and imbrace the truth. Ammong whom are *Peeter Vergerius, Peeter Martyr, Lanchius, Martinengus*, & many others, both of *Italy*, & of other nations, who being firſt of the Popiſh Religion, were afterwards conuerted to the truth.

Behold I will (I ſay) make them to come. The victory which the *Philadelphians* had of old gotten ouer the *Iewes*, was doubtles very notable, no leſſe famous ſhalbe at laſt the triumph of this *reformed church* ouer the Papiſts.

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Hitherto they haue fought againſt them with quills & incke, but the tyme ſhall come ere long, when they ſhalbe quite rooted out with weapons, & that by the helpe of this Church, as ſhalbe taught more plainely afterwards. *Rome* indeed her ſelfe ſhalbe ouerthrown by ſome other man, but after ſhee is demoliſhed, this holy *Philadelphia* ſhall plucke vp the remaynders of the popiſh kingdom, ſo that it ſhall not haue the very name of it to remayne afterwards, as wee ſhall ſhew vpon the 19. Chapter. For this adoring of her by the *counterfaite Iewes*, belongeth to that tyme when as the *Romiſh Beaſt* being thrown into Hell, all his armyes and forces ſhalbe ſlayne with the ſword which cometh out of the mouth of him that ſitteth vpon the horſe. *Godly Philadelphia.*

And they ſhall know that I haue loued thee. For till this tyme thou art made a mocking-ſtocke, neither do vnthankfull men acknowledge my loue by that ſinguler gift of Godlines which I haue beſtowed vpon thee; But then will I adorne thee with thoſe things which are in account with the world alſo; thou ſhalt ſet vp a victorious enſigne againſt thine enemyes, and thou ſhalt inrich thy ſelfe with their ſpoyles, ſo as there ſhalbe none that ſhall not be inforced to confeſſe, that thou art Gods onely beloued darling, when hee ſhall ſee thee ſo marueilouſly, aboue all hope, promoted and aduanced, Nouriſh and cheriſh thy hope with theſe thinges (*ô holy Philadelphia*) and bee not perplexed in thy minde, whatſoeuer the world prateth of thee with many fooliſh words.

10. *Becauſe thou haſt kept the word of my patience.* That is, *That word and doctrine which I taught the world with very great patience, as alſo wich is to be preached with like patience allwayes, which I ſee thou haſt vſed to thy great danger, and haſt for all that continued conſtantly in thy duetie.*

And I will ſaue thee from the houre of temptation. But what is it to ſaue them from the houre? What would not God ſuffer the *Philadelphians* at all to bee touched with the triall? It could ſcarce be that they be altogether

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free in the common calamitie of the vvhole vvorld. To ſaue them then, is to deliuer them; as *God ſaued them out of the hand of their enemyes:* That is, *He deliuered them*, Iudg. 2.18. It is as much as if he ſhould ſay: *I will not ſuffer thee to quaile in that triall, but I will giue thee ſtrength, whereby thou ſhalt not onely beare the calamitie manfully, but ſhalt ouercome it alſo and proue a Conquerour.* But vvhat is this houre of temptation? In the *Type*, it is that no doubt that vvas vnder *Traiane*, vvhich *Philadelphia* ſuſtayned together vvith all other Churches.

Neither is it to be let paſſe, why he called the ſame an affliction of *ten dayes* in the Epiſtle to the Church of *Smyrna*, vvhich here hee abridgeth into *one houre*; In both places hee reſpected the agreement of the *Type* and the *Counterpayne*: There becauſe vnder *Conſtantine*, *Conſtantius* and *Valens* (with vvhich tyme, wee ſhevved that the *Counterpayne* of the *Smyrnean Church* vvas to bee limitted) the calamitie was to bee long and laſting, as vvhich ſhould bee hot and fierce for the greateſt part of all that ſpace, he defined the affliction in ten dayes, wherein hee did both note out how many yeares *Traiane* ſhould violently aſſault the Church, as alſo that long ſtay of the perſecutions vnder the Chriſtian Emperours in the *Counterpayne*: but ſeeing in the *Counterpayne* of the *Philadelphian Church* there ſhould bee a moſt greiuous affliction farre aboue all other yet a ſhort one, he contracted the troubles of the ſame tymes into *one houre* in the *Type*. This Triall therefore which is yet to bee, which ſhall come vpon the whole world, is the laſt fought battaile of the *Romiſh Antichriſt* in the weſt, and of the *Turkiſh Mahumet* in the eaſt, very terrible in the whole order and ſetting of it in aray, but yet wherein the *Church* ſhall get the victory, which is to bee farre preferred before all the triumph of all that haue been Conquerours. A taſt whereof is here giuen to bee taken a forehand, the full declaration is reſerued for the proper place of it. But ſeeing in this battaile the victory ſhalbe com-

common to the whole Church, and here ſeemeth to bee ſomething promiſed, proper to this one Church, it may bee this *temptation* ſhalbe ſome other, which ſhall go before that mayne battaile. And wee haue heard before in the Church of *Germany*, that ſome greiuous thing was hanging ouer it. For hee threatneth that hee will come as a theife: Beſids vvee ſhall ſee in the next Church that ſome tempeſt is to be looked for. Wherefore it is to bee feared, that this temptation will ſhortly inuade theſe *Chriſtian Churches*, and will ſhake them vvith a horrible ſtorme. Beſids the conſecture of this place; the ſinnes vvhich euery where get the vpper hand may increaſe this feare worthily. It wilbe good therefore for euery one to prepare himſelfe that hee may ſtand vnmoueable in that day. Now wee may in ſome part conceiue hovv greiuous this calamity wilbee out of the vvords themſelues. For they promiſe that this one Church ſhalbe preſerued from vvaſting & deſtruction, to vvhich purpoſe tendeth that *reward of the pillars*, verſ. 12. What ſhall become then of the Churches? There ſeemeth to bee coming ſo miſerable a hurliburly of all thing, that no outward forme or faſhion of any Church ſhalbe left elſvvhere beſids: for it ſeemeth that thoſe Churches vvhich haue not regarded full reformation, ſhall at laſt by Gods iudgment come to nothing. *Godly Philadelphia.*

11. *Behold I come quickly.* Hitherto of the good of this Church. The way to preſerue it is by *conſtancy*, to vvhich he exhorteth, firſt by his *ſwift coming*; The *Philadelphian Church* felt this houre of tentation preſently after the vvriting of this Booke. For *Traiane* ſucceeded next after *Domitian*, vnder vvhom *Iohn* receiued this Reuelation. And the new reſtored *Philadelphia* ſhall finde it vvill not bee long before all theſe things ſhalbe perfected, vvith in 200. yeares after her firſt nevv birth, ſhee ſhall ſee the iſſue of all theſe things, as the Prophecy followving ſhall teach vs by Gods helpe.

Hold that which thou haſt, that no man take thy Crown.

Godly Philadelphia. That is, goe on couragiously in that course which thou hast begun, hold fast thy holines of manners, thy puritie of wholesome doctrine, thy seuerity of heauenly Discipline, least if thou release and let loose any thing here, another man take away thy *Crowne*. But what is this *Crowne*? That honour which shee shall receiue from her enemyes that shalbe put vnder her, and that shall fall down before her feete, vers. 9. Which kinde of rewards depend vpon the duties of godlines to which they are promised, and they are taken away from the Saintes oftentymes, to punish their slouthfullnes. Wherefore they bewray their vnskillfullnes, that referre these things to eternall life; as if that could be taken away frō the elect, or at least as if they should allwayes stagger, as in a doubtfull and vncertayne matter whereof they could haue no sure hope as long as they liue vpon earth. It may bee, and it cometh comonly passe, that the wicked may deceiue themselues with a false perswasion, but the elect haue the *Spirit*, which testifyeth that they are *the sonnes God*, neither can this Author of all truth, either deceiue, or bee deceiued, Rom. 8. 16. And yet if one should think that there is the same reason of the earthly and heauenly reward, of which they will haue that to bee the *Type*; that same may bee truely and rightly answered, which before wee spake of the Booke of life, vers. 5. *That many are called, but few are chosen.* Now those which are called not perseuering, may haue their Crown which for a tyme they hoped for, taken away from them, in which regard it is not without cause called *their Crown*. But how doe they trifle, that wrest this to the elect, which belongeth to those that are onely called, and that because they enuie vnto others that certenty of saluation which they feele not themselues. For the word *take* here, is all one with taking away, Mat. 5. 40. *Let him take thy coate also.* that is, *take away.*

12. *He that ouercometh, I will make him a Pillar.* For, *I will make him that ouercometh.* Or, *as for him that ouercometh, I will make him.* It is an Hebraisme of a nominatiue case put

put absolutely, such as wee obserued, Chap. 2. 26. The reward is, that hee shalbe like *a Pillar in the Temple of God*, that is, hee shall remayne firme and stable in the Church, neither shall he feare any ruine or sliding, how how soever the *tempestuous raine shall fall, the floudes shall arise, the windes shall blow*, and all things shall rush together vpon him with one assault. He alludeth to those two *brasen Pillars* placed in the Temple by *Salomon*, which did resemble the stabilitie of the sonnes of God, 1. King. 7. 15. And so is this Church, by Gods mercy, not defiled with any schism, or filthy reuolt, as wee haue seene the Church of *Sardis* to be, which because shee tooke no care to plant a full and through reformation, did by Gods iust iudgment lose many of her Citicens, like as the figge tree loseth her greene figges; so farre of was it that they should bee *Pillars*. But *Philadelphia* should bee without this greife, not but that it should haue some runnagates from their holy profesiō which for a tyme they should dissemblingly make, but because these few false-harted-ones, should rather make the faith and diligence of this Church to shine forth in examining and casting forth these hypocrites, then that they should cast any blot of schisme or apostasie vpon it. *Godly Philadelphia.*

Neither shall he goe forth any more. This *Pillar* is declared by a double property, the one of *perpetuitie*, the other of *a name Writtē vppon it*. That is signifyed in these words, *neither shall he goe forth any more*. The force of which words seemeth to bee an answer to a secret doubt, which might perhaps trouble the minde of some man, because those *Pillars*, in the Temple were broken, when, when the Citie was taken by *Nebuchadnezzar*, and the brasse of them was carryed into *Babell*, Ier. 52. 17. Least any man should feare that the same might happen here, namely, that though a man should bee setled for a tyme in this Temple, he should at the length be banished thence; he biddeth them be of god cheare, for he promiseth that he shalbe such a *Pillar*, as no *Nebu-*

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chadnezzar ſhall euer breake in peices, or carry away by force any whither. *The Sonne abideth in the howſe for euer*, Iohn. 8. 35. *The handmayde with her ſonne is caſt forth, but the heire ſhall liue allwayes in his fathers ſight.* Gal. 4. 30. &c.

And I will write vpon it the name of my God. The name written vpon it is three fold, *of God*, *of the new Ieruſalem*, and *the new name of a Sonne*. All which things are ſpoken agreably to thoſe *Pillars* in the Temple, the faſhion whereof the *Holy Ghoſt* as it were pointing at, doth here explaine, by the way teaching vs, that there was nothing ordayned in that old Temple in vaine, although it ſeemed to be of no moment at all. *Salomon* called his two *Pillars* which hee erected by two notable names, that on the right hand hee called *Iachim*, that is, *he will ſtabliſh*; that on the left hand he called *Boaz*, that is, *in it there is ſtrength*, 1. King. 7. 21. Shewing not onely by the matter, but by the names alſo of thoſe Pillars, what ſtedfaſtnes the elect ſtand in before God, both for the *preſent*, and for *tyme to come*. For the *preſent*, the ſonnes of God haue ſtrength in themſelues; for *tyme to come*, God will ſtabliſh them ſo with his grace, that they ſhall neuer wholy depart from him. And yet, that I may by the way touch this point, theſe two names ſeeme to note out beſids this, the two *Churches* of the *Iewes* and *Gentiles*. That of the *Iewes*, by *Iachim* on the right hand, as which God would at length eſtabliſh in his tyme, though as yet it had not attayned to this ſtablenes, through the obſtinacy of their minds wherewith they ſhould reiect Chriſt when hee ſhould come; this of the Gentiles, by Boaz on the left hand, becauſe of the preſent ſtrength that ſhould bee in her, when ſhee ſhould embrace Chriſt at the firſt hearing. Thus Chriſt ſhall write vpon theſe Pillars better names then thoſe of *Iachim* and *Boaz*. For firſt he ſhall write vpon them the *name of his God*, that it may bee made plaine to all men, that theſe men are choſen out from the reſt, to bee Gods peculiar people, as is in vſe with all matters that

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are openly marked, which doe by their titles declare to euery one whose they are. In which sence it was said, *And thy shall know that I haue loued thee*, verse. 9. For which cause also: *Holines to the Lord, Was written vpon the litle belles that hang vpon the horses* in the Prophet *Zachary*, chap. 14. 20. The second name is of the *new Ierusalem*; of which Chapter 21. 2. &c. To which tyme this reward belongeth: whence it is cleare, that these seauen Epistles respected not onely the present condition of the seauen Cities, but doe after the manner of *Types* comprehēd the ages following for a long tyme, as wee haue interpreted them. But as touching this *new Ierusalem*, wee shall shew in the proper place, that it is not that *Citie* which the Saintes shall enioy in the Heauens, after this life, but that *Church*, that is to bee looked for vpon earth, the most noble and pure of all other, that euer haue been to that tyme.

The rewards doe in a peculiar sort serue for the tymes but if this felicitie should be after the resurrection, it should bee common to all the Saints, not proper to this *Philadelphia*. This therefore doth signifie, both that the *Philadelphians* should endure vntill that restoring of the Church, wherein the *new Ierusalem shall come down from heaven, and shall conuerse with men*, as also that they shalbe ioyned with it in Couenāt and societie, to bee endowed with the gift of that *heauenly Ierusalem*, and to enioy the same right and felicitie with it. At which tyme all men shall acknowledge, that thy reformation is not a deuise of mans braine, as contentious brablers will needes haue it to bee, when they shall see the same ordinances to flourish in the *new Ierusalem*.

The third name is *the new name of a sonne*: What *is* that trowe yee that can be new in this name? Doubtles, that it is not as yet acknowledged of the world. Hitherto hath Christ suffered Tyrants to domineer, & to tread the Christian name vnder foote, as if Christ were a *Titular King onely*, who should haue right indeed to raigne, but hee should want power. But at last hee shall arise

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arise and take the clubbe into his hands, hee shall deface all his enemyes, hee shall giue his *Spouse* the triumph, & hee shalbe magnifyed of all men throughout the whole world, for *the King of Kinges*: Hee shall take his seruants into the fellowship of this glory, hee shall deliuer them from those calamities wherewith they are now oppressed, he shall giue them power ouer their enemyes, and shall impart vnto them the whole honour of his Kingdom, so farre as mortall men can be capable of it. Now there is some difference betweene a *new name* put absolutely; chap.2. 17. and the *new name of a sonne* in this place. For that belongeth to the certainty of adoption by Christ, which faith was very weake in the state of *Pergamus*; This is referred to the fellowship of that Kingdom, which shalbe communicated with his seruantes in the latter tymes.

13. *He that hath an eare.* Heare therefore (ô *Philadelphia*) and reioyce. Thou art litle and lowly, but God shall exalt thee. Onely go forward constantly, and bend thy study and care more earnestly, giue not againe one whitt, neither care for the scoffes of the wicked, who shall by this meanes pull wofull plagues vpon thē-selues, but they shall bring thee a crown of glory. The ende of thy warrefare is coming shortly; In the meane tyme wee will pray for thy peace and prosperitie. Doe thou ioyne thy mutuall wishes and prayers to God with vs and for vs, that those things which Christ hath so greatly approued in thee, hee would vouchsafe to graunt to the rest of thy brethren. Farwell. *The grace of our Lord Iesus Christ be with thee, Amen.*

The Analysis or Resolution of the Epistle to the Laodiceans.

SO much for the Epistle to the Philadelphians. The last of all Written to the Laodiceans remayneth, the Inscri-

Inſcription wherof is to the Angell, like as of the former. The deſcription of him from whom it is ſent, is take out of the double propertie, firſt of his truth, partly in his promiſes, that hee is Amen: partly in his Doctrine, that hee is a faithfull and true witnes: the of his power whereby hee is the beginning of the creatures of God, verſ. 14. The Narration firſt reproueth him and ſheweth the greiuouſnes of his ſinne, both cloſely, by omitting the mention of any good thing in him, contrary to the courſe he tooke with all the former Churches, as alſo openly, both by comparing it with coldnes, as a leſſer euill verſ. 15. And by ſetting down the puniſhment that is to bee inflicted, which is vomiting out of his mouth, verſ. 16. After that hee ſheweth the way to heale this diſeaſe, both by opening the cauſe of it, which is a falſe perſwaſio of his own worth and excellency, and the ignorance of his miſery, verſ. 17. As alſo by preſcribing the remedie, which is to be fetched from Chriſt alone, verſ. 18. And not this onely but alſo by perſwading him to vſe it, both by threatning a chaſtiſe not fit for ſones, if they ſhall neglect it, ver. 19. As alſo by laying down the eaſines of applying it verſ. 20. And the reward, verſ. 21. The laſt Concluſion is ibe vſuall Epilog of hearing what the Spirit ſaith to the Churches, ver. 22.

Godly Philadelphia.

THE EXPOSITION.

14. *And to the Angell of the Laodiceans*, Laodicea by the Riuer *Lycus*, was of old a great and renowmed Citie, abounding both with Citizens, and wealth, and all things, as wee haue ſhewed Chapter. 1. 11. It wat built by *Antiochus* the ſone of *Stratonice*, and was called *Laodicea* for a fauours ſake to *Laodice* his wife, as who would ſay, a *Princeſſe of the people*, to whō ſhee gaue lawes, and among whom ſhee executed iuſtice. Whence it is that wee call it *glorious or glorying Laodicea*, as being both by

Luke vvarmeth vnto glorious Laodicea.

by her name, and in her own conceite a great Citie, bragging that *shee is rich and wanteth nothing*, vers. 17. It is distant Eastward rather then Southward from *Philadelphia*, not aboue ten scruples of ground, according to *Ptolomy*. It is the third Citie, since the last mention of *Iezabell*, whose infamy and villany the Church of *Sardis* tooke away from the Churches. This Church hath this proper to it selfe, that shee hath none set against her as the former Churches had.

Thyatira was set against *Ephesus*, *Sardis* against *Smyrna*, *Philadelphia* against *Pergamus*; *Laodicea* the seuenth Citie wanteth a Parallele to match her, as being a *peerelesse Paragon*. The *Counterpaine* is *the third reformed Church*; Which before that I do by name specifie, I must put away from me by all earnest intreatie, the vniust suspicion which some men may raise against me, & the offence which they may take at my words. It was not truely any distempered affection of my hart, that hath set me on worke to seeke out an odious application of this Epistle. God is my witnesse that I am not greiued through enuie either at the wealth, or yet at the honours of any man. That litle estate which I haue of mine own, doth fully content mee. Neither did I euer count any thing more fooliſh, then for a man to goe about to please himselfe by displeasing others. Yea how foule and shamefull a thing is it for one to ly raking in the vlcers of his brethren, like a flye? My minde and disposition is and hath been alwayes such, that I could neuer abide such courses. But when as I perceiued that these seauen Cities, were propounded for a *Type* of all the Churches among the *Gentiles*, and when I did more ouer see clearely, both the order of the tyme, and the meruaylous agreeing of all things together, I durst not perfidiously burie the truth in silēce, least I should make my selfe accessarie to so bloudie a sinne as is the damnation of other mens souls.

God forbid that I should willingly distaine that Church with any the least blot of infamy, which by the mercy

mercy of God hath brought me forth, hath brought me vp, and doth sustaine me, the which therefore I do with my daily wishes and endeauours, desire to be, and to make a most blessed Church. But seeing a Bile cannot be healed vnles it bee handled, neither handled without some paine and smarting greife, I thought it my duetie to cast my selfe rather vpon whatsoeuer troubles, then to betray the saluation of that Church, whose estate ought to bee of more account with euery one of vs then his own. Truely hee that gathereth the teares of his children into his bottle, knoweth right well, that I haue not with dry eyes taken a suruay of this *Laodicea*. I could not but poure forth teares and sighes from the bottom of my hart, when I beheld in it, Christ himselfe loathing of vs, and prouoaked extremely to anger against vs. *Lukewarme vayne glorious Laodicea.*

Wherefore let no man blame me for speaking that, which not so much mine owne minde, as the duetie of a faithfull Interpreter constraineth me to vtter. And I hope that those which loue the truth will not disdaine and reiect so equall a petition; on which hope relying, but cheifely on his helpe; who is the guide of my way and of my life, I will forthwith addresse my selfe to come to the matter. The *Counterpaine* (I say) of *Laodicea*, is the third reformed Church, namely: *Our Church of England*. For all the purer Churches are in a threefold difference to bee considered: for either they follow the steppes, which *Luther* trode out before thē, of which sort are the Churches of *Germany*, cheifely, that of *Saxonie*, and those of *Sueueland* and *Denmarke* that border vpon it; or els they abhorre that errour of *Consubstantiation*, as do all the rest with one consent; which yet doe not in all things conspire together, but follow a different manner of gouernment; the *French Churches* and those that be in league with thē, one; and ours of *England* another, and that a certaine proper and peculiar one, as it were *a none-such* Gouernment.

Whence

Lukevvarme vayne glorious Laodicea.

Whence there are three that are distinguished each apart from the other, to which three are three *Types* correspondent, *Sardis, Philadelphia, Laodicea*, after the ouerthrow of *Iezabell*, that is, after that the yoake of the Romish Tyranny was shaken of. Now ours of *England* suteth with *Laodicea* the last of thē, as whose beginning was last of all; which it tooke from the yeare M. D. XLVII. When as *King Edward* of most noble memory came to the Crown, being then at length a confirmed & established Church, when eleuen yeares after, our most gracious Queene Elizabeth began to Raigne. The most mightie King *Henry* her Faher had cast out the Pope, but hee retayned the Popish superstition. And before hee began but to stirre against the Pope, the Churches of *Germany* and *Swizerland* were founded. The *Scottish Church* was after ours in her birth and vprising, yet is it iustly numbred among these reformed Churches, with whom it consenteth in her forme of Church gouernement, with whom therefore it is reckoned as being of the same Originall, which is more to be esteemed by the agreement in the substantiall matters, then by the difference of tyme alone. Wherefore our *one Church of England* onely maketh a *Counterpaine* answering to *Laodicea*, as the which was last extant of those, in which a diuersitie of any moment is apparant.

These things saith that Amen. Amen is here vsed as if it were a proper name, and vndeclinable, *ὁ Amen* as were *ὁ ὢν, he that is, that was, and that is to come*, before in the first Chapter. This threefold propertie giuen to Christ in this place, tendeth to teach vs, what kinde of Gouernour Christ should shew himselfe to bee in this Church of *England*. The first propertie is taken out of the first Chapter, vers. 18. Though *Amē* there wāteth the Greeke Article *ὁ* that goeth commonly with *nownes*, neither is it read at all by the vulgar interpreter, which yet this place may make vs coniecture a litle, that it should bee read. The second is taken, not out of the vision of the first Chapter, but out of the Inscription of the common

mon Epiſtle, verſ. 5. Neither is the third to bee had there in expreſſe words, but in the 8. verſe hee is called the beginning and the end, whence this here may ſeeme to be deriued, *the beginning of the creatures of God*. The two firſt properties ſerue to expreſſe his double truth, the one in promiſing, the other in teaching. In regard of that hee is called *Amen*, according to that of the Apoſtle, *In him are all the promiſes of God yea and Amen*, 2. Cor. 1. 20. in reſpect of this, hee is called *the faithfull and true witnes*. As touching that, Chriſt taketh this name vppon himſelfe at this tyme, becauſe hee ſhould manifeſt his veritie moſt notably in theſe dayes, by keeping touch with this Church for performance of his promiſes. But what are thoſe promiſes? They are all the bleſſings of Heauen, earth, cattell, children, peace, warre, good health and ſuch like, which are promiſed in the lawe to thoſe that will hearken to the voice of the Lord; whereas all contrary curſes are threatned to them that diſobey it, Deut. 28. Which, how they were performed to the *Laodiceans*, it is not ſo plainely to bee ſeene of vs, becauſe wee want the light of Hiſtorie to informe vs herein. But for our *England*, there can be nothing more cleare then the extraordinary goodnes of God towards vs in this matter; For theſe *forty* and *two yeares* and more what great abundance of all good things hath he poured vpon this Iſland of ours? He hath giuen vs a moſt gracious Queene, ſo excelling in all things that are praiſe-worthy, as the like to her no age euer ſaw; together with her hath hee graunted vs peace. What good things hath not flowed from thence? By meanes of that, lawes are in force, iudgment is executed, euery mā enioyeth his own, iniuryes are repreſſed, all reproachfull dealing in word or deed is curbed in, the Nobilitie is honoured, the Comminaltie fall hard to their worke, good learning flouriſheth, handicraftes are exerciſed, Cities are gorgeouſly ſet out, riches are increaſed, our youth groweth vp infinitely, the feildes abound with corne, the paſtures with cattel, the

Lukewarme vayne glorious Laodicea.

Lake-vvarme vayne glorious Laodicea.

mountaynes with ſheepe. What neede many words? From this peace it is that this land hath been a Hauen and a Harbour lying open to ſuch as were exiled for Chriſts cauſe; ſuch as haue been oppreſſed by Tyrants haue had ayde and releiſe from hēce, yea it is our cheiſe if not our onely worke to helpe ſuch as are diſtreſſed with wants. Beſids wee enioy all theſe things whiles our eares ring in the meane tyme, almoſt on euery ſide, with the Nations that are in an vproare round about vs, no leſſe then they are beaten with the waues of the ſea that doth enuiron vs. Neuer had *England* ſo long and ſo quiet *Halcyon* daves; which felicitie of ours, forraine Countryes are aſtoniſhed at, our enemyes gnaſh their teeth againſt it with enuy, & (which onely maketh vs miſerable) wee our ſelues ſcarce know and acknowledge what and whence it is. But bleſſed bee thy name (ô *Amen*) that art moſt true, yea euen truth it ſelfe, who haſt been the Authour and continuer of this peace of ours, and of ſo many great bleſsings, that haue flowed from thence vnto vs. Thou by heaping ſo many good things vpon vs, haſt made the world to know, that thy Goſpell is not a beggarly or niggardly gueſt, that cometh with litle or no money at all to pay for his ſhot, but a very rich and bountifull one, that where he cometh and findeth kinde intertainement, openeth his full horne of bleſsings, and filleth that place with a bleſſed and bountifull largeſſe. Preſerue wee beſeech thee among vs all theſe bleſsings of thine; Yea wee doubt not but thou that art that *Amen*, wilt preſerue & continue thē, if wee would maintaine thy truth, and would not with hold it in vnrighteouſnes.

That faithfull Witneſſe and true in his Words. The ſecond propertie is his truth in teaching. For theſe words belong to the *propheticall offise of Chriſt*, as hath been ſaid vpon the firſt verſe of the firſt chapter; where hee is called *faithfull*, becauſe of his diligence in his labour, by meanes whereof hee executeth his *office* with exceeding great faithfullnes, whom therefore his *Father* did

did not without cause betrust with a busnes of so great moment. Hee is called *true*, because of the simplicitie and vprightnes of his speech, which is farre from all, euen the least touch, of so foule a fault as falshoode in speech is. This propertie here giuen him, sheweth, that hee should meruailously make known his holy nature vnto this Church, by exercising this kinde of truth among them. But for his faithfullnes and truth shewed in the Citie of *Laodicea*, wee haue no more to shew out of the Histories, then wee had for the former. In the *Counterpayne*, that former riches of his grace, is, if it bee possible, exceedingly surpassed in this regard. For what good should haue come to vs by all other blessings, if wee had not had the free and authorized libertie to deliuer and receiue his sauing truth? But now frō the first dayes of *our most gracious Queene Elizabeth*, hee hath raised vp without intermission painfull and skillfull Pastours and Teachers, who haue preached the Gospell of saluation purely and sincerely. Neither are there wanting through his infinite mercie, many at this day, that spēd themselues and all their labours, in making known vnto the people, the whole counsaile of God, and that purely and sincerely, without the mixture of any corrupt leaué of false doctrine. And yet one might, not without cause, meruayle, how it could be that the doctrine of God should remaine so long vncorrupted amongst vs, there being such dissolutenes and licentiousnes in the lyues of all men, and that because a man may haue a licence, as it were, to offend any way, saue in finding fault with or disgracing those that bee in authoritie. But hee that is the faithfull and true vvitnesse, sanctifyeth the Pastours with his truth beyond all hope, in whose lippes he dvvelleth to this day, though he threaten sore by many, and those no obscure tokens, that hee wil be gone frō vs ere lōg, vnles wee meete him speedily with fruits worthy of true repentāce, and of his glorious Gospell.

Luke-vvarme vayne glorious Laodicea.

The beginning of the creature of God. This is the last propertie, which doth describe his power. For whether

Iakevvarme vayneglorious Laodicea.

wee interpret the word *Archi*, calling it the beginning, or the principalitie, in cometh all to one, seeing it is necessary all things should bee subiect to his regiment, who did at first create them. In consideration where of, *Christ* hath also euidently shewed himselfe to bee wounderfull amongst vs. What is it that the *Pope of Rome* hath not assayed to dothat hee might disturbe our peace? Partly by his *cursing Bulles* and *Breues* sounding out an Alaram of open rebellion; partly by the swarmes of *Iesuits* and other such Cut-throats, which hee sent ouer amongst vs, by these agents hammering out that matter closely which hee intended, euen to slay our sacred Princesse, by sword, poyson, Gunnes, diuelish arts, or any other way. Wee know not long since the *Prince of Orange* was laid for by a popish murdering villayne, and brought to an vntimely death, The murder of *Henry the King of Fraunce*, plotted and affected by *Iacobus Clemens* the Monke, is as yet fresh in our memory. And *Henry the fourth* that now raigneth there, did hardly escape the bloudy handes of *Chastellius the Iesuit*, being thrust through the iawebone with a knife, so that two of his teeth were smitten out. But yet our Queene, being set for, and set vpon, by many men, at many times, by many kindes of trecherours deuises, hath bene kept safe and sound, euen from the least harme. Whence came this I pray ye? Was there any opportunity wanting to the wicked wretches? *This Prince and beginning of the creature*, whose becke al things obey, laughed to scorne all the counsailes of these miscreants, brake and brought to nought all their assaultes and subtilly contriued inuentious, to wit, hee kept them from *touching his Anointed, and from doing the Nursing-mother of his Prophets any harme.* No lesse glorious was his power in bridling the *Spaniard*, with whom wee haue waged warre for so many yeares. What is it, that he thinketh not himselfe able to doe by his power and puissance, who alone maketh worke ynough to trouble all most all Europe, and other parts of the world?

His

His inuincible Army ſo called, that was ſent againſt vs the yeare 1588. Had deuoured in hope ere it came, all our Country, lyues and goodes; but how notably was it deceiued (ô our good and gracious God) being diſcoumfited, wrecked, and ſcattered vp and down through all Seas, and that without any labour of ours at all? It came out againſt vs one way, but it fled ſeauen wayes from before vs. This is thy praiſe alone (*o moſt powerfull gouernour*) to whom the windes and waues, yea the hartes and handes of wicked men, more vntameable then thoſe, will they, nill they, are made obedient. Why doe yee not conſider this (ô *Kings*) why doe *yee not learne to bee wiſe, ye that rule the world?* What will ye fight any longer againſt the *Prince of the creatures* to your own deſtruction? If ye will needes goe on thus madly to rage like Gyants againſt him, wee will in the meane tyme ſhroud our ſelues vnder his wings, by whoſe protection alone, wee ſhall ſtand free from danger amidſt all your hoſtile aſſaults and trecheries. And thus much for this threefold propertie, wherein Chriſt offereth himſelfe to be ſeene, *in ſtate* as it were, in this our Engliſh Laodicea, namely, in his *conſtancy in promiſing*, *his truth and fidelitie in teaching*, and then *his inuincible power in defending of vs.*

Lakevvarme vayne glorious Laodicea.

15. *I know thy Workes, that thou art neither cold not hott.* In declaring the greatnes of the ſinne of this Church, hee maketh mention of no good thing it hath, where in he dealeth ot herwiſe with it then with the former Churches. Of which there was not any ſo paſt hope and forſaken of God, no not *Pergamus* or *Sardis*, that it was without any thing praiſe-worthy in it. But the euill of this Church, as if it could endure no ſorting and ſocietie with any good, heareth nothing but reproofe, and the Church is not hartened againſt Gods threats with this, that Chriſt approueth of ſome goodnes in her. Not but that there were many ſeuerall men, whoſe faithfullnes and diligence the *Holy Ghoſt* acknowledged (for it could not bee, but that where

Luke-vvarme vayne glorious Laodicea.

Chriſt is a faithfull and true witnes, there ſhould be ſome that ſhould do God excellent ſeruice) but he reſpecteth the common forme and outward faſhion of the Church, ſuch I meane as it is, not ſo much through it one default, as by meanes of the faulty gouernment of the *Angells* that bee in it, which is ſo indeed ordered, that whoſoeuer looketh vpon it with eyes that bee matches & indifferent, it may ſeeme to him and that worthily, to bee voyd of all vertue whatſoeuer. It is an horrible euill, that doth as it were ſay vnto all goodnes, what haue I to do with thee; get thee hence farre ynough from me. And though wee may well coniecture by this kinde of ſilence, which the holy Ghoſt here vſeth, how deſperate the diſeaſe of this Church is, yet in the next words following, the qualitie thereof is in a more plaine and liuely manner deſcribed vnto vs. And firſt for more plainenes ſake, by a denyall of contraries. *I know* (ſaith he) *that thou art neither cold nor hott*, but ſome odde ſtrange thing moulté and compacted together of them both. So that this euill conſiſteth of certaine contraries ſtrangely tempered and blended together. Now hee calleth that man cold, who can well indure that the dueties of godlines ſhould lie dead, & out of requeſt, litle or nothing at all caring what manner of way hee himſelfe or others take to worſhip God. Hee calleth him hott, vvho boyleth vvith heate and ſeruency of Spirit, in his due and full regard of Gods vvorſhip, being like to boyling vvater, that ſeetheth and boyleth (as vvee ſay) in the Pott, with a certaine reſtles motion. For ſo doth the vvord *hott* in the Greeke ſignifie, to vvit, ſuch an one as can by no meanes indure ſuperſtitious and impious religions, but vvill hazard all hee hath, ſo farre as may bee, to effect a reformation. For vvee muſt not think, that to bee hot is vitious in this place, as if it vvere an inconſiderate zeale, as the caſe ſtãdeth vvith the habits of morall vertues, vvherein both the extreams, ſtraying from the mediocritie, either in exceſſe or defect, are faults & vices, as wee ſee in liberalitie,

forti-

fortitude, temperance, & the reſt; but it is a matter of commendation, as being the onely vertue, from which both *coldnes* and *lukewarmenes* ſwerue. *Lukewarme vayne glorious Laodicea.*

This wee ſee, in that *Apollos* is ſaid to haue been *feruent in the Spirit* Act. 18.25. And *Paul* exhorteth men *to be feruent in the Spirit*, Rom. 12.11. Againe if to bee *hott*, ſhould bee in this place to degenerate from the right conſtitution of minde by an exceſſe, then to bee *lukewarme*, ſhould bee in the nature of vertue, that keepeth the middle between two extreams. But heate or zeale here is an affection, that doth purſue after the loue of holines with a great vehemency of minde, which is as it were a certaine holy violence, ſuch as is deſcribed, Matt. 11.12. The defect whereof, either that ſo coldnes, which is more remote, or this of lukewarmenes, which is nearer, is here found fault with, as being a ſinne againſt God. Now this ſame *lukewarmenes*, that is ſet in the middeſt betweene theſe extreams of heate and coldnes, is ſuch a thing, as whereby a men abſtayning from groſſer ſinnes, is well giuen in Religion and will ſerue God (as wee comonly ſay) yet onely ſo farre forth, as may bee ynough to keepe the eſtimation of a prudent and a ciuile honeſt man. The company therefore of the *Laodiceans Paſtours* was like a Senate, conſiſting of prudent and moderate men in the matter of Religion, ſuch as wee call at this day *ſtatiſts, or moderate and direct Proteſtants of State*, and which are commonly known to bee *lukewarme profeſſours* And now it is not here mentioned what bee thoſe ſpeciall things, out of the mixture whereof this *muugrell lukewarmenes had* his being and beginning. Before theſe times of *Iohn*, *Paul* biddeth the *Coloſsians* admoniſh *Archippus*, who was then the *Paſtour of the Laodicean Church, that he ſhould haue a care to fullfill that miniſtery, which hee had receiued in the Lord*; Coloſſ. 4.17. By which is appeareth, that the Paſtorall fidelitie began at that tyme to totter there, the vvhich afterwards did foully come to decay, when the holy Ghoſt ſent theſe

Lukewarme vayne glorious Laodicea.

Epistles to the Angels of the Churches. In our *Realme of England*, the matter is more cleare, where such a forme of a Church is established, which is neither cold, nor yet hott, but set in the middest between both, and compounded of both. It is not cold, in asmuch as it doth professe the sound, pure, and sincere doctrine of saluation, by which wee haue renounced that *Antichrist of Rome*, and are risen out of that death as cold as yce wherein wee lay before. But hott it is not, as whose *outward regiment* is as yet for the greatest parte *Antichristian & Romish. In the degrees of cleargie men, in elections & ordinations, & the whole administration of the Church-censures.* The which tepering of *pure doctrine* and *Romish regiment*, maketh this *lukewarmenes*, whereby wee stand iust in the middest betweene *cold* and *hott*, betweene the *Romish* and the *Reformed Churches*; of both which wee make a medly, as *Martin Bucer* (of all godly men to bee had in perpetuall remembrance) complayneth in a certaine Epistle of his, written from *Cambridge* to a speciall friend of his, Ianuar. 12. Anno 1550. This was hee that in the dayes of *King Edward* VI. was (among others) called to consult and to determine matters about the reforming of our Church. But hee sheweth plainely in that Epistle that wee spake of euen now wherein & how farre both his and *Peeter Martyrs* authoritie preuayled. For thus hee writeth; *As for that that you put me in minde of touching the purity of rites, know that no forrainers opin on or voice is asked here about these matters. Yet wherein wee can, wee are not wanting in our duetie, of our selues to exhort and admonish both by writing and speaking; and first and principally, that the Christian Congregations might bee prouided with true Pastors, and then also that order might bee taken for the most pure purity both of doctrine and rites.* And in another place: *There are some, that by their most humaine Wisdome and vanishing cogitations, goe about to ioyne God and Belial together with the leauen of Antichrist.* These things spake hee, which wee at this day finde by experience to bee too true.

14. *I would thou wert either cold or hott.* That is, I would thou

thou wert either all *Romiſh*, or els wouldeſt at laſt admitt a full *reformation*. Hee ſhevveth the horrible greiuouſnes of the euill by a compariſon; whereby hee preferreth a vvicked Religion, yea none at all, before this *hotch-potch luke-warmenes*. But doth not luke-warmenes come nearer to that that is good? Whence is it then, thaat it is more blame-worthy? *Certenly ſinne is more ſinning, where grace is more abounding*.

Lukevvarme vayne glorious Laodicea.

The fall of the Angels in heauen left no way for thẽſelves to come by pardon. The ſinne of our firſt parents was the more wicked, being comitted in Paradiſe; and that idolatry of thoſe fiue and twenty men betweene the Porch and the Altar was moſt deteſtable, Eze. 8. 16.

God wilbe ſanctifyed in thoſe that come neare him, and hee doth more eaſily endure that his grace ſhould not bee known, then that it ſhould bee deſpiſed. *The ſeruant that knoweth his Maſters will, and doth it not, ſhalbe beaten with many ſtripes.* Therefore *if Baal bee God follow him. Why halt ye beetween both?* As if it were hard to determine, whether were more excellent. God abhorreth to come into ſuch an inquiry. There is more ſound iudgment left in him, who being ignorant what is true, ſticketh faſt in his ſuperſtition, then in him, that being inlightened with ſome knowledge of the truth, wauers vp and down, as vncertayne what hee ſhould follow. The mediocritie therefore is worſt of all, which indeed is honoured of the world, becauſe of that ſhew it maketh of a certaine moderation and peace ablenes. Which God notwithſtanding in his account ſetteth behinde the extremes that border on both ſides of it. What thẽ is it better to reuolt to *Rome*? God forbid. For here Chriſt preferreth the blinde Papiſts before thoſe *Angels* onely, who being bewitched with ambitiõ and couetouſnes, doe ſcornfully reiect holy reformatiõ; hee doth not ſay that the ſtate of the whole Church is worſe, as vnto which the true foode of ſaluation is abundantly miniſtred, which yet there is no way nor leaue to come by in the *Church of Rome*.

Luke-vvarme vaine glorious Laodicea.

16. *Therefore becauſe thou art lukewarme.* The ſharpnes of the puniſhment doth alſo lay out the foulenes of the ſinne; as which ſeemeth to bee confirmed with an oath. For *Outos* in thee Greeke, which Theodore Beza tranſlateth: *Therefore*, the Vulgar, *But*, is a word in vſe with him that would by ſwearing make his word to be of credit; as if he ſhould ſay. *Thus, or ſo, let this or that bee done vnto me, as I am reſolued to ſpew thee out of my mouth.* After which manner, *ſic*, is uſed among the Latiniſts, as in that Ode of Horace; *So let the Goddeſſe gouerneſſe of Cyprus, &c.* As it is obſerued by *Henricus Stephanus.* And among the Hebricians, *Acen* the ſame with Sic, as in the Prophet Iſay. *So he bare their ſickneſſes.* That is, *Certainly, truely*, Chap. 53. 4. And Eccleſ. Chapter. 8. 10. *And in ſo I ſaw the wicked buryed*, That is, *In truth, truely, certenly*, as ſome will haue it. Now this kinde of concealing part in Imprecations, is often vſed; *Therefore I ſware in my wrath, if they ſhall enter into my reſt*, Hebr. 3. 11.

It will come to paſſe that I ſhall ſpew thee. As it fareth with meates, thoſe that bee either hot or cold, are retayned by the ſtomacke, becauſe of the exceſsiue qualitie, which maketh them to bee felt, and prouoketh the ſtomacke to receiue them gladly; but that is lukewarme, becauſe it hath a heate which is neare to the ſtomacks heate, and with which it is beſt acquainted, is neither perceiued & felt when it goeth in, neither is therefore when it is entred in, concocted, but remayneth without working, and at laſt being troubleſome with the long ſtay of it, is caſt out of dores with loathing, like an vnprofitable gueſt. But wee muſt take heede that wee wreſt not ſimilituds beyõd their ſcope; as if here wicked and open ſinners did conſtantly remayne in Chriſt, as cold meates do in the ſtomacke. For ſuch kinde of men, were neuer in Chriſt; neither doth hee teach what hee *ſimply alloweth of, but what hee preferreth.* Beſides theſe words are referred to his outward gouerenmẽt of his Church, wherein hee doth longer forbeare noto-

notoriouſly negligent men, or thoſe that are ſtrangers from him altogether, rather then the lukewarme, as the courſe of all tymes teacheth vs, & as wee ſee this day by experience in the *Church of Rome*, the which though ſhee haue reiected the truth, that yet flouriſhed outwardly a long tyme, whereas hee doth in the meane tyme, correct the true Churches out of hand, and doth not deferre for a long while to chaſtiſe them, if ſo bee that hee ſhall ſee them to grow ſlacke in their care, though but a litle, and by that meanes to leane towardes lukewarmenes. But what is this to bee *ſpewed out of his mouth?* What will *Chriſt* in whoſe lippes and mouth the truth it ſelfe doth reſide, take away his truth from this *Angell*, giuing him ouer into abſurd opinions, and that hee ſhould agayne beleeue a lye? The itching deſire indeed that many haue at this day to broach agayn to the people monſtrous opinions, & ſuch as haue been allready hiſſed out, doth make this Interpretation probable. Wee know what hath beē taught within theſe few yeares in the ſchooles, preached vſually in Sermōs, diſputed publikely at Commencements, and what it is that was put in print the laſt Sommer. But this ſhould bee the puniſhment of the people as well as of the Angells, to vvhō yet it ſeemeth to belong properly. Therefore I cannot tell vvhat to ſay certainely of this matter. The euent ſhall ere long make it plaine. In the meane time let vs know that this puniſhmēt ſhalbe very dreadfull. For firſt, Chriſt ſhall take great pleaſure in caſting avvay this *Angel* from himſelfe. For vvhat can be more acceptable to a man that is ſtomack-ſicke vvith eating meate that hee loatheth, and hath an appetite to vomit, thē as ſoone as may bee to be eaſed of that vvhich cauſeth his ſicknes? Euen as Moſes threateneth vnto the Iewiſh Apoſtates; That *the Lord would euen ſo reioyce to deſtroy them and to cutt them of, as hee did before that, reioyce in doing them good*, Deut. 28. 63. Secondly, that hee vvill caſt out this *Angell* vvith great reproach. For an vncleane place is ſought for to vomit in, hovvſoeuer

Luke-vvarme vayne glorious Laodicea.

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Luke-warme vaine glorious Laodicea.

Antonius, when he was imployed about publike affaires, did in an Assembly of the people of *Rome*, fill his bosom, and the whole iudgment seate with gobbets of meate, which hee did in a shamefull sort cast vp among the. Thirdly, that the *Angell* shall neuer recouer his former dignity. Farre bee it from vs to think that the *mirrour and author of all cleanenes*, should euer returne to his vomit againe. Now this punishment was not to bee common to the whole Church of *Laodicea*, but proper to the *Angell* alone, that is, to *all Luke-warme Pastours*, partly, for that which wee said right now; partly, because the *Church* is wont to bee spoken of expressely, where it is intreated of; as in that to the Angell of Ephesus, *I will remoue thy Candlestick out of his place.* Chap. 2. 5. It shalbe therefore a punishment peculiar to the Ecclesiasticall men, without the destruction of the whole Church. Neither is it to bee doubted, but that which is here denounced, befell the *Angell of Laodicea*; the which selfe same thing is also to be expected certainely of the *English Angels*, unles they preuent it by repentance. For it shall come to passe, that that faithfull witnes, shall overthrow *this whole Hierarchy*, and will not suffer men, that seeke onely for honours and wealth, not the things that bee Christs, to enioy no not this theyr false felicitie. Certainly a great and shamefull iudgment doth waite for these *luke warme men*, the feare whereof, though it do not at all torment them, because they haue chased away all the noise of it, with their Termagant-like carriage and courses, yet howsoeuer all men bee husht and stilled; hee will not faile nor falsifie his word, who hath threatned that hee wilbe auenged of them. It is also to bee feared, that the Church shall feele some litle calamitie, as being infected with the contagion of this sinne. Such as are the *Angels*, such doth the *Church* (for the most part,) proue; and there is no man so rude and vnexpert, that seeth not plainely that the whole body doth labour of the same disease. *But haue mercie vpon vs (o thou that art the beginning of*

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the Workmanship of God, deale not With vs according to our sinnes. Thou knowest our mould Whereof wee are made, euen that Wee are earth and dust. How can it bee that earth should not waxe cold? Stirre vp With in vs the flame of thy loue; dissolue I beseech thee this our ycenes, and suffer vs not to please our selues as wee doe in this our pietie by the halues, but With thy heauenly fire kindle in vs a full & feruent loue and desire of goodnes, that so Wee may both auoyd thine anger, whereby thou mightest bee moued to abhorre the sight of vs, and wee might for euer inioy those pleasures, which thou graunttest to those in whom thy soule delighteth, Amen. Lukewarme vayne glorious Laodicea.

17. *For thou sayest I am rich.* So much for his sinne. The cause of it is double; *the false perswasion of his worthines, and the ignorance of his misery.* That arose from his aboundance, of earthly, not of spirituall wealth. For Christ opposeth to these riches, those which hee biddeth the Angell buy of him in the next verse. Neither could hee haue been lukewarme, if hee had looked for spirituall riches from any other then from Christ alone, but rather starke cold, and estranged altogether from grace, being abolished and fallen from Christ and his grace, Gal. 5. 4, Now hee seemeth to haue abounded with earthly riches, because of the wealthines of the Citie which wee spake of Cha. 1. 11. Which was the cause perhaps that made *Archippus* more negligēt in his ministery, whence it was, that Paul would haue him admonished, Col. 4. 17. Though litle fruit of it followed after as it seemeth, seeing euen till these dayes, wherein this Reuelation was written, there was so great matter of glorying, and that not lately, but of old gotten and prouided. The plentie therefore of all things for the mayntayning of this life, begat this *lukewarmenes*. Neither is it straunge that prosperitie should closely steale away the mindes of mē and draw them away from God. It is often cōmaunded in the law that they should take heede to themselues, least when they were full, and cloyed with Gods blessings through fullnes, they should forget the Lord. Now here is a threefold boasting the first, of his *present abundance*; the second, of his

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Luke vvarme vayne glorious Laodicea.

long continuing abundance; the third, of *his full and all-sufficient abundance*. For so the words require, that those words, *I am rich*, should bee referred to his present riches; those, I *haue been rich*, to those that are past; and those, *I want nothing*, to the full contentation hee had in them. Out of which there must needes arise besids, an vndoubted perswasion of the durablenes of his estate and felicitie to remayne constant for euer after.

Now it is to bee obserued, that hee bringeth in this *Angell* glorying in his own words, otherwise then hath been done hitherto. And this was not in vayne seeing nothing can bee spoken rashly by the *holy Ghost*. But yet as touching the *Angel of Laodicea*, no such euident applying of these words offers it selfe. In our Church of *England* the agreablenes is so manifest, that nothing could bee expressed in a more liuely manner. For what other cause can wee bring of our *lukewarmenes*, whereby wee make such a mingle-mangle of the *Popish Gouernement* with *pure doctrine*, then the loue of riches and honours? Men cannot indure to haue this morsell of earthly hope plucked out of their mouths, but they had rather haue this *demy pietie*, this *almost-Christianitie*, together with the inioying of their total summes of money, then an altogether and absolute reformation with the losse of them. And yet that they might not seeme to preferre any thing before the truth in a base and filthy manner, they doe with swelling words blazon the happines of our Church, thus gouerned as it is, and thereby made so happie, as they say, and this they doe both in their printed bookes and in their sermons. As wee may see by the writings of many of them, vvhich are come forth in print in these yeares that bee past. It was not for nothing therefore that the *Holy Ghost* bringeth in this *Angell* boasting of himselfe, but therein hee setteth before our eyes, our notorious vainglory. Novv the first bragge is, as vvee haue said, of out *present riches*. How doth our *Angell* triumph in this regard, and lift vp his head aboue all other *Reformed Churches*

Churches? In other places (saith he) the *Pastours of the Churches* are poore and of low degree, and to be ranked well nigh among the vulgar and base kinde of people; neither haue they any greater authoritie then their pietie and their learning can purchase vnto them: But our *Bishops* are the *Peeres of the Realme*, aboue many noble men for honour, yea and equall to any of the highest and greatest *Earles*, for wealth, attendance, statelines of Pallaces, and all other wordly pompe. As for the next rankes of the *Cleargie*, how mightie, massie & pursie are they grown with wealth? The *Deanes*, the *Arch-Deacons*, the *Prebendaries*, the *Queenes Chaplaines* that haue their *Totquots of Benefices*, as they call them, heaped vp one vpon another, doe match *Esquires* at least in yearely reuenues. Doth not this trow ye amplifie exceedingly the honour of our Church, to haue our braue *silken Ministers* to glister as they goe, and to iet through the streetes with troupes *like Noble-men*, and by this meanes to driue away contempt farre frō the Ministery? Where can ye see any Church and Church-men since the *Pope* was turned out, so fat and flourishing in wordly prosperitie? No where indeed; neither doe I enuie at this, onely this vain-glory of ours is not good. And I would to God that our wealth did rather serue to promote Gods glory, then to hinder and deface it. But this I am sure of, our riches haue brought in this wofull *lukewarmenes*, while we make no reckoning of true pietie, to hold them fast.

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The second brag is, of the long continuance that our prosperitie hath had. For it is not any yesterday-abundance, that came in like a land floud, which is suddenly come and gone, but such as hath now for these whole fortie and two yeares been established amongst vs; and that with how great peace and plentie of all things? Who dare now goe about to conuince the estate of our Church to bee lame and imperfect, which the experience of so long tyme hath approued to bee absolutely happie? Truely I would not be the man that should

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Luke warme vayne glorious Laodicea.

accept this challenge, unles I had this truth in ſtead of a ſtrong battering Peece to beate down all this flouriſh with all, namely, that wordly proſperitie, yea and that of ſo long continuance, is an argument rather of Gods patience and long ſufferance towards the wicked, then of mans righteouſnes and acceptance with God.

In the third place hee boaſteth of himſelfe that hee *Wanteth nothing*: what tell ye me (ſaith he) of other *reformed Churches* I ſee no cauſe why other *reformed Churches* ſhould not rather imitate ours, then wee theirs, ſeeing wee are no wayes inferiour to them. *In the Anſw. to the Admonit. made to the Parliam, Pag. 226. yea, why doe you call me backe to the primitive Church? As if wee are to bee tyed to the firſt beginnings of things, as ye would binde litle infants in their blankets with ſwalding bandes! And as if it were not lawfull for vs to change thoſe primitive rudiments, which were not then ſo profitable in their firſt originall, as they ſeeme to bee pernicious at this day. In a certayne Apology made for our Church-government*, Pag. 81. This is a bold aſſertion, not to ſay more and to call it impious, for a man to auouch and auowe it, *that there was ſomething ordayned by the Apoſtles, that is no leſſe hurtfull for our Churches, then it was behoofull for thoſe to whom it was appointed.* But I do willingly pardon the offence of theſe words, ſpoken rather in heate of contention, then in aduiſed malice. In the meane tyme, let ſuch a one that ſo ſpeaketh know, that the Church which the Apoſtles founded, was of all other moſt perfect, and that it is not to bee perfected with the inventions of thoſe that come after, but that all other are to bee examined and ſquared by the rule thereof; According to that ſolemne ſpeach of the Councill of Nice. 1. *Let auncient cuſtoms have the preheminence:* And that of Tertull. cont. Prax. *See, whatſoeuer is firſt that is true, & whatſoever is latter, that is falſe.* Neither is it to bee doubted, but that *Paul* taught *Timothy* moſt fully: *How hee ought to converſe in the howſe of God.* 1. Tim. 3. 15. What, bee all thoſe precepts now worne out

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of requeſt and date with age? Shall tyme the Miſtreſſe of things teach vs better and ſurer things to which, thoſe things wee had fró the Apoſtles muſt giue place? Certainly the *Church* is like *Adam*, beſt, and moſt entire in her firſt Originall, the further it goeth on from that, the more corrupt matter it gathereth, vnles God do ſome times beyond the order of nature, make light to ſhine out of darknes, as now for a good while he hath done in this laſt age of the world. That *firſt Church* was the *Garden of Eden*, as wee ſhewed, chap. 2. 7. That which ſucceded in the ages following, being compared to it, is but a vaſt and barren wildernes. Wee muſt not meaſure the perfection of a Church, by the multitude of profeſſours, or by the great eſtate of riches and earthly honours, but by the integritie of Gods inſtitution, and by the abundance of heauenly gifts. Let it therefore bee ynough for vs to commend and haue in eſtimation our own humane inuentions, but let vs not tread vnder foote the ſacred truth of God in compariſon of them.

Luke-vvarme vayne glorious Laodicea.

And thou knoweſt not that thou art Wretched, &c. The other cauſe of the euill is, *the ignorance of his own miſerie*, For the proſperitie of the world blindeth the minde that a man cannot behold in what ſtate hee ſtandeth. Therefore doth the *Holy Ghoſt* in many words explane this miſery of the *Angells*, becauſe in ſo deepe and dead a ſleepe, a ſlight kinde of vpbraiding him with it could not make any ſenſible impreſsion. Hee maketh *fiue degrees of it*, of which the *two firſt*, are as it were certaine common affections and accidents of the diſeaſe; the *three latter*, declare the very kinde and nature of it. For the threefold remedy of *gold*, *garments*, and *eye-ſalue*, in the verſe following, ſheweth that the diſeaſe conſiſteth cheifely in theſe three. The *accidents* are referred, either to his *own feeling*, or to *other mens commiſeration* in reſpect of *that*, the Angell is *wretched*; in regard of *this*, hee is *miſerable*, or, as the word giueth, *pitifull*, or, *one that is in a pitifull caſe*. That

Like-warme vayne glorious Laodicea.

man is counted wretched, who is worne and forlorne with any greiuous ſorrow of minde, whether it ariſe out of any publike calamitie, or els out of a mans own priuate and home-bred greife. Neither is there any man, though placed inneuer ſo high dignitie, that can quite himſelfe free from this wretchednes. Whence it is, that the Kings in the *Tragedies*, are brought in ſo often lamenting, and calling themſelues by the name of wretched men.

Such a kinde of infelicitie did of old ly heauily vpon the *Angel* of *Laodicea*, and is lying as hard vpon our *Engliſh Angell* at this day. How can that bee, will ſome ſay, whereas no publike nor outward calamitie doth preſſe him? The *Holy Ghoſt* ſpeaketh of a priuate and inward greife, as appeareth by the glorying of this *Angell*, which could haue no place in a common ſorrow and heauines. Now this inward greife is that which doth miſerably torture the *Engliſh Angell*. For what ſtinging doth hee feele vvith in his breſt, vvho burneth and boyleth with an vnſatiable deſire of riches and honours, and yet cannot by any meanes haue his luſt ſatiſfyed? Or at leaſt, who cannot quietly and ſecurely enioy thoſe things which hee hath gotten, as the which many godly and learned men doe inueigh againſt moſt ſeuerely and vehemently, & not that onely, but they doe alſo demonſtrate out of the truth of Gods word, that ſuch kinde of dignities as theſe, are vnbeſeeming the Miniſters of Chriſt, and cannot ſtand together with the faithfullnes of *Paſtours* and *Biſhops*? How muſt it needs bee, that ſuch diſturbers and interrupters of his bliſſe, ſhould bee very vnwelcome, cheifely, ſeeing this opinion concerning the *Hierarchy* is now fauoured much of the people and multitude, yea and the Nobilitie hath now of a long tyme ſmelt out this Ratt, and is ſufficiently informed in this truth? If a man could lay open the breaſt of this *Angel*, hee might ſee out of queſtion his very hart eaten vp with this conſuming carke, and anguiſh of minde, howſoe-

howſoeuer all things bee iolly & iocund without, and their Common-wealth matters flouriſh with a happie calme to their harts deſire. Neither doubt I but the *Angell* himſelfe will confeſſe, that I haue touched him to the very quicke, and that I haue rifled and grated vpon the moſt inward thoughts and affections of his hart, with theſe words. This Angell is *pitifull and miſerable*, in regard of other men, not to the wicked *Papiſts*, who would not content themſelues to ſee him vexed with inward greife onely, but to the Godly brethren, both at home, and in other Counrryes, who being voyd of all partialitie, doe ſee, and to their greife take knowledge of the wretched and wofull eſtate of the *Biſhops*, and of the reſt of the *Cleargie*, that doe wholy giue themſelues to an ambitious aſpiring vnto wordly honours, howſoeuer they pleaſe themſelues very greatly in applauding their own felicitie. For what thing is there more worthy of commiſeration, then for a man to ſee his brethren that are blinded with the vain-glorie of the world, wholy to gape after the getting of earthly dignities, and for the attayning of them, prophanely and willfully to ſuffer the ſhipwracke of their heavenly Crown?

Lukewarme vayne glorious Laodicea.

If they hadd allwayes been lying aſleepe in the ſnares of the Deuil, the matter had not been ſo much to bee bewayled; but after that they had eſcaped and awaked out of his ginnes, through the ſauing knowledge of the Goſpell, that they ſhould bee againe intangled in them by this meanes, what godly heart is there that cānot lament, not their caſe onely, but the common miſerie alſo of our whole Church and people, who are dragged into the ſame pit of deſtruction with them, and that a thouſand wayes. Theſe then are the *Sympuoms* of the diſeaſe greiuous indeed of themſelues, yet but a flea-biting to the diſeaſe it ſelfe; which let vs now come to rubbe, as gently as wee can, and with a minde to heale it, not to exaſperate it.

The firſt filthy matter that is to be purged out is his

Lake-warme vayne glorious Laodicea.

And knoweſt not (ſaith he) *that thou art Poore.* What kinde of poore man? not in ſpirit ſurely, of which Chriſt ſpeaketh, Matt. 5.3. For this is a bleſſed pouertie, that is a miſerable one. Beſides the Angell glorieth in this, that hee is and hath been rich, and wanteth nothing, ſo that hee is farre from that holy humilitie. This pouertie therefore is a timorous kinde of beggerlines, whereby a man both trembleth for feare at the ſight of one that is richer then himſelfe, and dareth neither ſpeake nor do any thing but what may pleaſe him that is of more power and authoritie then hee, as alſo is fayne to maintaine and ſuſtaine a miſerable life, with importunate begging of an almes. For ſo the word *Prokos* in Greeke, that ſignifyeth *a poore man*, hath both the name of fearfullnes, and ſignifyeth with all ſuch an one as hee was, that lay proſtrate at the threſhold of the rich man, *deſiring to bee filled with the crumes that fell from his Table*, Luk. 16.20. But how can either of theſe agree to our *Angels?* Is not all this baſe beggery farre remote from them, & from ſuch wealth and pompe as they abound with all? I would to God it were ſo. But as at all times, ſo heere in this place, I am conſtrained to admire the infinite wiſedom of God, which hath opened our hidden impoſtume with a word ſo fitly applyed to the matter, that nothing could bee euer ſpoken or deuiſed more fitt for the purpoſe. For firſt, how baſe and ſeruile a feare hath ſeazed on our *Angell*, may thence very eaſily appeare, in that hee ſpeaketh nothing in a manner, that may prouoke any man that is his better and ſuperiour to anger or diſpleaſure againſt him. The *Biſhops* feare the *Noble-men;* The *Pariſh-Parſons* and *Vicars* ſtand in awe of the *Biſhops*, as whom they know to haue a ſcourge allwayes at hand to beate them with, if any of the Pariſhioners being prouoked at home by *Maiſter Parſon*, ſhoud haue occaſion to require the Biſhops helpe, ſpecially; if hee can colour his grudge hee beareth him, with obiecting againſt him that hee carrieth a diſlike in his minde againſt

gainſt certayne *Church-Ceremonyes.* By this meanes, reprehenſions are whiſht, wickednes raigneth, the wrath full hand of God cometh forcibly vpon vs, & what the iſſue of all this wilbe, thoſe of the more prudent ſort doe greatly feare, and that vpon good ground. But eſpecially their *beggerlines in ſuing for liuings is notorius.* For let vs take a view and make a generall muſter as it were of the whole *Cleargie*, & if yow will let vs begin at the baſeſt vnderlings. The *Curates*, as they cal them, are both in very deed, & in all mens account a company *of beggarly fellowes:* In whom a man may ſee that verifyed, which was threatned againſt the family of Eli, *men bowing themſelues to the ground for a pecee of ſiluer and a morſell of bread, and craning to bee put into one of the Prieſtes offices, that hee may haue a ſnappe at a cruſt of bread.* 1. Sa. 3. 36,

Luke-vvarme vayne glorious Laodicea.

Now for the reſt, thoſe that by meanes of their more full purſes walke more luſtily, ſuch as wee call *ſturdy beggars*, what running vp and down is there among them, what bribing, what importunate and impudent begging, what flattering offers do they make of all their obeiſance, and all duetifull complements, that they may come by theſe Eccleſiaſticall promotions? You may ſee many of them that poſt vp to the *Court*, or to the houſe of the right honourable. *The Lord keeper of the great Seale:* For theſe two places are like the *beautifull Gate of Salomons Temple*, Act. 3. 2. Men come in by this way apace, thicke and threefold, and they are in great hope to carry away ſome good releife. Others there are that become followers of *Noble men* and *Peers* of the Land, whoſe *Chaplines* they become, either *houſhold*, or *retayners*, as I may call them, that liue vnder their potection; for what end trow ye? Euen for this and no other, that aſſoone as any *Beneſice*, as they call it, ſhall fall voyd, they might enioy it by their *Lords gift.* And doth not this I pray ye ſeeme to be an honeſt way to get a Church-liuing, no ſuch baſe & beggarly one, as you ſpeake of? But is not this currying of fauour meere beggary? Is it any whit a leſſe filthy thing, to

Luke-vvarme vayne glorious Laodicea.

come to a Rectory, that is of Gods appointment, by fauour, then by money? If wee will iudge indifferently, it is all one fault to creepe in, whither it bee by *bribing* and *Symony*, or by *fawning* and *flattery*.

The reſt of the *rout in the Country* are diligent in attending the common ſort of *Patrones*; whoſe threſholds they ly watching at, whoſe wyues they braue & court as if they were their Miſtreſſes, whoſe children they cogge with, whoſe ſeruants they allure with faire words & promiſes to bee their Spokeſmen, and in euery place and point they play the partes of *miſerable beggers*. Some there are that bege more craftily, like to thoſe that ſit in the high wayes or in places where two wayes meete, and there they offer pilled roddes to paſſengers, to get a peece of money therewith, as it were a penniworth for a peny: So do theſe men make vway for their ſuits, by large giuing of money in hand, or els by compacting to giue ſome of their *yearely Tithes for a gratification*. But ſome man will ſay, all this is not the corruption of lawes, but the corruptnes of men. Nay ſurely, as long as that manner of conferring Eccleſiaſticall charges taketh place, which hath been in vſe among vs to this day, there can bee no remedy applyed to cure or preuent, this beggerlines. Doe wee not ſufficiently finde it to bee true in experience? In the late *Parliament*, lawes were enacted ſeuerely againſt it; but what came of that? Nothing truely, but that it made mé deale more cloſely and cunningly to coſen the law. Wee muſt not think to do any good with our laws, where Chriſtes laws are not obſerued. But to proceede, when once the liuing is by beggery obtayned from the *Patrone*, what a deale of begging worke is there to come, for thoſe *Sir Iohn Lack-latines*, that *Inſtitution* might hee had from the Bb. Here hee muſt ſupplicate, not onely to the *right reuerend Lord Bb*; but to *Maſter Examiner*, to my *Lords Grome of his Chamber*, his *Regiſter*, the *yeoman of his Buttry* and *Larder*, yea the meaneſt that belongeth to him. Not that want of

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latin and learning will keepe him frō entrance into his benefice, but that hee that hath neede of more fauour for diſpatch, or ſpeach with my Lord, or the like, muſt fee the ſeruantes the better, whoſe gaine cometh trowling in this way. There is no Caſtle ſo defenced, which a latin-leſſe Aſſe laden with golden metall may not ſcale and conquer. Neither is there any almoſt ſo vnfit that hath the repulſe, but by what engines hee preuayleth, let them looke to it,

Luke-vvarme vayne glorious Laodicea.

The like is the condition of *Prebendaries*, *Archdeacons* and *Deanes*, Nay are the *Lord Biſhops* themſelues cleare of this baſe beggery? What meaneth then that continuall *haunting of the Court*, and hanging vpon the *Nobles?* Why doe they not ſtay and wayte, till they bee ſent for? Yea why are they not rather pulled away from their ſtudyes againſt their wills? Nay rather if a man ſhould appeale to their conſciences, whither are not ſome of thoſe fat demeaſnes of their *Biſhopricks* let out of their own accord, to ſuch as they ſeeke and ſue to that they might farme and hire them, or els are there not other large bribes couenanted to bee giuen to ſuch as ſhall ſtand them in ſtead, for attayning of theſe dignities? But are they onely thus beggerlike in their ambitious ſuing for their promotions Nay truely; Some of them are grown ſo extreemly baſe this way, that if they be to change their Sea, they pay not their *firſt fruies*, but by raking together in a filthy faſhion an almes from the *poores Vicars*, which yet muſt go vnder the name of a *Beneuolence*, to make a cleanly cloake withall. Thou art therefore a very beggarly vvretch (ô thou *Engliſh Angell*). And therefore it is vſuall with thee, that the beſt are made to go on foote, and others of leſſe vvorth ride on horſbacke. For as wee are moued vvith pittie to giue ſomevvhat to the blinde and lame and thoſe that bee ful of ſores, but wee ſtoppe our eares and ſhut our purſes againſt ſuch as vvee ſee to bee of a more able body, and to go in handſomer apparell; ſo men that are blinde in their mindes, lame and deformed

Luke vvarme vayne glorious Laodicea.

for want of learning and witt, get good ſtore of *Peter pence* and *preferments*, when as thoſe that haue more learning and iudgmēt, either becauſe they cannot bawle and creake ſo loudly and luſtily, or els becauſe they are more ſhamefaſt and cannot abide to beg, or els becauſe men doe leſſe pittie the wants of ſuch, theſe (I ſay) are ſuffered to bee an hungred, yea to bee famiſhed for want of meate, for all their learning. But I intend not here to plead theſe mens cauſe, but to conuince thee (ô *Angell*) of thy beggery, which whither thou wilt or no, thou cāſt not but take knowledge of, if ſo bee thou wilt conſider of the matter in good earneſt in thine own hart. Thou floweſt indeed with wealth, but nothing can bee more vile, then the wayes thou vſeſt to come by it. What, ſhall a begger, after that hee hath filled his purſe with aſking almes, caſt away his patched cloake, and goe get him into his ſilks, to make auaunting ſhew of his wealth he hath ſo gotten? What other thing is thy vayn-glory, but an oſtentation of that wealth of thine, which thou haſt gathered moſt ſhamefully by begging? And yet I do not ſpeake all this, as if I thought that the ſtipend of *godly Paſtours*, that come by and diſcharge their places in a holy manner, were to bee counted a meere almes.

For the Workman is worthy of his hire: neither can this diſtribution and communicating of our goods this way, bee any more called a gratuitie, then any other that is made to him that liueth by a publike office. *God* that made the earth, did ſo giue it to the ſonnes of men, that he reſerued a portion for himſelfe, which he beſtowed vpon the *holy Incumbents*, that do earneſtly bend themſelues to *fulfil their miniſtery*. And therefore *Patrons* do not giue freely of their ovvn, when they aſsigne and allott the Church-reuenues to the Paſtours for their labour, but they deliuer ſuch things, as whereof they were made keepers in truſt, & to thoſe men who may clayme them as their due debt. Wee ſpeake not (I ſay) of ſuch ſingular perſons, but generally of the

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ſtate of our *Cleargie*; with whom the caſe ſo ſtandeth, that the *Angell of England*, in plaine termes, groweth wealthy by begging, neither is hee in very truth, nor is to bee called ought, ſaue *My Lord Begger*. To this Beggerlines, is his *Blindnes* to bee added, whereby the euill is made farre more greiuous. For vvhat more vvretched a thing is there to ſee to, then a blinde begger, whom neceſsitie driueth to ſeeke abroad for his liuing, and yet vvant of light vvill not let him ſeeke? But this blindnes here is of the minde, vvhereby a man being bereaued of all foreſight and prudence of minde, cannot prouide himſelfe of things profitable and honeſt before God and men. The *Angel* therefore being deſtitute of this wiſedom, ſinneth as much in executing of his function, as hee did a litle before, in his manner of entrance into it. Now this is the worſt kinde of blindenes that can be, as which for the moſt part, doth neither ſuffer a man to acknowledge his own ignorance and folly of minde, neither yet with patience to abide one that doth detect it, yea that walking ſtaffe of his, which ſhould helpe him in finding out the way, and in his walking, that hee taketh vp and letteth driue at him, that giueth him warning of the danger. And yet for all that I will tell thee plainely of it (ô thou *miſerable Angell*) be thou as froward and teſtie as thou canſt. It may bee thou mayſt at laſt come to thy ſight and learne to be wiſe, but if not, yet ſhall I at leaſt by this meanes be out of the danger of ſo curſed a crime, as is the putting of a ſtumbling-blocke before the blinde, which I ſhould doe, if I ſhould ſee a deepe Dungeon of deſtruction, and one that is blinde ready to fall into it, and ſhould not tell him of it. And that I may haue thee the more equall & better to deale with, I will rather make thy ſelfe to bee Iudge, and to determine how notably ſharpſighted thou art, thó conuince thee by mine own iudgment; though this be vnequall, in a mans own cauſe to bee Iudge himſelfe, where a man muſt needes be twice ſo much the more blindfold.

Luke-vvarme vayne glorious Laodicea.

Luke vvarme vayne glorious Laodicea.

Call to minde therefore with mee thy laſt *Conſtitutions* and *Canons*, which are wont to bee wiſeſt, diſcuſſed in *in a Synode at London*, and ſet forth Anno 1597. And ſee I pray thee what a kinde of Medicine thou makeſt for a ſicke Church? Firſt thou decreeſt, *that fitt men ſhould be admitted to holy Orders, and to Church liueings & Benefices, as they call them.* The very Title truely of this *Canon* did refreſh many mens hearts, and made moſt men iudge that at laſt thou hadſt gotten eyes to ſee with. It is this kinde of vermine, that hath peſtered the Church this many a day. There was now ſome hope of remedy, when firſt thou did begin to ſee and acknowledge the diſeaſe. For good laws are wont to ſpring out of bad manners. But how wiſely thou haſt preuented this miſcheife, and how thou haſt therein ſatiſfyed the expectation of good men, doe thou vpon ſerious cõſideration giue iudgmẽt thy ſelfe. Thou knoweſt it was ordered by the ſtatute of the land, *that no mã ſhould be admitted to holy Orders, vnles he were* 24. *yeares old at leaſt, and had firſt brought with him to his Diocesian, a Teſtimoniall of men well known to the Biſhop to bee of ſound Religion, both for his honeſtie of life, and alſo for his ſinceritie in profeſſing the doctrine of our Church; withall, vnleſſe he could giue a reaſon of his faith in the Latine tongue, or at leaſt vnles he haue ſome ſinguler gift of preaching.* Not with-ſtanding that this was by ſtatute ſo long ſince enacted, the Church neuertheles ſwarmed with a new heape of moſt baſe vile vnworthy men in the Miniſtery. Now then what Cautiõs didſt thou adde to helpe the weakenes of the law? For it is the practiſe of prudent men, that haue their eyes in their head, when as once they haue found out the inualiditie of lavvs to ſtrengthen them with more ſtrict *promiſoes*, on that ſide, where they ſee the boldnes of men to breake through. Thou haſt indeed prouided many things; But I pray the what do they auayle? What auayleth it to the worthines of Miniſters, *that no man ſhould be receiued into holy Orders, vnles hee can ſhew at the ſame tyme a preſentation for himſelfe to ſome benefice that is*

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then voyd? Or, vnleſſe he can bring a Certificate of ſome Church wherein he may take charge of ſoules; that is, *where he may be a Curate vnder ſome man to ſay prayers?* Or, *vnles he haue been of ſome Colledge?* Or at leaſt, *vnles hee bee to bee admitted by the ſame Biſhop to ſome Beneſice or Curaſhipe?* What ſtarke foole, or errand knaue is there, that may not fullfill all theſe conditions? But thou proceedeſt and putteſt to other ſtuffe of the ſame ſtampe: *Moreover, if hee bee* (ſaiſt thou) *of another mans Dioceſe, vnleſſe hee can bring lettres dimiſſorie for his paſſe, and haue liued out the foure and twentith yeare of his age, and haue taken ſome degree at the Vniuerſitie* (which laſt condition is required onely of men that bee of another mans Dioceſe.) *And laſtly* thou prouideſt, *that Orders be not giuen but onely on the Lords dayes and the holy-dayes.* Worthy Ordinances doubtleſſe, in regard whereof the reformed Chnrches may bluſh for ſhame. What good do theſe things at all, either to make a man fit to be admitted, or els that hereafter more learned or honeſt Miniſters ſhould bee ordayned? What will ye, when the *holy Ghoſt* cryeth out by Paul; *Who is fit for theſe things?* Will ye thruſt a fellow, vppon him with a *Preſentation*, *a Certificate*, *a Paſſe-port*, or an *inſtalling on the Lords day*, or ſuch ſike toyes? What fore ſight I pray thee, haſt thou had in this matter. that haſt rough-caſt this tottering wal with ſuch a ſilly kinde of playſtering?

Lukewarme vayne glorious Laodicea.

Then for *Pluralitie of Beneſices*, what order tookeſt thou? *Thou decreeſt, that it is to be repreſſed*, And that very well indeed; For it is a foule matter, that that man ſhould bee made a Paſtour of ſheepe, who feedeth them not at all; or at leaſt, that he ſhould receiue any of their fruits, that receiue no commoditie from him. It had been meete then that heere thou ſhouldeſt haue vented all the cunning thou hadſt for the curing of this euill, which, not *Gods Oracles* onely, but euen common ſenſe condemneth for ſacriledge. What remedie therefore doſt thou

Luke-warme vayne glorious Laodicea.

thou vse? Forsooth, this: *Let no man be qualifyed for such a priuiledge, vnles hee be a Master of Artes at least, & be a publike & worthy Preacher of Gods word.* Surely thou art a worthy Phisitian. Why, what hurt haue *Masters of Arts* done thee, or how haue they offended thee, that thou shouldest owe and do thē this mischeife, to make them in the first place guiltie of so great a sinne? Thou confessest that *pluralitie is* euill, and a thing to bee suppressed, and yet giuest them leaue in thy *Indulgence* to be infected with this *pestilent disease*. Doubles it is a notable priuiledge of their degree, that they may bee naught before any others. But didst thou think that this contagious sinne would passe the lesse forcibly and commonly by this meanes? There are, God be thanked so many *Masters of Arts*, that if al of them should make, vse of this liberty that thy *Canon* giueth them, & should make no matter of Religion or conscience to God of it, I beleeue more parishes should want *Ministers* to reside amongst them, then do at this day. So wisely dost thou restraine an euill by giuing it more ample scope. But it may bee thou thinkest it enough for thee onely to delude men with the bare Title of a *Canon* for keeping *pluralitie* in order.

After that, there is a law made *for Hospitalitie in Benefices with cure.* No doubt surely but this is the cause of our Churches calamitie *for that Ministers doe not bring forth more store of Bull-beefe to feede the poore Witball.* That law *for tying those they call Canons to make their Sermons in their proper persons*, might, seeme to come from a quicke sight, were it not, that perhaps it called them away from other places, where their labour was more necessarily required. As for *Matrimoniall constitutions*, I lett them passe. That law touching *the reforming of the abuses about excommunication, is memorable.* For thou seest that it is defiled vily with many pollutions: I would thou couldest as wel see and prouide for those things that belong to the holy and lawfull reformation of those abuses. But why dost thou at first say *that nothing can bee*

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innovated or altereed herein, but with great change of the Whole Eccleſiaſticall Juriſdiction, and the moſt of the laws of this Realme? Yet neuertheleſſe afterwards, thou wouldeſt have it reduced *to the auncient uſe, honour & dignitie, which once it had.* Wilt thou effect (or) haue a Reformation, without any change. Seeſt thou not that thou ſpeakeſt things that bee repugnant each to other? Thou wilt haue nothing innouated, leaſt the laws be broken, and yet forſooth thou makeſt ſhew of recalling the auncient comelines. I pitie thy blindnes. But by this Caution, thou haſt taught vs plainely, what a kinde of reformation wee ſhould expect at thy hands, namely, ſuch as by which there ſhould bee made *no amendement* of things. A title therefore had been enough for this matter. Yet, that thou mighteſt ſeeme to doe that which thou doſt not at all, nor meaneſt to doe, thou ſetteſt down a certayne forme of decrees. Let vs ſee how they ſatisfie men for that which they promiſe them.

Lukevvarme vayne glorious Laodicea.

Firſt thou ordaineſt, *That in greater crimes the ſentẽce bee pronoũced either by the Arch-Biſhop, Biſhop, Deane, Arch-Deacon, or Prebendarie in his proper perſon.* What ancient vſe is this, of pronouncing the ſentence by thoſe mẽ, whoſe very names (except that of the Biſhop onely) were not once heard of in the Church, as long as the true comelines and dignitie of excõmunication indured? And why is there no place left for the *Paſtour of euery Congregation,* whoſe office it was of old to pronounce the ſentence? Perhaps hee careth not at all what becometh of his ſheepe; or it may bee that hee is leſſe fit to doe it, and is not indued with iugdmẽt and wiſedom enough. Indeed this feare might perhaps haue preuayled much in former time, but now it ought not, ſeeing thou haſt ſufficiently freed vs from it by the firſt Chapter of theſe thy *Conſtitutions.* For is it to bee doubted, but that he ſhould bee enough and more then enough fitted for euery part of his function, who is prouided of a *Preſentation,* a *Certificate* and the reſt of thoſe trifling points wherewith thou haſt inſtructed furniſhed

Luke-warme vayne glorious Laodicea.

niſhed & appointed him? Or els, to deale in good earneſt with thee, what hindereth, but that the *Paſtor* vſing the aduiſe of other men, and vpon diligent diſcuſsing of the matter, may not aſwel pronounce the ſentence, as either the *Biſhop*, or *Prebendary*, or any other? I but (wilt thou ſay) wee will not haue this matter to bee dealt in by the common counſaile of many, but to ſtand to the pleaſure of one man onely. Is this the meaning of thy reformation, and yet dareſt make mention of the auncient practiſe, beautie and dignity?

Chriſt bade vs *tell the Church*; ſhall one man beare the perſon, & ſtand in the Roome of the Church? One man indeed did for Orders ſake pronounce the ſentence of old tyme, but the matter was adiudged, not by the will and arbitremēt of this one man alone, but of the whole Councell. Neither would *Paul haue the inceſtuous perſon to bee excommunicate, but when the brethren did aſſemble and conſent together*, 1. Corinth. 5.4. And this was in vſe with the Church for ſome ages after, as it is cleare out of *Origen*, *Tertullian*, *Cyprian* and others. And therefore I ſhould meruaile to ſee thee bragging ſo boldly of the auncient worthy order, were it not I knew that blinde men feare not the faces of men.

But what if this thy pretended amendement of manners, make way alſo for greiuous crymes to breake forth without feare of puniſhment? The *Commiſſary* as long as it belonged to him, did twice at leaſt euery yeare compell the *Church-wardens* to preſent notorious offendours: but now there is no cauſe perhaps why he ſhould ſo doe, ſeeing the *Prieſt* that is his aſſociate is made a ſtale, & hath no power in denouncing the ſentence againſt ſuch men. Neither is it to bee hoped, that the *Church-wardens* will ranne of their own accord to the *Biſhops*, *Arch-Deacons*, *Prebendaries*, whom they know not in what quarters they ſhall finde, or they may be further of perhaps and the iourney wilbe coſtly, when as being preſent, and that at other mens charges, they can ſcarce bee compelled

with

with an oath to make preſentment of them that be guiltie. Theſe things thou ſhouldeſt haue thought on, and not haue preſcribed a remedy worſe thē the diſeaſe. *Lukewarme vayne glorious Laodicea.*

In the ſecond place thou dealeſt about *excommunication for contempt and contumacie*, which hath no new thing frō thy old reforming courſes & decrees. But the very naming of the old cuſtom is reformation ſufficient in thy account, that ſo perhaps no boxe might want a title, though it had no ſuch matter with in as it ſpeaketh of without. *I paſſe ouer thy changing of Penance, the foule and exceſsiue abuſe of Officialls, Sumners and Regiſters*, for the taking away whereof thou ſhouldeſt rather haue taken order, then for the moderating of them. Now do thou thy ſelfe iudge what is become of thine eyes, or what vſe thou haſt made of them, that haſt wholy ſpent thy tyme and thy witts about trifles and gewgawes, and haſt lett paſſe many maine euils: Or els if thou haſt touched any of theſe, thou either makeſt them worſe with thy manner of curing, or els ſurely neuer a whit the better. Certainly thou art proued to bee blinde by many argumeuts. *Bnt Chriſt open thine eyes.* I for my part think fit, not ſo much to ſpend words in diſputing with thee, as wiſhes in praying for thee. For I haue not intended to make any large tteatiſe of theſe matters, but onely to deſcrie aud point them out;

The third part of the diſeaſe is *Nakednes*. Garments are uſed to prouide for our ſhamefaſtnes, where out when once a man is ſtript, his ſhame is layd in open view; according to that of the Prophet: *Behold I come againſt thee ſaith the Lord of hoſts, and I will diſcouer thy ſkirts, vnfolding them before thy face, that I may ſhew thy nakednes to the nations, and thy filthines to the kingdoms*, Nah.3-5. This nakednes therefore, is that ſhamefull reproach and contempt which the *Angell* is ſubiect to and ſuſtayneth. Neither indeed can it bee, but that our Cleargie ſhould bee vile in the account of men, that do ſee openly and clearely in how beggerly a manner Eccleſiaſticall ſtipēds are catcht at, how ſhamefully and negli-

Luke-warme vayne glorious Laodicea.

negligently the holy functions are administred, how all care of the flocke lyeth dead, and the desire of Gods glorie is cast away. When as mē (I say) see these things, can it bee possible but they should despise the *Angell*, that seeketh onely the things that be his own, & not the things that bee Christs? Yea, and the *Angell* himselfe doth in some part see this selfe-same thing by certayne fitts and starts, as the frequent complaints of his publike sermons may testifie, though he know not the cause or list not to know it, as being more afraid of the remedie then of the disease. But it doth more euidently appeare how great contempt he is had in, by that which hapned a few yeares since. There was one that called himselfe by the name of *Mar-Prelate*, who sett forth books wherein he dealt somewhat roūdly with the *Angell*. How were those bitter iests of his fauoured among the people, how plausible were they in a manner to all men, how willingly, greedily and with what great mirth were they euery where intertayned? There is no man so rude and vnskillfull, but that, pondering that tyme in his minde, would say thus to himselfe & that not without cause; *Truely the Lord hath powred out contempt vpon Princes, those that honour him doth he honour, and those that despise him shalbe despised: Hee hath made our Priests contemtible to the whole people, because they haue broken their Couenant.* Any man (I say) thinking of these things, should not haue strayed from that truth. For if the *Angell* had been in any estimation, men would rather haue sighed and sobbed for greife, then laughed for ioy, yea they would rather haue cast those writings into the fire then haue worne them out with continuall reading & handling of them. I would neuer haue tould thee these things, had not the *holy Ghost* openly auouched that *thou knowest not thine own nakednes*. That false glory of thine wherewith thou flourishest, will not let the consider, & regard what men speake and think of thee. But learne hence, if thou bee wise, that thy many gold chaynes that vsher thy person, and that troupe of attendants that follow

follow thee in great number, do nothing auayle to driue away contempt, and to set thee free from being despised by the common people: Or if thou canst not so well perceiue these things in thy selfe, behold then the *Popish Prelates*: yea & their *Prince the Pope*, how deseruedly hee and they doe stink now among the greatest part of men, how contemptible abiect and hatefull hee is to all the godly, whose feete notwithstanding, some Princes that are bewitched doe still kisse, and then whom heretofore there was neuer mortall man of a more Princely Maiestie: Remember our own former *Prelates*, whose riches and estate was more ample then thine, their authority greater, their power more dreadfull, yet because the Vulgar sort saw them to bee meere gutts, fat, greedy and idle-bellyes, how did they scorne them? The hautie carriage of our *Wolsey* was openly derided. The reason is because the honours of this world are but figge leaues, or like ragged clothes, that do not couer a mans nakednes, but make it to seeme more vgly as a man looketh out vpon it at a window. Think vpon these things and bee not proud of thy Peacocks fethers, but seeke rather to hide thy *filthy nakednes*, least by glorying vainly of that part of thee that is better set out, thou lye open to contempt among the common people in regard of thy other deformities. And thus haue I at last opened this rotten vlcer; if my labour shalbe acceptable, and the sore being Purged, bee healed agayne, how great thanks shall I giue vnto our God? But if the euill shalbe onely stirred vp, and the handling of it shall offend the sicke and sore parties, I will yet comfort my selfe with the conscience of the good discharge of my duetie, and with the ordinary reward of a Phisitian.

Lukes vvarme vayne glorious Laodicea.

18. *I counsell thee buy gold of mee.* Thus farre of the cause; the remedie is next taught, both whence *it is to bee fetched*, and *after what manner*, and *what is the matter of the medicine it selfe*. It is to bee fetched from *Christ alone*. *Hee* it is *that hath borne all our infirmities, and who*

Luke-warme vayne glorious Laodicea.

alone can ſtill heale our ſickneſſes. The manner of ſeeking is by bargayne & ſale, not that hee calleth for money to buy it with, for hee *ſelleth Wyne and milke without money or any other thing to exchange for it*, Iſa. 55. 1. 2. But becauſe hee would haue the like earneſt deſire and care to bee vſed for obtayning this, as for getting things which require mightie coſt; wherein hee doth alſo note out the excellency of the remedie, as that which is deare of any price whatſoeuer. The medecine it ſelfe is threefold, according to the nature of the diſeaſe, which wee haue ſhewed to bee threefold, gold, *White garment*, *eye-ſalue*. *Gold* is ſet againſt his *pouertie*, *White garments* ſerue to couer his *nakednes*, and *eye-ſalue* is good againſt his *blindnes*. His *wretchednes* and *miſerablenes* wee ſhewed vvere common accidents, which do forthwith vaniſh away when once the fountaynes whence they ſpring are taken avvay. Of what kinde each of theſe is, it may eaſily bee gathered out of their contraryes. *Gold* is contrary to the *riches and pouertie of the Angel*, that is to *his beggerly coming to Benefices and Eccleſiaſticall functions*. For the former riches were non true, as which keepe not the *Angell* a whit from being a moſt baſe and abiect begger: But the *Gold* of Chriſt driueth this beggery farre away indeed. It is therefore that moſt holy manner of *calling*, *chuſing*, *ordayning* and *giuing of authoritie to Eccleſiaſticall men, euery one in his function*, *Which Chriſt himſelfe hath appointed*, whereby it cometh to paſſe, that *Paſtours* ſue not, but are ſued for and vnto, and are promoted not by their money, but by their honeſtie, not by fauour, but by learning, not at any one mans pleaſure, but by the voices and conſent of their flocke. This *gold* Chriſt will haue bought of him, becauſe he it is that hath plainely deſcribed this whole order, and hath not left it free for men to do as they liſt in this matter. As long as the matter ſhalbe in the povver of the *Patrone* and *Biſhop* alone, there *will* neuer want bribe-giuers, nor bribe-takers that wil ſuffer themſelues

to be

to be corrupted with gifts: But if Christs rule take place, this begging pouertie will flee away & neuer returne agayne. For *this gold is tryed in the fire, often approued and throughly refined.* Wee see the excellency of it in the *primitiue Church*, yea euen at this day in our neighbour Churches. It feareth no touchstone, it fleeth not away for feare of any fire, it doth not burst asunder by batterie of any hammer, but standeth to this day, as it hath stood of old, inuincible, to the great glorie of those that are grown rich by it.

Lukevvarme vayne glorious Laodicea.

The *White Garments* are opposed to the former honours and *nakednes*, that is, *contempt*. Christ will haue these also to bee bought of him, as which hee hath alone, and those most pretious and most praise-worthy. For what can contempt hurt them, whom their worthines hath chosen, their learning hath ordayned, their sanctifyed hart and carriage hath preferred? Whom many men haue earnestly desired for their approued pietie, do admire for their diligence in teaching, do stand in awe of because of the truth that hath a most free passage in their ministerie, and do reuerence as ensamples of all vertue and goodnes? *Be thou* (saith Paul) *an ensample to the faithfull in speach, in conuersation, in loue, in spirit, in faith, in chastitie, neither let any man despise thy youth*; 1. Tim. 4. 12. Behold, here is a way to deliuer a Minister from contempt. These *garments* are full of Maiestie indeed, wherewith euen young & youthfull age being clad and couered, doth not grow vile and regardles. And thus did the *Prophets* of old go decked, whose hayrie mantell had more honour with al men, then the silkes, and the vayne pied and painted shew of other men. Those wicked men and mockers of the Prophets that were together with *Iehu*, when the Prophet after he came in withdrew him from the company, did declare their iudgment, though more the they wist of, what good estimation they conceiued in their mindes of the Prophet. *What would this mad fellow* (say they) *do with thee?* Yea rather, why are ye

Luke-vvarme vayne glorious Laodicea.

so mad as to enquire what this mad fellow would? But though their tongue spake after the wicked guise of it, yet their desire to know what hee did, did abundantly shew what credit they gaue him secretly, whence it was, that after they had known certainly what his message was, they make him King whom that mad fellow had anoynted to bee King. The *Baptist* with his lethern girdle and garment made of Camells hayre, was safe from the iniury of the *hie Priests*, because of that honour which the common people had him in: exceeding great is the force of Gods ordinance, as vnto the which *God himselfe* procureth authoritie, either by the voluntary obedience of men, or by some punishment inflicted by his own hand. There is no need of earthly riches, pompe and honours, which are wont at the first sight to dazle the eyes of simple men that know nothing, but at length when their vanitie is well seene into, they are no whit lesse contemned, then was that *log that fell from Iupiter Whereof an Image was made.* These garments therefore are to bee bought of Christ, as wherewith alone thy nakednes may be couered, which otherwise will appeare in a most vgly hue, cast what other couering soeuer thou wilt ouer it.

Eye-salue, was of olde tyme a salue of any kinde, in such wise made that it might bee kept vp till there was vse of it. At length the name did cheifely remayne among those salues that are made for the diseases of the eyes, because Phisitions gaines came in most merrily through store of these diseases. Here it is prescribed against blindenes namely that fleshly wisedom, and ignorance of spirituall things. Wee read of a sensible one made of *Christes spittle and clay*, Ioh.9.6. As it were of the knowledge of Christ, by his word which proceedeth out of his mouth, as also of the knowledge of our selues, who being made of earth, at the beginning do sauour nothing but the earth. Both of these two knowledges, are to bee ioyned and beaten together into a lumpe, they do no good seuered one fro the other. For our misery

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acknowledged without Christ breedeth desperation, and Christ receiued without a feeling of our own vnworthines is vnprofitable and fruitlesse. And yet it is not in our power to make a mixture and compound of these things, but we must by prayer obtayn it of him, *that came into this world unto iudgment, that they who see not should see, and that they who see might bee made blinde*, Ioh. 9.39. First therefore wee must renounce our own prudence, which as long as it beareth sway, doth so wholy possesse vs, that it leaueth no place for true and heauenly wisedom. For wouldest thou (ô *Angel*) haue sett vp and sett vpon a reformation wholy forged in thine own brayne, vnlesse thou hadst been so full that thou hadst been euen swolne vp with an opinion of thine own wisedom? Take a Suruey of thy *Constitutions* and *Canons*, in what part of them is the *holy Ghost* called into counsell? With what authoritie of Gods word is thy correcting of things amisse confirmed? After what example of the purer Church, be our Church matters fallen in decay restored? Here is deepe silence of all these things; wee do not once heare in any place of the names of *Paul* or other witnesses of the sacred truth, vpon whose authoritie thy *decrees* might bee grounded. I verely think thou shalt hardly finde a *Synode* euen in the corrupteſt tymes that haue been, *wherein* authorities out of Gods word are more out of speach and vse.

Lukewarme, vayne glorious Laodicea.

This conceite of thine (*o Angel*) is to be layd aside, thou must acknowledge thy selfe to bee earth, and to haue neuer a whit of *eye salue* in thee, till thou bee mollified with the heauenly *spittle*, and as it were stamped into lint. Do thou therefore hang vpon *Christes mouth*, whence floweth that, *that is profitable to teach, to reprooue, to correct, to instruct in righteousnes, that the man of God may bee perfect and prepared to euery good Worke*, 2. Tim. 3. 16. 17. Neither must thou giue any eare to them, that cry out, not vnskillfully onely, but also impiously, that the rules for these matters are not to bee

Luke-vvarme vayne glorious Laodicea.

fetched out of this ſhoppe. Chriſt would not ſett forth himſelfe to bee a ſeller of *eye-ſalue*, vnleſſe both he had abundant ſtore of it, ynough to relieue all our wants, and that it were vnlawfull to buy it from any other. Thus then wee haue this threefold ſalue; *Gold* to relieue our *pouertie* with, which earthly riches cannot do; *White garments* againſt *nakednes*, which the honours of this world couer not; *eye-ſalue* good againſt *blindnes*, which wiſedom of the fleſh taketh not away. Out of which it may now at length be vnderſtood, that thoſe riches where of the *Angell* did vaunt in the former verſe, are not the righteouſnes of faith alone, as the counterfait *Ambroſe* doth fooliſly prate to ſhew his wit. For thoſe riches did not rely on Chriſt alone; whence hee exhorteth him to *buy gold* of him, which hee ſhould do in vayne if the *Angell* had ſuch ſtore of it before. Now the righteouſnes of faith hath all his treaſures layd vp in Chriſt, whereof, whoſoeuer truly beleeueth and renounceth all other righteouſnes is partaker, Ioh. 6. 48, Rom. 3. 7. Thou therefore (ô *Ribera*) mayſt ſoonerdraw water out of a pumeiſe ſtone, then ſubuert the righteouſnes of faith out of this place. But ſuch trifling points of thine as theſe, do eaſily of themſelues fall to the ground, ſo that I neede not trouble my ſelfe with confuting of them.

19. *As many as I loue, &c.* Theſe words contayn an exhortation to vſe the remedy; & firſt of all from the chaſtiſing of thoſe whom hee looueth. A reaſon verily of great moment. Whatſoeuer hee be, hee is either among the ſonnes of God or Reprobates. If hee receiue no ſonne whom hee doth not reproue and chaſten, what will become of the reſt of the rout? A horrible Iudgment abideth for theſe men, whom, hee that will not cocker his own ſonnes, will not ſurely ſpare in the leaſt manner. There hangeth therefore a chaſtiſement ouer them unles they repent in tyme, and that a very greiuous and wofull one, as the very wordes do intimate, which are wont to bee vſed for a ſolace in any ſharper affliction

affliction then ordinary, whereby the mind is so beaten down, as if a man were forsaken of God. For this cause hee telleth them that they are sonnes whom hee is wont to strike with so sharpe punishments, least they should despayre of his fatherly goodnes by meanes of the greiuousnes of the punishment. It is now therefore no tyme to brabble and contend together with hating of and rayling vpon one another, but wee must rather listen diligently to Christes Alaram, and either forthwith bethink our selues of the remedie, or els must shortly expect some great and lamentable calamity. Now here wee must obserue, that hee doth *reproue* and *chasten*, that is, *conuince* & *smite*. For both these things are to bee ioyned together. It is an vnprofitable punishment where words are whisht, and onely blowes do bestirre them. Whence it is that a *chastisement* is rightly called *discipline*, or a displing, whereby the offender feeleth payne and findeth matter to learne by, all at once. But what fruit shall there then be of this long lasting and mischeiuous contention, when as the sonne being conuinced and chastened, shalbe compelled, will he nill he, to make a recantation? Were it not better for him to giue eare now and to be teachable, then to stay till he be made to change his opinion with sorrow ynough? And yet indeed Christ hath allready conuinced him, whiles many excellent men haue laboured now these many yeares together to this purpose, that their brethren might vnderstand the truth. What remayneth now but that hee should at length bring forth, his roddes quickly to chasten those, whom hee hath been so long in conuincing without any fruit or profit.

Lukevvarme vayne glorious Laodicea.

Be feruent therefore. Bend therefore thy zeale to the vttermost. The translation doth persist in the former metaphor, but now the Spirit speaketh properly teaching that the former ferventnes or boyling in heate, was nothing els but *zeale*. *Forsake (saith he) thy lukewarmenes:* Purge out all thy Romish leuen, hang

Luke-vvarme vayne glorious Laodicea.

not any longer in the midſt betweene the *reformed Churches* and that that is *Antichriſtian*: Caſt away thy honours and riches for his ſake who became moſt contemptible and poore for thee: Let faithfull Paſtours be ſet ouer euery Congregation: Let them that are ſet vp & called to places of charge ouer ſoules bee compelled to be diliget: Let innouaters and corrupters of doctrine be reſtrayned: Let the Paſtours haue the power reſtored vnto them, of exerciſing the Cenſures vpon their own flocks; And do not diſpute with Chriſt how profitably a Church-policy, that is in vſe among the enemyes of the Goſpell, may bee ioyned with the Goſpell. He that reproueth the *Eaſterne manners* among his people, and *wil not haue them ſo much as to hee ſhauen after the likenes of the heathen Nations*, wil not take well at our hands this our familiar trafficking with *Antichriſt* which our carnal prudence doth deuiſe. This is the force of this zeale, which vnles wee will ſtraightwayes admit of, wee ſhall vnder go ſome ſharpe correction.

And Repent. Let it repent thee of thy iniuryes which thou haſt done to thy brethren, in caſting ſome of them into Priſon, in turning others out of their liuings & eſtates, in depriuing many of them of the power to preach the word, in reuiling them all and ſlaundering them with the odious names of *Anabaptiſts & Puritans*. Thou knoweſt theſe men haue nothing at all to do with thoſe Sectaryes: They who do reprehend thy ſuperſtitions, do teach moſt purely & holily concerning the Magiſtrate, as whom they honour and obey with no leſſe faithfullnes and reuerence then any other men whoſoeuer; If indeed I ſhould ſay that hee is obeyed more holily and religiouſly by theſe men, then by any other mortall men, I ſhould not ſpeake amiſſe from the truth. For they that do cleaue to God with greateſt ſtrength and conſtancy of minde, are moſt diligent to obſerue his lawes, and do giue themſelues ouer vnto him with all true obedience whom they acknowledge to be

to be appointed and set in his place among mē, by God himselfe. It was a notorious slaunder wherewith thou hast bleared the eyes of the *Princesse* & brought thy brethrē into hatred with her. But thou sawest that this dart was readiest at hand, and that it was most deadly and dāgerous to them aboue all the rest. Repent, and wash away with teares thy former wicked practises. Forget thy riches, which the more thou louest, the more thou shalt smart for it. That thing is hardly forsaken, which a man relyeth on with his vvhole hart. Well, Christ is determined certenly to spue thee out of his mouth vnles thou vvilt speedily repent. *Luke. vvarme vayne glorious Laodicea.*

20. *Behold I stand at the dore.* These words contayn a second reason perswading to vse the remedy, drawn from the willingnes of Christ to conuerse with whomsoeuer among them that shal receiue him; The which is cōmon to all the members, that which was spoken before this, belonged properly to the *Angels*. But why saith he *that he standeth at the dore and knocketh?* Why doth he not open the dores himselfe and enter in straightway, especially seeing *he hath the Key of Dauid, whereby he opened and no man shutteth?* aboue vers. 7. These things are spoken most elegātly and significantly to agree vvith the state of *our Laodicean Church*, vvherein Christ standeth at the dores, al passage being in a manner shut vp against him. The Church of *Philadelphia*, vvherein the ordinance of God vvas in vigour of old, and is so at this day in the *Counterpayne* of it, hath an vnlocked and opened dore, all reliques of *Antichrist* being thrust out by the head and shoulders, but most of all because the true vse of *excommunication* is restored, whereby the gates of heaue nare both shut and opened, as also the dores of euery mans conscience are vnsealed, that so Christ may come easily in vvithout any stay. For vvhere there is a vvatch kept ouer the manners of euery man, & men are admonished, reproued, cut of, receiued in, as occasion is offered, and other things are faithfully and diligently performed vvhich the regard of the saluation of euery one requireth; there

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all the barres and boltes of the heart are plucked away, and then indeed *do the gates lift vp their heades that the King of glory may come in.* But seeing *England* is lukewarme by reason of the contagion of the *Romish regiment* (as Laodicea was of old for some temperature like to this) neither hath it any administring of the censures permitted to the lawfull Pastours, as Christ hath appointed, as oft therefore as the word is preached, Christ standeth knocking as it were at the dores being shut, and can get no other passage into the heart then he can win with words; the force whereof wee read indeed to haue been great of old, when *three thousand soules were conuerted by one Sermon*, Act. 2.41. Neither is it lesse powerfull at this day in regard of it selfe: yet there is another regard to be had of the Church when it is to be gathered, then when it is once gathered. God sheweth himselfe extraordinarily bountifull when first he inuiteth a people, the which after he hath once gathered into one flocke, he will haue to be increased in the ordinary manner that is appointed. In regard therefore of the fruit of the Gospell, the people feeleth no lesse the losse of so notable an ordinance, then the *Angell* should acknowledge himselfe to bee maymed and lame being bereaued of his lawfull power and authority. This *key* is wanting to our Church, neither is it meruayle that Christ should bee stayed from entring in readily, while the dores be shut against him. But what, are wee therefore left distitute of all manner of good things? Nothing so, but wee do still enioy a double benefit that maketh for the saluation of the elect, the first whereof is the entrance in of Christ among those that open vnto him: the second is the most sweet sitting of these men at Christs supper; That is, the most delectable solace which the Saints enioy by receiuing Christ, as often as they perceiue that at the preaching of the word their hearts are opened through faith by the helpe of the *holy Ghost*. For then hee entreth in and suppeth with vs, by communicating himselfe most louingly and con-

confortably, in like ſort as hee bad *Zacheus*, that longed to ſee him, and therefore gatt vp into the Sycamore Tree, to *come down and to make ready a lodging place for his intertaynement with him*, Luk. 19. 5. Neither doth hee ſup without paying his ſhot: *Hee giueth this priuiledge to thoſe that doe imbrace him, that they ſhould bee made the ſonnes of God*, Ioh. 1. 12. He againe intertayneth vs and maketh vs ſuppe together with him, as oft as wee come with pure and vpright minds to the Sacrament of the ſupper; wherein he doth feede vs through our faith with is own body & bloud, which are moſt daintie delicates aboue all that can be either ſpoken or conceiued. In which ſenſe it is ſaid in the 13. Chapter according to Luke, verſ. 29. *Then ſhall they come from the Eaſt and Weſt North and South, and ſhall ſit at meate in the Kingdom of God*: That is, men ſhall flocke and flow together vnto the Goſpell from all coaſtes, ſhall embrace the Doctrine of the Kingdom, and ſhalbe made truely partakers of Chriſt, the pledges whereof they ſhall receiue, euen the bread and vvine vvhen they ſitt down at his Table in celebrating *the holy ſupper*. For he ſpeaketh of the *calling of the Gentiles*, whoſe faith & conſenting to the whole truth, hee noteth out by this one Sacramentall action. Theſe now are the gueſtes vvhom *Chriſt* ſhould inuite, when as the *Iewes* in the meane tyme, of whom hee entreateth in that parable, ſhould quite abhorre the vvay of ſaluation, as vvee haue ſeene it come to paſſe for many ages. Whither alſo that belongeth, which the *Iewes* ſhut out do alledge in the ſame place, whē they require entrance for themſelues, becauſe of their auncient familiarity in eating and drinking in his preſence, verſ. 26. As if they ſhould ſay; *Lord, wee haue often communicated at thy Table, wee haue kept a merry feaſt with the, in eating of thy Sacrifices, Wilt thou now bolt vp the dores againſt vs?* For by this reaſon the meate of the ſacrifices, (eſpecially of *the Paſſeouer*) vvas the ſame to the *Iewes*, that the bread and wine is to vs. And yet theſe things

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are not so to bee taken, as if the ioy of the elect were to be limmited, within the bounds of this life, but because the supper which is made vpon earth, is a pledge of the eternall banket in the heauens. These words then doe teach, that there is a double and that a mightie great blessing remayning still in the english Church; namely *the preaching of the word, and the administring of the Sacraments.* In both which *Christ* communicateth himselfe to his members, keeping a mutuall feast with them, he being first intertayned of vs by hearing, and then hee intertayning vs againe with the supper of his body. O wee therefore most base and filthy wretches, as oft as wee fly away from hearing the word: For wee cast away Christ from being our gueſt. O wee wicked contemners of his grace, as oft as wee with draw our selues from partaking the Sacrament with our brethren: For wee despise Christ himselfe who calleth vs to his supper. But these things are added for a singuler comfort of the godly. For how should it bee that they should not bee afraid, and bethink themselues of flying as fast and as soone as they could from this Church, when they should heare that the condition of the *Ministers* was hatefull to Christ, as whom hee was about to spew out of his mouth ere long, if they repented not, vnles they had bene certifyed by *Christes* own word as touching their cõmunicating with him? Blessed be thou therefore (ô *most meeke lambe of God*) who finding the dores shut vp against thee, dost not presently and speedily conuay thy selfe away from vs enraged with anger against vs, and dost not depriue vs of all meanes of saluation, as wee haue deserued, but dost still leaue a libertie to enioy thee in a goodly and abundant manner, and that to all those who do open vnto thee when thou knockest by the word, and do not despise thy most sweete invitement by the Sacrament. The errour therefore of those men is full of euill, yea of blasphemy, who doe in such manner make a depa. ture from this Church, as if Christ were quite

quite baniſhed from hence, and that there could be no hope of ſaluation to thoſe that abide here. Let theſe men conſider, that *Chriſt* is here feaſting with his members. Will they bee aſhamed to ſitt at meate there, vvhere they ſee Chriſt is not aſhamed to ſitt? What, will they bee holier and purer then hee? But why doe they not conuince and confute themſelues with their own experience? They cannot deny but that they did firſt beleeue in Chriſt, before that they made this diuorcement from vs, vvhence came this faith? Did it not come from the preaching of the vvord in our Church? Can then any man preach except he be ſent? Rom. 10. 13. &c. Why doe they therefore ſo peruerſly refuſe that word, becauſe of ſome corruption in the outward calling, whoſe diuine power they feele in their harts. And yet for all this, this fruit doth no more free our corruptions from faultines, thē a true child of ones body doth excuſe adultery. And therefore neither muſt wee hold our ſelues contented vvith theſe corruptions, neither muſt they ſeperate themſelues from vs for any blemiſhes. Returne therefore to the vnity of that Church, which hath begotten and nouriſhed yow. If yovv flee from this Chriſt that ſuppeth vvith the elect in our Congregations; & doth againe for his part intertaine thē, certainly yovv ſhall finde him no vvhere. In the meane tyme, let vs alſo conſider, vvhat a miſcheiuous euill vvee pull vpon our ſelues, vvho by retayning ſtiffely our ſuperſtitions and errours, doe plunge our brethren into ſo great a danger. Certainly if that vvhich the Truth it ſelfe hath long ago auovved be of any moment in it; *It had been better for ſuch men to haue had a Milſtone hung about their necke, & ſo to haue been drowned in the bottom of the ſea*, Matth. 18. 6. I beſeech God to giue vnto them both ſoundnes of minde. But it remayneth that this place ſhould be defended from the craftie gloſſes of the Papiſtes, vvho vvil haue it to be in mans povver to open vnto Chriſt vvhen he knocketh. *What* (ſaith Bellarmine) *art thou* (ô *Chriſt*) *ignorant that they*

cannot

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cannot open? Were not hee fooliſh that would knocke at his neighbours dore, if hee knew for certaine that there were no man within that could open? In his 1. Booke of Grace & free-will, Chap. 1. I anſwer, Chriſt ſhould haue no wrong done him to be counted fooliſh, if his onely end of knocking were to enter in. But Chriſt knocketh at the dore of Reprobates, who hee knoweth neither will nor can opē, not that he might enter, but partly to vpbraide them with their impotencie, which was procured by their own fault, partly alſo to increaſe their condemnation. For ſo ſaith the Euangeliſt expreſſely, *Therefore they could not beleeue*, Iohn. 12. 34. Why then did hee ſpend many words vpon them that had no power to beleeue? Chriſt himſelfe teacheth the cauſe: *If I had not come ſaith he and ſpoken vnto them, they had had no ſinne, but now they haue nothing to pretend to cover their ſinne with*, Iohn. 15. 22. His meaning is that hee therefore ſpake vnto them, that by meanes of their contempt and hatred of the onely begotten ſonne, their condemnatiō might bee more greiuous. Such then for all the world, is the power of a naturall man to beleue, as is the loue of the truth in the *Popiſh Teachers*, who though they ſee it, doe yet wickedly reiect it with ſcorne and hatred.

21. *Hee that ſhall overcome, I will giue him to ſit.* For, *I will giue to him that ouercometh* So putting the nominatiue caſe abſolutely; as wee haue obſerued aboue, chap. 2. 26. Here wee haue a third reaſon taken from *the reward of a fellow-Throane.* Not that the glory of euery one of Gods children ſhalbe equall to the honour of Chriſt as hee is man; but that the brightnes and Maieſtie of the head ſhall redound to euery one of the members. And therefore theſe thrones are not proper to the 12. *Apoſtles*, of which wee read, Matth. 19. 28. But *common to all the elect*, though they are giuen to the Apoſtles in that place after a peculiar ſort, as perhapps wee ſhall ſhew elſwhere. Novv vvee haue often ſaid that the rewards are applyed to the tymes, & do contayn a prophecy, which thing is alſo to be regarded

garded in this place. Christ therefore maketh mention of *that throne* which hee attayned vnto after his sacrifice finished vpon the crosse, teaching vs that the like things are to be sustayned also of his members, and that then, they shalbe partakers vvith him of *this throne*. And therefore by mention hereof he lesseneth the affliction, propoundeth himselfe for an example to comfort them against it; as if hee should bid vs to looke intentiuely vpon him, & not to faint or be discouraged for any troubles whatsoeuer, when as wee see that he is ascended this way into the throne of the most high and heauēly dignity. And indeed it is well kuown how deare this cōtending for reformation hath cost many worthy mē, whose sufferings shall neuer be buryed in obliuion, though they should not be once spoken of by me. Onely let them comfort thēselues against this abiect estate wherein they liue here, with the expectation of this throne, which they shalbe exalted vnto hereafter. What though they bee trampled vnder feete as the offscouring of all things, while they see others flourish like yong *Peeres* and *Princes* with *pontificiall pompe*? Christ hath prepared *a throne* for them with himselfe: let none of thē make it any part of their care or desire to climbe vp to the chayre of *earthly dignity*, as hitherto they haue sufficiently shewed that they haue been farre ynough from any such fleshly and sensuall lust, whatsoeuer ambitions men, that make a coniecture of others by themselues, doe prate and babble to the contrary.

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22. *He that hath an eare.* Now therefore whosoeuer thou art that hast perceiued Christ to be the blessed guest of thy soule, & hast in like manner tasted of the heauenly delicates of his *Table*, listen diligently & attend what the *holy Ghost* saith to the Churches. Let the man that speaketh go, & do not so sticke at him that thou shouldest much trouble thy selfe about him, but consider how all things agree together from top to toe; & complaine not of, neither quarrell at the noueltie of the interpretatiō, as if thou wouldest prescribe Christ

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Christ a lavv to vvhom and at vvhat tyme he should reueale his secrets. Wee know that certaine things are sealed vp vntill the tyme appointed be out: But if thou must of necessitie acknovvledge this to be a diuine truth, let vs all, euen *Princes, Peeres, Angels, People*, earnestly bend our selues vvith all our povver to turne avvay this euill that hangeth ouer our heads. Hovv horrible a thing is it to bee spued out of Christ mouth vvith a certayne loathing of vs & rising of his stomach against vs? *The land did once of old spue out the Canaanites*, & they vvere vtterly ouerthrovvn. Will their euill bee lighter vvhom not the earth, but Christ himselfe shall vomit out? Wherefore, let vs in good earnest vse the prescribed remedy. Wee haue need of zeale to the intent vvee may attayne to a full reformation. Wee hange as yet by Geometrie, as it vvere, betvveene heauen and hell; the contagious steaming of the Romish foggie lake doth in a deadly manner annoy vs: *Our siluer is as yet defiled with drosse*; *Our Wine is mingled with water*: Christ vvill no longer indure such *midling Angells* as ours are. What vvilt thou say if this admonition of mine be the last vvatchvvord & vvarning-peece that euer thou shalt haue? Let vs therefore marke vvhat hath been said; and let vs not like dogges gnash and gnavv our teeth at the stone that is cast against vs, but lett vs rather tremble at that dreadfull hand that cast it. Thou (ô *Christ*) that tookest *Lott* by the hand to pull him out of *Sodom*, vvhen he delayed the tyme, doe thou, I beseech thee, vnlocke our iron-bolted harts, vvhich by reason of the hardnes of them make vs to drag & dravv backe, that so vvee may giue eare vnto & obey, vvith all possible speede and povver, these thy holy and vvholesom admonitions.

The 4. Chapter.

AFTER I ſavv, and behold, a doore vvas opened in heaven: and the firſt voice vvhich I heard, as it vvere of a trumpet talking vvith mee, ſaid, come up hither, and I vvill ſhevv thee vvhat things muſt be done hereafter.

2 Then ſtraight vvay I vvas rauiſhed in ſpirit: and lo a throne vvas ſet in heaven: & one ſate upon the throne.

2 And he that ſate vvas to looke on like a Iaſper and a Sardin ſtone; and round about the throne vvas a rayne-bovv in ſight like unto an Emerald.

4 And round about the Throne, vvere foure and tvventy ſeates, and upon the ſeates I ſavv foure and tvventy Elders ſitting, clothed vvith vvhite rayment: and having crovvns of gold upon their heads.

5 And there proceeded from that Throne lightnings, and thunders, & voyces: and ſeauen lampes of fyre burning before the Throne, vvhich are the ſeauen ſpirits of God.

6 There vvas alſo before the THRONE a Sea of glaſſe, like to Chryſtall, and in the middes of the Throne, and vvhich compaſſed the Throne, foure beaſts full of eyes before and behinde.

7 And the firſt beaſt vvas like unto a Lyon, and the ſecond beaſt like unto a Calfe, and the third beaſt having a face like a Man, and the fourth

beast like a flying Eagle.

8 And the foure beasts every one of them by themselves, had six vvings round about, and vvithin vvere full of eyes, saying day and night vvithout ceasing, Holy, Holy, Holy LORD GOD that almighty one, vvhich vvas, and vvhich is, and vvhich is to come.

9 And vvhen those beasts shall give glory, and honour, and thankesgiving to him that sitteth upon the throne, to him, *I say*, that liveth for ever and ever.

10 The foure and tvventy Elders shall fall dovvn before him that sitteth upon the throne, and shall vvorship him that liveth for ever, and shall cast their crovvns before the throne, saying.

11 Worthy art thou o Lord, to receave glory, and honour, and strength; becausse thou hast created all things, and by thy vvill they are and have been created.

The Analysis or Resolution,
Of the 4. Chapter.

HItherto wee have spoken of the Propheſie of the particuler Churches. The Propheſy of the whole Church followeth, the which doth firſt propound the matter ſummarily in this chapter, and then in ſpeciall in the reſt. This contayneth a new calling of Iohn, *conſiſting in the thing that was ſeene, a dore opened in heauen, in the firſt voice of the trumpet that was heard, verſ.* 1. *And laſtly in the effect, whereby hee became ſtraight wayes in the Spirit, in the beginning of the* 2. *verſ. As alſo it contayneth an Vniuerſall Type of*

the

the future Church, which is described throughout the whole Chapter besides. The Prince *whereof, as it were the Center, is most glorious by meanes of his Throne, most amiable to see to, glistering round about with heavenly brightnes, vers. 3. The members, as it were the circumference of this Center, are the foure and twentie Elders, full of Majestie, honourable, by reason of their thrones, age, holines, Crowns of gold, vers. 4. The things that accompany these persons, are partly the gifts which God bestoweth on this holy Company, partly that worship which the company of the faithfull rendreth backe againe vnto him. The gifts are, first, of protection, whereby great flashes of lightning, thunders, and voices come forth from the throne, for the vengeance of the wicked world because of their attempts against the congregation of the Saints, vers. 5. And after, that, of sanctification, whereby hee presenteth this holy Company vnblameable before himself, not having spot or wrinckle or any such thing. Among these, the internall are the seauen lampes burning before the Throne, vers. 5. The externall, and the instrumentall causes of those other, are the Sea of glasse; & the Beasts, whose place, number, eyes of their body, the proper visage of every of them, with the adorning of their wings, are described, vers. 6. 7. 8. After that, their office, vers. 8. Now the worship which is performed to him that sitteth upon the Throne, is a thanksgiving, wherein the Beasts go before as the Captaynes and standerd-bearers of the publike Assembly, vers. 9. And after that the rest of the body of the Elders followeth, both with adoration, vers. 10. As also with a consenting vnto the same thanksgiving, vers. 11. According to that custome,*

after which God is worshipped in the Christian Congregations. Such is the Company of the Godly before God, and some such company as this should alwayes bee extant, though not remarkeable of the World, in euery age with equall glorie.

THE EXPOSITION.

1. *After that I looked.* The Holy Ghost hauing hitherto reuealed those things that were to bee accomplished in a certain short and determinate tyme, now inlarging those bounds, hee goeth on to write in a continued order, of such things as might offer vnto our view a common & perfect portraiture of the estate of the Church, from the writing of this Booke euen vnto the last end. The handling of which things wilbe admirable, and such as cannot bee performed but onely through his helpe, who did at the first reueale them vnto his seruant. Trusting therefore on the grace of this *Almightie God*, I will go forward in the work which I haue taken vpon me. For the absoluing and perfecting whereof, howsoeuer other things requisite shall bee wanting, certainly faithfullnes and diligence in searching out matters shall not be wanting to the vtter most of my power. These first words belong to a new preparation for a new Propheſy. For *Iohn* is no longer conuersant vpon earth, but is lift vp into heauen it self, where through a dore that is opened, he beholdeth meruailous chāges of matters, that could not be known by any other meanes. The condition therefore of this ensuing propheſie is diuerse from the former. That is of a narrower compasse, euen as the place also where the things were seene was a litle Island inuironed with the sea; This is spread abroad infinitely farre and wide, like as is the heauen it selfe, that contayneth all things within the Circuit thereof. Moreouer there was a certaine visible tracing out of things

things to come in thoſe ſeauen Cities.

For the Churches that were afterwards to bee propagated in order, ſhould bee, by the will of God, pourtrayed, after the expreſſe image of thoſe *Cities* as they were at that preſent, but there was no reſemblance among mortal men of the things that are to be ſpoken of in this ſecond Propheſie. For peculiar iudgments, of which, for the moſt part, ſpeach is made here, are to be fetched onely from *ſecret Reuelation*. To the place therefore, of *heauen*, where power was giuen to behold this *Viſion*, the *Booke ſealed vp with ſeauen ſeales is in the next place added*, beſides the creature is vnable to vnſeale thoſe ſame ſeales, neither is the power of any other ſaue of the *lambe* alone ſufficient for that worke, as wee ſhall ſee in the proper place. All which things as they do declare the excellency of this Prophecy, ſo they require greater attention and diligence on our part. As touching the words, *the firſt voice is heard*, becauſe the Authour of both the Prophecyes is one and the ſame, and *it ſoundeth like a Trumpet*, to the intent that the things that were heard might be more certaine and better perceiued of *Iohn*, as it was obſerued on Chap. 1. 10. Hee biddeth him *come vp hither*, where onely, thoſe things might bee ſeene, of which there was no tracke chalked out vpon earth; and he would not haue him looke through the dore, by which meanes he might be deceiued, or could not ſee plainly ynough, but he would haue him be preſent, and before his face, that ſo he might haue the certaine and vndoubted knowledge of all things. But that which followeth hath ſome ambiguitie in it; how he can ſay, that he will propound a Viſion of things that muſt be done *after theſe things*: For ſhould not this enſuing Prophecy, take his beginning, before that former (as touching the ſeauē Churches) ſhould come to an iſſue? But wee ſee that matters of out tyme are intreated of in theſe, or if wee ſhould reſpect but the bare Types, many things were fore told that ſhould come after. Beſides, it wil appeare no

leſſe in thoſe things that follow, that *Iohn* doth tell of things that are nearely ioyned to his own tyme, ſo that the words can by no meanes be ſo vnderſtood. Wherefore that is no firm diſtribution, whereby ſome diſtinguiſh the whole Prophecy into *things preſent* and *to come*. The Holy Ghoſt followeth no ſuch diuiſion, but mingleth many things to come among things preſent, as they come to hand. For which cauſe, theſe words, *after theſe things*, are not referred, in regard of their Originall, to the end of the former Prophecy, but to the preſent tyme of *Iohns* age, yea to that ſame moment of time wherein the holy Ghoſt reuealed theſe things vnto him; from whence taking a new beginning, he deſcribeth the continuall race of the whole Church, and anexeth thoſe things which could not be ſufficiently vnderſtood out of the former Types. Well therefore doth *Theodore Beza* tranſlate the words *after theſe things*, by the aduerbe *hereafter*. But in regard of the end, this ſecond Prophecy is worthily recorded after the former, as the which is of a more long laſting tyme, reaching vnto the laſt coming of Chriſt, whereas that former one is limmited with farre more narrow bounds. Out of theſe things therefore we gather two things, that are very greatly to be obſerued. The firſt, that ſpeach is made from this place, concerning ſuch things onely, as follow after the tyme that this Reuelation was made. For ſo doth he plainely ſpeake, *And I will ſhew thee what things muſt come to paſſe hereafter*. The which thing ſeeing it was perceiued by ſome of the Interpreters, I meruaile that it was not obſerued by them in their expoſitions, but that they ſhould rather confound the tymes as it were with a violent whirling of them about throughout the whole Treatiſe, ſo as all things are couered ouer with moſt groſſe darknes. Wee being better taught by their example, will hence borrow light for the commentary following. The *ſecond* is this, that this Prophecy is common to the whole Church, being neither

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tyed to any particuler Congregations, nor yet bounded with any other limitts, then of the whole vniuerſall world. The holy Ghoſt hath ſet that particuler one in the firſt place, that hee might relate common things in common, and not interrupt the order of the narration.

2. *I was therefore ſtraightwayes raviſhed in the Spirit.* The ſame authoritie altogether is here, that was before, both from the *Perſon* that *calleth*, and alſo from the *perſon* of him that is *called*. For here is the ſame holy inſpiration & motion from God, that he mentioned, Chap. 1.10. But what neede was there of a new raviſhing? What did the former decay or ceaſe, that ſo it ſhould, after ſome ſpace of tyme, be kindled againe afreſh? Out of doubt it was a continued inſpiration, but he ſaith that he was ſtraightwayes in the Spirit, becauſe the Spirit did frame and fit him to receiue new viſions, to the which he perceiued himſelfe to be forthwith prepared. The whole Reuelation ſeemeth to haue been finiſhed on that *Lords day* alone, Chap. 1.10. And therefore not to haue had any intermiſsion, after that it once began to be exhibited.

And behold there was a throne ſet in heauen. So much of the preparation by a new calling. Now he cometh to the common Type of the Holy Church; The deſcription whereof was neceſſary, before he ſhould ſet vpon the reſt of the Prophecy. For in aſmuch as the manyfold chances and notable changes of it were to be related, the fleeing of it away, the return of it againe, the fayned frends, the open enemyes, the counterfait and craftie Apoſtles that ſhould ſet forth themſelues vnder the colours of the Church, and many other things of the like nature wherewith it ſhould be ſorely annoyed were to bee foretold, it was neceſſary that firſt of all a certayne portraiture and reſemblance ſhould be drawn of that Church, which to know is the principall thing in the whole Treatiſe following, leaſt that perhaps in ſo great troubles & diſturbances, we ſhould either think that it were quite extinguiſhed,

or at leaſt through ignorance of her right forme and figure, vvee ſhould be leſſe able to knovv vvhich is ſhee. Wherefore vvee ſhall ſee that rhis Type is common to all a ges, as vvhereof mention is made, Chap. 14. 3. Where the *companions and followers of the Lambe ſing a new ſong before the foure Beaſts and the Elders*: And again more neare to the conſummation of the vvhole prophecy, *the foure and twentie Elders and the foure Beaſts fall down and adore God*, Chap. 19. 4. So elſvvhere, as oft as ſpeach is made about the true Church, ſo farre forth as any thing is to bee done in the publike aſſembly, it is allwayes noted out according to the manner of this Type. And yet wee muſt not think, that any Congregation on earth is to be found of ſuch abſolute puritie & faultleſſe perfection, as this Church is here deſcribed to be of, but that all the holy aſſemblyes of the elect are accounted ſuch in Chriſt before God the Father, though much earthly dregges be ſprinckled vpon and amõg thẽ, according to that: *That the Church is ſanctifyed by Chriſt, and purged by the lauer of water through the word, made alſo glorious, neither hauing ſpot or wrincle, or any ſuch thing, but being holy and vnblameable*, Epheſ. 5. 26. 27. An example of which deſcription, wee haue here ſet before our eyes; And beſids, with that intent and purpoſe, that according to the ſquare hereof, wee might conforme all our aſſemblyes, euen as *Moſes* was commaunded *in ſuch manner altogether to build the Tabernacle, and all the implements thereof, as had been ſhewed to him in the Mount*. Exod. 25. 9. But the Patterne of our Church is ſhewed in the heauens themſelues, becauſe of that more abundant glory wherein the Goſpell ſhineth aboue the law; by how much the more diligently, every thing is to be conſidered. Seeing therefore wee vnderſtand the purpoſe of this Viſion, let vs ſearch out the explaning of the particuler things one by one. Firſt the *head of the Church* is deſcribed, ſuch as the true members do allwayes confeſſe and worſhip, both by *his ſitting* in the *throne*, in this verſe, and alſo by his

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likenes, in the next. This *ſitting* doth declare the Maieſtie and glory of the higheſt God, and no leſſe his fixed and ſtable habitation among the Saints, in whoſe aſſembly hee hath placed his throne of dignitie, being neuer to depart any whither els. Now in that this throne is one, and he one that ſitteth vpon it, wee know him to be God, that is one in nature, power, Maieſtie, glorie, & that there is no other beſides him, that *ruleth in the middeſt of the Saints*. Such a *Iehouah* therefore, onely one and higheſt of all, doth the holy Church worſhip & magnify with all manner of reuerence.

3. *Now hee that ſate, was like to ſee to*. Aretas, Cmplutenſis, and the Kings Bible doe not read the firſt words, *and hee that ſate was*, but that that followeth, *like in ſight*, they ſet immediately after the end of the former verſe. Our Copies and the Vulgar latine, do more plainely diſtinguiſh ſitting and ſimilitude, which as it ſeemeth, ought not to bee omitted in deſcribing the true God. This verſe doth a litle more fully ſhew, who this one God is; of whom notwithſtanding he propoundeth no *Image*, but onely a certayne ſhew of colour, according to thoſe auncient repreſẽtations made to the old people of old. *Yee perceiued* (ſaith Moſes) *no likenes, at the day when God ſpake vnto you in Horeb, out of the middeſt of the fire*, Deut. 4. 15. For this one true God, that raigneth in the Chriſtian Cõgregations is the ſame whom the auncient Church did worſhip from the beginning. And ſeeing in the infancy of the Church he gaue them no portraiture of himſelfe, much leſſe is any ſimilitude to be expected now that ſhee is grown to her ripe and full age. Indeed this manifeſtation is more familiar, & more ample, ſeing that beſides *one and the ſame eſſence*, which the common glory expreſſeth, the incomprehenſible diſtinction of the *three perſons*, is after a ſort opened, by the *three pretious ſtones*, the *Iaſper*, the *Sardine*, and the *Emerald*. For it pleaſeth the *holy Ghoſt* to vſe theſe delightfull creatures for the declaring of theſe myſteries, becauſe the grace and beautie that

theſe haue in this loweſt Regiõ, doth moſt excell aboue all other things, whence it is that they may be moſt fit images of that delightablenes, which paſſeth all created vnderſtanding, eſpetially ſeeing here is a repreſenting of the vertue rather then of any forme. The firſt aſpect of a *Iaſper ſtone* reſembleth the perſon of the *Father*. This gemme is greene, & is not amiſſe called the mother of *Pearle*, there be ſo many kindes of it, and the honour of it is ſo auncient. Now what is there that can more fitly ſhadow out the *Father* among all gemmes, as who is the firſt in order, of an eternity allwayes flouriſhing, and from whom the reſt of the perſons haue their offspring without any beginning? The ſecond aſpect is of the *Sardine*, by which the *Sonne* is repreſented: This gemme is red with a fleſh-colour, whence it is alſo called *Carneolus*, very agreably ſet in his roome, that *tooke fleſh vpon him for vs*, and *was made man like vnto vs*. The third aſpect is of the *Rainebow* that is of the *Emeralds* colour, by which the *Holy Ghoſt* is noted out: This is hee that compaſſeth the throne on all ſides, being one that ſitteth by the throne; Wiſd. 9.4. As which doth inuiron the whole circuit of the diuine Maieſtie with an vnſpeakeable ſweetenes. For the *Emerald* doth ſhew forth ſo acceptable, ſweete and ſhining liuelines, that the eyes of a man cannot looke vpon any thing more willingly. Yet this is no ſuch *rainebow*, as that is, which is commonly ſo termed. For this is not ouer againſt the *Throne*, but about it: neither is it a circle cut in the middeſt, but a whole one, entier and full on euery ſide: For *it is in the circuite of the throne*: laſtly, it is not three-coloured, as the true rainbow, but of one onely, and that a ſimple *Emeralds* colour. Such then is this *God, one in nature, three in perſons*, being the head and Center of the Church, whom alone, the faithfull do honour & reuerence, reſting with their whole hartes moſt ſweetely in his incomprehenſible ſweetenes.

4. *And round about the throne.* So much for the *head*. Now hee addeth the *body vnto it*, as being the *circum*

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ference of this *Center* as wee haue ſaid; which is deſcribed by the *place, number of members, age, clothing* and *Crowns*. The place is double, *common*, about the Higheſt Throne; and *proper*, the peculiar Throne of euery one, that that is *common* about the Throne, is before it, behinde it, on the right ſide, on the left ſide, ſo that it cutteth the rainbow at the right angles (which did alſo compaſſe the Throne, but vvith a contrary poſition, aboue, below from either ſide. Although the rainbow ſeemeth not ſo much to be cut, or once touched; as to be included in this circuit of the *Elders*, which yet it would cut in the middeſt croſſewiſe, if it were inlarged to the full compaſſe of it. Vnles perhaps the higheſt Throne, ſhould be ſet in the ſame flat place, wherein the Thrones of the elders are ſett. For then the rainbow ſhould not be ſett in a contrary poſition vnto it, but onely ſhould be compaſſed about with a larger circuit, as the circumferences that bee nearer to the Center, are wont to be contayned in thoſe that are more remote. This common poſition is giuen to them, after the manner of the Saints, who are ſaid to bee ſuch as ſtand round about him as, *Vowe and render to the Lord your God, all you that ſtand round about him.* Pſal. 76. 12. And as Chriſt promiſeth: *That he wilbe in the middeſt of them, that agree together in his name*, Mat. 18. 20. So of old *the Tabernacle was ſett in the middeſt of the Ievves that pitched their tents about it*; Nomb. 2. And this ſerueth for the great ſolace of the godly, whom vniuerſally *God taketh into his tuition, vvithout reſpect of perſons*, being alike *neare vnto all that call vpon him*; leaſt perhaps any man ſhould complayn that God ſhould deale ſomewhat more vnequally with him, as who is ſett hindmoſt, and hath no open paſſage lying open vnto God, but by meſſengers and mediatours. The proper place is *the Throne of euery one. For theſe ſitt vpon thrones*. Whereby is ſignifyed, that they are all of a kingly dignity; of which there is another enſigne added in the end of the verſe, namely *Crowns*. This honour do the Saintes enioy by Chriſt,

Christ, *who hath made vs Kings & Priestes vnto God, euen his father*, Chap. 1. 6. Neither doth he grace some few of the choise and excellent ones among the faithfull with this benefit priuate, but he calleth all the elect vnto the fellowship of the same honour. This certayn number of foure and twenty *thrones*, and of so many *Elders*, doth much perplexe the Interpreters, as euery one knoweth. Some there are, that do referre them to the twelue *Patriarckes*, or 12. *Prophets* and so many *Apostles*: But that seemeth to be farre wide from the truth. For here speach is made of companyes that are to come not such as are past, as wee haue seene on the first. As also of those whose office is discharged on earth, not in the heauens so properly called, as hereafter wee shall see, Chap. 14.3. and 25.7. That I may not say that these men doe quite stray from the scope of this vision. Others apply it otherwise; but it were tedious to rehearse all opinions, much more to confute them. It shall suffice barely to set down that which seemeth to me to most likely, and to submit it to the iudgment of the Godly. The *Holy Ghost* alludeth to that distribution of the holy functions, & of the Kings seruitours, into foure and twentie ranckes, that was appointed by *Dauid* through the inspiration of God. 1. Chron. Chap. 24. &c. For first of all the *high Priestes* were deuided into foure and twēty orders. In the same manner the *cheife Leuites*, that ministred vnto the Priestes: In the same Chap. vers. 1. 31. So the *Holy Musitions*, Chap. 25. And the *Porters*, Chap. 26. Of those that ministred vnto the King there were foure and twenty thousand in euery one of their diuisions. Chap. 27. Seeing therefore the whole company of the children of, Israel (whither wee respect the tribe of *Leui*, or the rest of the people, that was chosen after a sort into the Kings lott, whose buisinesses they dispatched) was distinguished into 24. orders, these *Elders*, which are both *Priestes* & *Kings*, and do stand in stead of all the faithfull that doe serue Christ, are worthily reckoned

koned vpin ſo many orders, & in the ſame number. Together alſo with it, wee are giuen to vnderſtand by this number of foure and twenty, howmuch more ample the Church of the *Gentiles* is, then was that of the *Iewes*. This was contayned in the *twelue Patriarkes*, as the cheife heads of it, that is twice ſo much greater, that is, greater by many degrees which this rated proportion doth indefinitely ſignifie, in ſuch manner exceeding as much in the multitude of of Citizes, as it doth alſo in the clearenes of the things that are known. Whence it was, that by how much nearer they drew to the tymes of Chriſt, by ſo much the more were they, beyond all other tymes, full of light and magnificence. How much did *Dauid* beautifie the worſhip of the *Tabernacle*, by deſcribing the offices, and aſſigning to euery one his own place? But the *Temple* of *Salomon* ſurpaſſed all that former glorie. All things were made of more ample dimenſions according to the increaſe of light, that grew as the Sunne approached nearer. At laſt, when *Chriſt* was manifeſted in the fleſh, the Sunne gatt vp to his higheſt climate, in reſpect of whoſe brightnes, all the former light vaniſhed away. So much for the number. As touching their age, *they are all Elders*, not becauſe their ſtrength is weakened & ouerworne with olde age, but becauſe of their reuerend hoarie haires, & their mature and graue iudgments wherewith they imbrace the truth, as alſo becauſe they haue a certayn preſent poſſeſsion of their dignitie, ſuch as is meete for men of perfect age and ſtayed yeares. Infants, though they bee honourable by right of inheritance, becauſe of their future hope, yet they want the preſent enioying of things. And indeed, all the tyme of the law, the heire was an infant: *And differed nothing from a ſeruant, being kept in bondage vnder the rudiments of the world, as it were vnder Tutours & Gouernours; but now after that the fullnes of tyme is come, wee are no longer vnder a Schoolmeaſter.* But doe enioy a manlike libertie, that ſo all the faithfull are

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now called moſt ſignificantly *Elders* Galath. 3. 25. and 4. 1. 2. &c. The *White clothing is the enſigne to know the Prieſtes by*, which is the function that all beleeuers in Chriſt do ſerue in, *preſenting their bodyes, a liuely, holy and acceptable ſacrifice vnto God, which is their reaſonable ſeruice of God.* Rom. 12. 1. *The golden Crowns on their heads*, do declare the ſolemne Majeſtie of the kingdom. For Kings do not allwayes weare their crowns, but onely in ſolemne meetings, and where they do, as occaſion is offered ſtriue to make open ſhew of their glorie. But theſe here haue allwayes the ornament of their Royall Majeſtie abiding in ſolēnity, as whoſe crowns are neuer put of; ſaue onely when they giue honour to their higheſt King; at which tyme their bare *heads* are more honourable, then they are when they are beſet with crowns. *Complutenſis* and the *Kings Bible* read not, *and they had*; neither *Aretas*. If thoſe words bee to bee added, the vſual article which is here wanting is to bee ſupplyed, *Who alſo had.*

5. *And out of the Throne proceeded lightnings.* Hitherto of the body. The giftes which accompany it, are firſt of *protection.* For there proceed out of the Throne *lightnings*, *thunders* and *voices*, becauſe *God* doth puniſh the wicked horribly for the Churches ſake, ſo that they pay deare for their contempt, tyranny & wrongs which they offer to and wherewith they afflict the onely beloued *Spouſe* of Chriſt, and at laſt they perceiue that the ſlownes of their puniſhment is abundantly recompēced with the bitternes of it. Witneſſes hereof are the puniſhments of the perſecutours, whoſe rage by this meanes God did allwayes from heauen repreſſe and bridle. Otherwiſe how could the truth (in ſo diueliſh hatred of the world againſt it) haue been made to increaſe and continue vntill theſe tymes? But he that ſat on the Throne, ſuffered not any man ſcot free to oppreſſe his Saints; *he euen reproued Kings for their ſakes, ſaying thus, Touch not myne anoynted, and do my Prophets no harme*, Pſal. 105. 14. 15. *For the Lord will roare*

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out of Sion, and will put forth his voice out of Ieruſalem, Amos 1.2. Why then doth not the world waxe wiſe at laſt, when as it ſeeth that this is the head-ſpring of all the euills that light on it becauſe it doth ſo contemptuouſly and with ſuch indignityes handle the Church? Now the *lightnings* and *thunders* note out the terrible puniſhments, and ſuch as can by no meanes bee auoyded, as which ruſh vpon men from heauen. But why are *voyces* added? *Voices* indeed do often ſignifie the cracke of thunders, as Exod. 19. 16. *And there were voices and lightnings, and a thicke cloud vpon that mountayn, and an exceeding vehement voice of a trumpet*. So, Chap. 20. 18. *And all the people perceiued the voices, and the flaſhes of lightnings, and the voice of the trumpet*. But ſeeing there is expreſſe mention made in this place of the *thunders*, *voices* here are referred to ſome other thing namely to the ſound of the trumpet. For here is an alluſion, to that dreadfull blaſt in giuing the law, whereby the Iſraelites were cited vnto the Tribunall and iudgmēt of God; the ſound whereof, when it went on and grew on greatly. Moſes ſaid: *I am aſtoniſhed and tremble for feare*. Exod. 19. 19. Heb. 11. 21. For the expectatiō of Gods judgment, did more ſhake his minde with feare, then the preſent horrour of that tertible Spectacle, the feare whereof the minde may in ſome ſort beare, vnles the conſcience of ſinne doe afflict it. When once it is vvaſted and brokē vvith the ſenſe hereof, it trēbleth at the leaſt ſhevv of euil, as if it vvere a torment prepared for it, and preſently to bee vndergone by it. The *voices* therefore here, are certaine ſad & rufull prognoſticats, or the ſtings of conſcience, vvhereby they are tormented allvvayes in their minds, vvith the expectatiō of ſome more greiuous euil that is to come. This feare ſhalbe a racke to the vvicked, rending them vvith more torture of minde then any preſent calamitie could, hovv greiuous ſo euer. Such therefore are the darts vvhich are layd vp in this armory, vvhich are indeed fetched and diſpatched forth for vengeance, as the neceſ-

neceſsitie either of the whole Church, or of euery member in priuate doth require. Wherefore there is no cauſe why they ſhould feare the wicked world, for whoſe defence there are ſuch bitter whippes and plagues prepared.

And ſeauen Lampes of fire. After the grace of *protection* the gifts of *ſanctification* are declared. Of which thoſe that bee *inward*, are noted out by the *ſeauen Lamps, that burn* according to the number and qualitie of the *ſeauen Spirits that are before the Throane*, Chapter 1.4. For theſe *lampes* burne with the flame of thoſe *Spirits*, onely with that difference by which the Riuer and the Fountayne differ. Which thing the Lampes intimate, being veſſells of a certayn and definite meaſure, where as the *Spirit* is infinite, and cannot be included in any ſtraight of veſſels. For which cauſe hee was moſt free before, circumſcribed with no meaſurable quantitie that could bee put to, when as mention was made of him, as of the *third perſon*, equall in glory and Majeſtie to the *Father* and the *Sonne*, Chapter 1.4. Now theſe *Lamps* are called the *ſeauen Spirits of God*, both becauſe they are gifts which flow from that Spirit, and for that there is a moſt near coniunction of the effect with his cauſe. For they are thoſe moſt ſweet fruits which the Spirit createth in the hearts of the Saints, beſtowing faith, hope, charitie, peace, ioy, prayer, and the reſt wherewith the elect are ſanctifyed. They are likened to the *Lampes of fire* according to the rite of the *lights* in the Temple, which were euery day to be ſet on fire by *Aaron and his Sonnes*, Exod. 27. 20. For the *Spirit* will haue himſelfe to bee kindled in the hearts of the elect, by the labour of the Miniſters through the word and Sacraments, neither will hee bee expected to come beſides the order deliuered by himſelf.

The number of theſe Spirits is ſeauenfold according to the manifold varietie of the gifts wherewith hee adorneth the faithfull as euery where wee ſee this number vſed to note out an indefinite number. Laſt of all theſe

all these gifts are compared to fire; *For they are Lamps of fire burning before the Throne*; Because they do inlighten the minde, do burne vp the stubble of in-borne corruption, and do moreouer inflame the minde with a desire of all godlines, which *Iohn* calleth *the baptisme of fire*, Mat. 3. 11. Now how great comfort ariseth hence, that the name of the *Spirit* is giuen to these gifts; *Which are* (saith he) *the seauen Spirits of God*. By which words the faithful may vnderstand, that that power which they feele to be stirred vp by God in their harts, is a most vndoubted pledge of God himselfe dwelling in vs. And thus much of the inward gifts; whereof the Church shall neuer bee destitute, but that allwayes there shalbe some company of the Godly, in which these *seauen Lamps* shall burn.

6. *Now there was before the Throone a sea of glasse*. The first outward gift, which serueth to worke and increase those that be inward, as an instrumentall cause, *is the Sea of glasse*. Which seemeth to be some vnmeasurable vessell and huge Vatte as it were to the similitude of that *Sea* that was of old *in the Temple*, of which, 1. King. 7. 23. *Also he made a molten Sea*. Of such a kinde of vessell is this Sea to bee vnderstood.

For how can that which is before the Throne, compassed with a company of Elders standing round about it, bee poured out on all sides, like the *Sea* so properly called? The circuit indeed of the *Elders* may reach as farre as the whole world, but wee must remember that here the matter was shewed to *Iohn* in a vision, that so wee may not cõceiue of any such vnmeasurable space. Both the name and amplenes of the vessell, do shevv the fullnes of all gifts which the Church draweth forth of Christ to saluation, who receiued the Spirit without measure, and out of whose infinit riches God bestoweth freely vpon vs, Iohn. 1. 16. and 3. 34. For els to what end should there bee a vessell of that capacitie for *Aaron* and his sonnes to wash their hands & feete in,

for the clenſing with any litle pitcher or ewer would haue ſufficed?

And indeed this *Sea* doth afford vs very well and fitly, a certayn reſemblance of the whole outvvard worſhip that is to bee performed vnto God. For the Doctrine, that is very often compared to waters. *Ho* (ſaith Iſaiah) *euery one that thirſteth, come to the waters.* For the carrying away of which waters he biddeth them bring no other pitchers but their *eares*; *Incline your eare* (ſaith he) Chap. 55. 1. 3. Whence it is that the Miniſters are called *Waterers*, 1. Cor. 3. 6. For Baptiſm, that alſo is ſignifyed by the *Sea* through which the *Fathers paſſed*; *And they were all baptiſed vnto Moſes in the cloude and in the Sea*, 1. Cor 10. 1. 2. Beſids water noteth out the ſpirituall drink of the Holy ſupper; *And they all dranke* (ſaith he) *of the ſame ſpirituall drink*, verſ. 4. By the ſame waters alſo prayers are ſignifyed, as the Iſraelites being gathered to *Mizpeh: Did draw water, and poured it out before the Lord*; Namely, riuers of teares, which earneſt repentance wrang out of their harts, 1. Sam. 7. 5. No leſſe is *water* a ſigne of thankſgiuing; as after Reuel. 15. 2. *They that got the victory of the Beaſt ſtood at the Sea of glaſſe, hauing the Citharons of God, wherewith they ſang his praiſes,*

This *Sea* therefore declareth the whole worſhip of God, and that worthily, which indeede in reſpect of the Lamps is like to a *Sea of oyle*, wherewith their heauenly fire is continually nouriſhed. Now what kinde of *Sea* this is, wee muſt ſee out of the epithetes that are giuen to it. The firſt whereof is that he calleth it a *glaſsie Sea*. How ſo? Whither is it in reſpect of the colour? There is a glaſsie colour indeed, and that agreeing to the Sea. Whence *Virgil*, deſcribing out the Goddeſſes and Nymphes of the Sea, giueth them that colour: *The greeniſh glaſsie Nymphes* (ſaith he) *did toze the fleecee of wool that came from Miletum, that were dyed with a deepe colour*, Georg. 4. And againe a litle after that; *They all ſitting vpon their glaſsie ſtooles were aſtoniſhed.* Glaſsie indeed,

indeed, but not in reſpect of the matter, but of the colour and perſpicuitie. So writeth Ouid alſo. *There is a riuer more bright and ſhining to ſee through then any glaſſe.* Epiſt. Saph. But glaſsie in this place is as much as made of glaſſe, rather declaring a matter that ſhineth, ſo as one may ſee through it, then a colour without matter. For ſignifying whereof the other attribute ſerveth, *like to Chriſtall.* It is called then a *glaſsie Sea* to let vs ſee the difference of this from that *legall Sea*, the which being made of braſſe, which is a thick and dark matter, was not able to bee pierced through with any mans ſight, 1. King. 7. 23. The face of God did ſhine vnto his people, but ſomewhat obſcurely, vnder thoſe rites and ceremonyes, which thing *Moſes* alſo declared: *By putting a vayle on his face, that the children of Iſrael might not ſee into the end of that which is aboliſhed,* 2. Cor. 3. 13. *But wee all on the contrary behold, the glory of God as in a glaſſe with open face.* In the ſame place, verſ. 18. Therefore their Sea is brazen, and ours of glaſſe, and great is the dignitie of the Chriſtian aboue that legall one, ſeeing our worſhip ſheweth the moſt pleaſant face of God vnto vs, as it were through a moſt cleare glaſſe. *How amiable are thy Tabernacles?* Cryed the Pſalmiſt in that darknes, Pſal. 84. 1. But how ought wee to bee aſtoniſhed at the moſt pleaſant countenance of *Chriſt*, the which together with *Peter and thoſe two brethren, wee ſee gliſtering as the ſunne, as wee may alſo ſee his garment made white as the light?* Math. 17. 1. 2. Oh how happie ſhould wee be, if wee could with fixed eyes ſticke faſt allwayes in this glaſſe?

There is indeed a certayn incomprehenſible Maieſtie of God, to be euidently ſeen in the creature, but this knowledge is common to the Reprobates. There is no power to come by any ſauing ſight of it any where but onely through this *glaſsie Sea*, which God hath repleniſhed with the moſt pure waters whereby wee may both know and alſo worſhip him aright; of both which he hath layd vp ſuch abundant ſtore in this *Sea*, that there

is no need to fetch any thing out of other draynes and ditches. And this ought to be the ſcope of all worſhip, that it may ſhew vnto vs the face of God; the more either doctrine or rites do hinder our eyeſight in this point, the more do both of the erre from the right.

The other Epithete is, that it is *like to Chriſtall*. What need is there of this ſecond? Namely, to teach vs, not onely that that glaſſe is ſo bright that a man may ſee through it, but alſo that it is of a moſt pure brightnes, as which no other colour mingled with it, doth ſtayne or darken any whitt. For *Chriſtal is* as it were without any colour, coming very neare to the puritie of the ayre, as which the eyes of a man do almoſt as eaſily peirce through as the ayre. Therefore there is no deuiſe of mans brayne infuſed into this *Sea*; but it is pure and exempted from all filth that can be added to it, as it is alſo perfect and abſolute without any detraction; euen as it is commaunded to bee kept; Deut. 4. 2. Such is the worſhip of the Saints in Chriſt, in whom God the Father beholding all his faithfull elect, findeth no coloured matter in them, nothing truely that is maymed and imperfect, nothing that is filthy and polluted. The whole worſhip of God ought to ayme at this puritie and perfection, and to bee framed after this pattern. Others do otherwiſe interprete theſe things. Some there are that do referre this *Sea* to Gods iudgments; but there was ynough foreſhewed as touching them in the *thunders* and *lightenings*. Others think that they ſignifie *the multitude of men that liue vppon the earth*. But if this multitude be holy, it was noted out before in the *foure and twentie Elders*: if it bee wicked, what hath it to do before the Throne? Or how can the puritie of *Chriſtall* agree to it? There is no need for me to confute the diuerſe and vnmeete interpretations with more words; the very order of things ſheweth eaſily, what that is which cometh moſt neare to the truth. This onely will I ſay, which is common to this whole booke, that in euery allegoricall interpretation,

pretation, the purpose & scope of the allegory is aboue all to be respected, for want whereof euery interpretation wilbe wauering, vncertayn, and of no moment, but if wee shall throughly know that, and shall wisely adde the rest of the circunstances, wee may draw forth a meaning no lesse constant out of an allegory, then out of any other easie and euident place.

And between the Throne, and the things that compassed the Throne, were foure beasts. The second outward gift are the *Beasts*; whose qualities come first to bee considered, which belong to the fitting of them to their function, when wee haue once seen of what kinde these beasts are. Which is indeed hard to bee determined by the iudgment of the Interpreters, they being so many wayes differing each from other. Wee will according to our vsuall course, in a word set down that, that seemeth to be most neare vnto the truth. They are the seruants and Ministers of God, whose whole labour is spent in preaching the word, and in caring for those other things, which belong to the Ecclesiasticall government. For first it is playne that they are men; for so they sing together with the Elders: *Thou hast redeemed vs to God, by thy bloud,* Chap. 5. 9. Besids, seing there is a double kinde of men that are *redeemed*, one of the people, another of the Ministers, the very place wherein they serue, sheweth that they are of this second order.

For they conuerse betweene the *Throne*, and the *Elders* that are placed round about it. So that they come nearer vnto God himself, and are as it were the Ambassadours betweene both. Moreouer they are the leaders of the publike action, as it is manifest after, vers. 19. Lastly they are so fashioned in their wings, eyes and whole proportion, that they are able to bee most fitly prepared ro discharge this function.

Neither are they some of the worthy men of the age past, but *Ministers*, that are to be hereafter, vnto which kinde of things this whole Prophecy is applyed, as that

of the first verse taught vs; *I will shew thee what things must come to passe hereafter.* They are called beasts or liuing creatures, because of that liuely force of the Spirit wherewith they are quickened, and because of that spirituall life, which by the helpe of God working with them, they effect in others. For which cause the like seruants of God, full of the Spirit, and most swift and nimble to dispatch any buisines enioyned them by God, are called by this name of *Liuing ceatures*; Ezek. Chap. 1. But if they be *Ministers*, how should I reckon them among the gifts? Faithfull ministers are among the principall gifts of God; As hee saith touching the Leuits, *Behold I haue taken your brethren forth of the middest of the children of Israel, they are giuen to you as a gift for the Lord, to do the seruice of the tabernacle of the Congregation*, Nomb. 18. 6. And Paul: *Let no man* (saith he) *glory in men, for all things are yours, both Paul, and Apollos, and Cephas, all things* (I say) *are yours*. 1. Cor. 3. 21. But most plainely to the Ephesians; *When hee had ascended vp on high, hee led captiuitie captiue and gaue gifts to men, some to bee Apostles, some Euangelists, some Prophets, some Pastours and Teachers*, Chap. 4. 8. 11.

These beasts then being thus defined, now let vs see the properties themselues. As touching the place, they are *between the throne, and in the circuit of it*; not in the middest of it, in regard of the place, as where hee sat that is like to *a Iasper*; vers. 3. Neither that they did vnderprop the throne, as the *Bulles of Salomon did beare vp the brasen Sea*, vnder which they were in that manner set, that their hinder partes lay hidden within their formost parts which stucke outward; 1. King. 7. 25. For when as the foure beasts fell down, how should not the throne fall together with them? For wee read afterwards, *that the foure Beasts cast themselues down before the Lambe*; Chap. 5. 8.

But the words *in the middest*, are as much as to conuerse among, or in some part; As Abraham is said, *to bee a Prince of God in the middest of the sonnes of Heth*:

Gen.

Gen. 23. 6. That is, among. And so elsewhere commonly.

Wherefore Theodore Beza hath translated it in a cleare sense: *Between the Throne, and the things that compassed the Throne*, whereby is signifyed, that the *beasts* come more near to the Maiestie of God then the *Elders*, by reason of their function, and that they do in some part touch that seate which glistereth with diuine glory, which is a cleare argument indeed of the *Ministery* alotted vnto them.

These Beasts are foure in number, according as the number of the Christian ministery is increased. For as the Christian Congregation is twice so much greater then that vnder the law, that consisting of *foure and twentie Elders*, this of *twelue Patriakes*; so the proportion of Ministers is double, of foure *Beasts*, for foure and twentie *Elders:* to the one *tribe of Leui* alone, in respect of the *twelue Princes of Israel*.

In respect of the *Elders* that sit in a circuit about the highest throne, they are as it were foure beames of two diameter lines diuiding a circle at the right angles, wherewith the circumference is on euery side and equally ioyned with the middest of the Throne. They are so disposed towards all coasts by the foure cheife poles, that they may very fitly serue to instruct the whole Church, as that riuer that was diuided into foure heads could water *Paradise*. These qualities yet be more remote, those that be nearer ioyned are belonging to their *bodyes*, and to their *wings*.

To those first do the *eyes* belong wherewith the *beasts* are filled *before* and *behind*. This fullnes, noteth out that singular sharpenes and riches of vnderstanding in diuine things, wherewith they are indued by the gift of the Spirit. Which kinde of Ministers Christ requireth: *That they might bee the light of the world*, Matth. 5. 14. And *that they might go before the blinde in the right way, least they should fal into the ditch*, Math. 15. 14. *That are apt to teach*, 1. Tim. 3. 2. *That so they might both exhort with sound Doctrine, and conuince*

the gainsayers, yea stoppe their mouths, Tit. 1. 9. 7. *For the Priests lippes ought to preserue knowledge, and the law is to bee inquired at their mouths, For hee is the messenger of the Lord of Hosts*, Malac 2. 7. They therefore who do either altogether, or for the greatest part want eyes, what haue they to do with these liuing creatures?

What communion is there between blinde moles and *Argus* full of eyes? Let those men therefore that set blinde and beetle-eyed Luskes ouer Christes people, looke well and cast about them for an answer one day to him, that requireth so great plentie of eyes in the *Pastours*. *Doth not God despise those that haue despised knowledge, for euer serving him in the Priestes office?* Hos. 4. 6. Now the *eyes* both *before* and *behinde*, signifie such a kinde of knowledge, as whereby they are able both to know things past, to see things that bee present, and whereby (grounding vpon authority of the diuine Oracles onely) they can also wisely perceiue things aforehand. Which *Ministers* be as like as may be to that *housholder, that bringeth forth of his treasurie things new and old*; Matth. 13. 52. Which kinde of knowledge is abundantly ministred both out of the auncient scriptures, *Moses*, the *Psalmes*, and the *Prophets*, as also out of the writings of the *Euangelists and Apostles*. Ont of these Founraynes must wee draw to the full, that so *the man of God* may *bee furnished with these eyes both behinde; and before.* Such sharpe-sighted Pastours and full of eyes doth God account all *Bishops* to bee in Christ, who according to the talent that is deliuered ouer in trust vnto them, do faithfully teach the people committed vnto them, howsoeuer much ignorance, incident to mans nature, be dwelling in the best.

7. *Now the first Beast was like to a Lion.* So much for the propertie that is common to all the *Beasts*; the proper forme of euery one is, of the first a *Lyon*, of the second an *Oxe*, of the third a Man, of the fourth an *Eagle*,

Which

Which foure diuerſe kinds, all the Interpreters almoſt draw and apply vnto the foure *Euangeliſts*. And that ſo, that according to Aretas, *Iohn* ſhould bee the *Lyon*, *Marke* the *Eagle*; according to others, *Iohn* ſhould bee the *Eagle*, *Marke* the *Lyon*. *Auguſtin* will haue *Mathew* to bee the Lion, *Marke* the *Man*.

Thus they wauer in vncerteintie. But it is not to be thought, that the *holy Ghoſt* is ſo rude, and ſo farre of from being his Crafts Maſter, that hee had need haue the name written vpon every one of his pictures, as if otherwiſe it could not bee known who were the *Lyon*, and the *Eagle*, and the *Man*. That in the firſt verſe of this Chapter doth decide this controuerſe. *What things* (ſaith hee) *muſt bee done afterwards*. Which certainly forbiddeth vs to looke backe, and to think of that which is paſt, but biddeth vs rather to expect ſome thing to come. They ſeeme therefore to belong to thoſe gifs, wherewith euery faithfull Miniſter was in ſome part to bee adorned, beſids thoſe gifts of knowledge. For *eyes* ought to bee common to them all, euery one ought to bee an able man for knowledge, the reſt of the gifts are diuerſe according as God ſhall giue them to euery one in priuate for the vſe and neceſsitie of the Church; though no man can be quite deſtitute of the reſt of of the vertues, who is truely partaker of one of them. Whence it is that *Ezekiel* aſcribeth theſe foure proportions and viſages to euery of the *Beaſts*, Chapter 1.6.

And indeed the *fortitude of a Lyon*, the *patience of Oxen*, the *prudence of a man*, and laſt of all the *Eagle-like contempt of earthly things*, ought to bee of force in euery one of them. And yet ſome proper thing is here applyed to euery one ſeuerally, and that not without cauſe. Peraduenture that thereby the *Holy Ghoſt* might ſhew in what vertues the *Paſtours* did cheifely excell, according to the foure diuerſe ſeaſons wherein they liued. The firſt age from *Iohn* brought forth men that were excellent in all theſe; Chapter. 6.1. to the 7.

Whoſe courage neuertheles did moſt of all ſhine forth, as whereby they did both indure and ouercome the moſt ſauage cruel tie of the Tyrants. The age following after *Conſtantine* yealded great ſtore of *Oxen*, when the Miniſters had their libertie taken away from them, and euery one euen of the beſt was oppreſſed vnder the yoake of *Antichriſt*, with the luggage and baggage of humaine rites. The *Goſpell* reuiuing by meanes of *Wickliffe* and *Luther* furniſhed the Church with *Men*, who being ſtarke weary of the Romiſh ſeruitude, did both earneſtly call for and at laſt attayned to a Chriſtian freedom.

Wee do as yet looke for *Eagles* to come into the World, which the calling of the *Iewes* ſhall at laſt bring in, whē as the Goſpell ſhalbe fully reſtored and brought to his due and gliſtering beautie, which this Prophecy following will teach vs to be enſuing ſhortly. Then ſhall the Biſhops looke wiſhly and with fixed eyes vpon the Sunne, and they ſhall ſearch out with a meruailous ſharpenes of wit, whatſoeuer part it is of God that ſhall ly hidden to that day: neither ſhall they like to the baſe and corrupt minded Biſhops of our tymes, creepe vpon the earth, minding earthly things alone, but they ſhall ſoare aloft, hauing al their conuerſation in the heauens.

8. *And the foure beaſts euery of them one by one had*; Hitherto wee haue had the deſcription of their body. The faſhion of their wings is deſcribed by a three fold propertie, by the *number*, the *poſition*, and the *eyes*. They haue *ſix wings a peece*, as many as the *Angells* had in Iſaia. 6. 2. But the vſe of them is not alike, as it ſeemeth. For the *Angells couered their faces with two* of them, their feete with other two, and with two they flew. But the Beaſts wings are ſo ſet, that they are the leſſe fit for this purpoſe. For they are round about them, on the backe, on the ſides, and on the fore part, ſo that they can the leſſe fitly ſerue to couer either the face or the feete.

Neither

Neither are they giuen them for flight; For what ſhould they need to fly away, whoſe place of abiding is between the Throne and the circuit of the *Elders*? Therefore they are for helpe and ayde, as by meanes whereof they are enabled to flie moſt readily on euery ſide to afford helpe vnto others. There is a double function of this ſort in the Church; one of ſuccouring the poore, another of gouerning manners; 1.Cor.12.28.

That belongeth to the *Deacons* and *Widowes* whom the Apoſtles did of old by Gods appointment make ouerſeers to care for the poore, and for ſuch as are diſeaſed through any infirmitie of the body, that ſo they themſelues might not be forced no neglect their dueties about prayers, and preaching of the word, whiles they were diligently imployed in ſuch a buiſines as that was; Acto. 6.2. &c. 1.Tim.5.9. &c. This belongeth to the *Elders*, who are putt in authoritie to gouerne the manners of men onely, and are the Moderatours of the diſcipline. The function of theſe men is declared and deſcribed by the *eyes, of which the wings were full within.* For els to what end ſhould the Beaſts haue new eyes in their wings, ſeeing their whole body was beſett with the ſame before? Out of doubt then theſe eyes of the body are to declare their knowledge and learning, and therefore they ſticke nearer, being ſeated in the body it ſelfe, the which *Miniſters* may aſwell want, as they can want their eyes that are ioyned thereto with ſo great affinitie: but theſe of the *wings*, being ſett a litle further of, are placed as it were in a watch-tower to inquire into the manners of euery one, thus diſcharging the office of thoſe men that keepe watch and ward by day and night, as the Apoſtle teacheth; *Obey* (ſaith hee) *your ouerſeers and leaders and yeald ſubmiſsion vnto them, for they watch for your ſoules, as thoſe that ſhall giue account,* Heb.13.17.

Now how fitly is this deſcription of them made here, in that this kinde of *eyes* is within and vnder the wings? For they muſt looke to that flocke onely which is committed

mitted to their truſt and ſubmitted to their power, as Peter admoniſheth; 1. Pet.5.2. They are not to bee ſticklers, and to buiſie themſelues about other mens flockes, as if they had not ynough to do about their own: Or at leaſt they are hereby taught to watch ouer Chriſtian people onely; *For what haue wee to do to iudge them that are without?* 1.Cor.5.12.13.

Such a *Tabernacle* as this was ſeene in the *Mount*, as farre as concerned the Miniſters of Chriſt, according to which platforme the Chriſtian Church was faſhioned by the *Apoſtles*, who beſids the Paſtours, appointed theſe *helpers* alſo in euery Congregation, who together with the *Paſtours* might cenſure and reforme manners. Of whom Paul maketh mention, commaunding: *That the Elders that rule well ſhould bee accounted worthy of double honour; cheefely thoſe, which labour in the Word and Doctrine.* 1.Tim.5.17. For they play the partes of blinde men, and ſuch as for all their great learning they boaſt of ſo much, while they ſeeke and would ſeeme to ſhew themſeluee ſharpe-witted and of deepe vnderſtanding and iudgment, in the interpretation of this place, do indeed rather ſhew themſelues to bee void of all vnderſtanding, who do ſo egerly contend that this double kinde of *Elders* cannot bee ſufficienly proued out of this place.

Beſids what other thing are thoſe *gouernments* ſo called, 1.Cor.12.28. But the office of thoſe men, who are made cheife Ouerſeers of this charge? In the beginning of the verſe Paul reckoned vp *Apoſtles, Prophets* and *Teachers*, vpon whom the miniſtery of the word lyeth, to whom after certayne other things that hee ſetteth betweene, as *powers*, *gifts of healing*, and *helpings*, at length hee ioyneth *Gouernours*, that thus the order being interrupted with ſo great a ſpace of time and place, wee might know that theſe *gouernments* are ſome diſtinct matter from the charge of teaching. Moreouer, what kinde of *Elders* were they who were conuerſant together with the *Apoſtles* in the *Church of Ieruſalem?*

Ieruſalem, Act. 15.4.6. Where they ſuch as beſtovved all their labour in teaching the people in the publike aſſemblyes? It is likely that the *Apoſtles* abiding there, layed aſyde this care of teaching, and gaue themſelves to execute a certayn Lordshippe. A few yeeres before, they ſuffered not them ſelves to be pulled from prayers and teaching, Act. 6.4. but at length peradventure this exceeding love was abated; they followed their eaſe, and gave over the duty and charge gladly to the *Elders*. A vvay vvith this folly: the holy men vvere not ſleepy with ſlouthfulnes, neither did they affect ambitious dominion ouer others, vvhich they forbad others by their example, 1. Pet. 5.7. But to their povver labouring in that vvhich vvas the principall, they uſed thoſe *Elders* as the eyes of the vvings to take good heede to the holines of their flocke. It is alſo euident from the uſe of the primitive *Church*, as was ſayd before in chap. 2. 2. But firſt of all *Ambroſe* is a ſubſtantiall vvitneſſe in this matter, upon the 1 to Tim. chap. 2. 4. *Whence alſo the Synagogue, and afterward the Church had Elders, without whoſe counſell nothing was done in the Church, which by what negligence it is grown out of uſe, I know not, unleſſe by the ſlouthfulnes or rather pride of the Teachers, while they alone wil be thought ſome what*: Such are his words: from vvich it doth moſt clearly appeare, vvhat ſorte of Elders the Primitive Church had; ſuch in deed, who vvith ioint ſtudyes and counſels regarded the dignity of every one together with the Paſtors. *Ambroſe* complayneth that theſe vvere vvorne avvay (vvhen thoſe other preaching Elders fayled not in his time, neither could fayle) and that by the negligence or pryde of the Teachers. And it is manifeſt from *Hierome*, that an other kinde of gouerning was by and by grovvn in uſe in ſtead of thoſe Elders. For he mentioneth to *Ruſticus*, *of the Eccleſiaſticall Senat: The Church*, ſaith he, *hath a Senat, a company of Elders, without whoſe counſell, the Monkes may doe nothing*: And againe: *And wee haue our Senate of Presbyters*, Gratian. C.16.q.1.

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The Church. But the Senate was become much unlike to the integrity and institution of the first tyme, as wee learned euen now frō *Ambrose*: after whose tyme & age men labour in vaine to finde out this kinde of *Elders*, which he complayneth to haue perished and come to nothing before his times. Those wings therefore together with the eyes are those *Deacōs* and *Elders*: Of which what picture more fit could haue been giuen? In them is required *simplicity*, in these, *diligence*; Rom. 12. 8. That first is signifyed by the *eyes in the wings*: this second by *the wings with eyes*. From which first is perceyued how necessary these Offices are in the Church. For they are the *wings of the Ministers*. What is a bird without wings? Yet this lacke is more dammageable, because a bird being destitute of wings, perisheth her selfe alone: the Pastours being voide of them, the whole flockes are set in daunger of destruction. For they are wings of helping, as wee haue said, whereby aide is ministred not so much to the Ministers themselues, as to the people. And seeing the *Apostles* had need of *Deacons*, that a more necessary worke might not be left of them: could they by themselues obserue euery ons life, without the hinderance of the administratiō of the word? Therefore they tooke to themselves the wings full of eyes, which the *Beasts* haue before the Throne, and haue taught by their own example, how maimed and lame the *Pastors* are, to whom these wings are wanting.

Againe, wee learne, that these Offices are advantages, and additions, as parts hanging to the Pastours, ioyned to them as necessarily, as wings to the body, from whence they draw life, and by whose benefit they are moued and upholden. And that therefore a diuorse is not rightly made betweene them, as in the common wealth of the *Scaphusians*, where none of the MINISTERS are present in the Consistory, but learned men out of the Senate, and for the most part some DOCTOR of the Lawes is chosen among

among the Iudges of the Conſiſtory: See for this, *Ioſias Simlerus* in his treatiſe of the Common Wealth of the Helvetians.

Neither are thoſe excuſes of any moment, whereby it is pretended, that another manner of gouerning not leſſe profitable is vſed in ſtead of *ELDERS* and *DEACONS*, as it is done in England. Is it not, ſay they, prouided in a ſpeciall manner, for the poore, by the ſtatutes of this Kingdom? And do not the Church-Wardens preſent wicked men vnto the Commiſſaries? What neede is there of other *Elders* and *Deacons*, eſpecially indeed, ſeeing all that way is wholy ſeuered from all overſeeing of the Paſtors, to whom alone theſe wings ought to be faſtened, and not to any other body of Commiſſaries? God giue therefore *Wings to the Beaſts*, that his people may be holpen, all whoſe holines almoſt is loſt, becauſe the Paſtors being deſtitute of their wings full of eyes, there is none that with an earneſt and true affection of minde, vvill looke into the diſeaſes and ſikeneſſes, and fly ſpeedily for to heale them. Laſtly our brethren are to be intreated, that they vvill ſpeake more modeſtly of the ordinance of God, leaſt giuing themſelues to reproaches and raylings, they be found to open their mouth againſt heauen it ſelfe.

Day and night without ceaſing, ſaying Hitherto hath been the preparation unto their Office, now it followeth, of vvhat ſort their Office it ſelfe is, vvhich is ſhevved by their unvveariſome diligence in prayſing the Lord. Which one thing indeede ſhevveth ſufficiently that theſe Beaſts, by their charge and Office are ſtevvards of the Myſteries of God, to vvit, *Paſtours, in vvhom he hath put the word of reconciliation, and vvhom he hath made his Ambaſſadours, vvho ſhould intreate and pray the people in CHRIST ſteade, that they would be reconcilied unto God.* It is indeed the duty of euery one to prayſe God without ceaſing: Such diligence the *Apoſtle* requireth in all Chriſtians, ſaying,

ſaying, *Pray continually*, in the firſt Epiſtle of the Theſſalonians chapter fift, ver. 16. But eſpecially it belongeth to them, who ought to give themſelves to this ſtudy with their whole minds and thoughts. For as *Paul* councelleth Virgins, *that they might cleaue faſt to the Lord without any diſtraction*, in the firſt Epiſtle to the Corinthes, chapter ſeaven, ver. 35. That ſhould be the onely care of them, that bende themſelves with all diligence vnto holy things, all, whoſe buſineſſe both in the day time and in the night is beſtowed in meditating on the things of the Lord: *You*, ſaith the Pſalmiſt, *which ſtand in the houſe of God euery night*, Pſalme 134. ver. 1. Were there any prayers before day breake, or in the night time, as in the Monaſteryes of the ſuperſtitious Monkes? Not at all: But this kinde of ſpeaking ſheweth that their whole labour was ſpent in worſhipping the Lord: Such as then was the ſtudy of the Leuites, and of them eſpecially, who departed not from the Temple neither day nor night, for the ſpace of the weekes of their courſe, in the ſecond booke of the Kings 11. 5. & in Luke chapter firſt, ver. 23. And ſuch ought to be the care of all, who deale with holy things by profeſſion.

They who are deteyned vvith the affaires of this life, becauſe they haue their minds withdrawn from the contemplation of heavenly things, worthily may be ſayd to leaue ſometime their care of ſeruing God, by compariſon with the Miniſters. Seeing then ſo continuall a paynes is required to the Miniſters, may they intermeddle with other Politicall and ciuill affaires? Shal they whoſe minds ought neuer to be vacant from holy meditations, ſo farre intangle themſelves with earthly cares, that they can minde very little diuine things? Chriſt, who alone was fitte for every adminiſtration would not be a iudge to diuide the inheritance between the diſagreeing brethren: Which office he refuſed, not for any inability to performe it, but onely for our example. To vvhom alſo he hath

appoin-

appointed bounds of our power, leaſt by wandring without our limites, wee ſhould be unprofitable both to our ſelues, and alſo to others. *The Princes*, ſaith he, *of the Gentiles beare rule ouer them, and the Nobles exerciſe power ouer them, but it ſhall not be ſo among you*, Matt. 20. 25. 26. Of which commandement when the Apoſtles vnderſtood this to be the meaning, that they ſhould take vpon them nothing that might hinder neuer ſo little their holy function, they would not ſuffer ſo much as that the care of the poore ſhould be layd vpon them, though moſt neerly ioyned with godlines, that they might not wander any whit from their duty. Therefore the Romiſh Antichriſt, with his Prelates, hath ceaſed long ago in many ages paſt, to be in the number of theſe *Beaſts*. How farre alſo are our Biſhops from them, who haue forſaken prayers & the adminiſtration of the word, not that they may looke to the poore, but that they may handle ciuill affayres and enioy the honours of this world? Whom thou mayeſt ſee oftener in the iudgment ſeat, then in the Pulpite, and to differ nothing from the Politike Magiſtrats, but onely in name and apparell. Do they day and night extoll our God with meet prayſes of his holines? God open their eyes, that they may ſee how excellent things they leaue, for things of no value, that at length acknowledging their errour they may returne to better things, all trifling lets being eaſt away. The Pſalmiſt telleth openly, that *they are bleſſed, which dwell in the houſe of the Lord, and that in this reſpect, becauſe they prayſe God continually*, Pſal. 84. 5. What then ſhall wee chaunge with this office, vvhich ſo great a King being deſtitute of, enuied, that I may ſo ſay, to others, through a godly zeale? But too much it may be, is already ſpoken of this matter: too much in deed to him that ſpeaketh the truth, but to all that loue their errours. I do feare that they will not be enough. The office of theſe *Beaſts* is declared, not onely by this care, but alſo by

the forme it ſelfe of the thankeſgiving, for they cry, *Holy, Holy, Holy:* by which thriſe repeated crying together, they prayſe the one onely *Iehovah*, ſeeing in repeating they ſay one certain thing: which one alſo they acknowledge to be three, in repeating thriſe, that which they gave to one: whereby likewiſe they eſteeme every each one perſon of equall honour, commending each with equall prayſe. For holines containeth within it all prayſe, which ſignifyeth ſuch a purity, which is ſprinkled and mixed with no ſpotte or blemiſh. And this the Beaſts doe giue to God, not onely ſetting forth the ſame ſo in words, but alſo in making the people holy, or at leaſt in uſing that labour, whereby to their utmoſt power they may make thē. Frō whence of all the teſtimonialls of Gods praiſe, this cheifly doth ſound and ring againe in the lyppes of them that ſerve God. Some bookes do repeate theſe words ſix times: but *Aretas* agreeth with our copyes, and theſe words are in other places of Scripture, Iſay 6.3. So is the title of holines: this the *Beaſts* do ſet forth by a double kinde of *Power* and *Trueth*, wherunto perteineth that diſtributive nown, *Which is*, and *Which was*, and *Which is to come*, as was declared before, chap.1.4.7. And they mention firſt of all the *Power*, ſhewing the incomprehenſible glory of *holines*, which is moſt hard where one hath liberty to do what he will. He that can do all things, and yet in the leaſt thing abuſeth not his power and authority, it muſt needes be that his glory exceedeth the comprehending of every minde. Againe, how hard is it to keepe the promiſe which thou haſt made, when they to whom thou haſt promiſed do breake their promiſe almoſt every moment? O therefore the unmeaſurable holineſſe of our God, whoſe truth mens infidelity doth not hinder.

9. *And when thoſe Beaſts ſhall give*: Hitherto the gifts, with which God doth notably adorne his Church, now the *worſhip* is deſcribed, to which the *Beaſts* and

Elders

Elders together do earneſtly bend themſelues. The manner whereof is ſuch that the *Beaſts* haue the cheife doing in the action, and go before the *Elders* with their voice, as the *Miniſters* are wont in the aſſembly of the people. For theſe things are ſpoken according to that order which God hath appointed in his *Church*, whereby all the people do give worſhip to God, the *Miniſter* being the leader. But it is to be obſerued, that this action *giuing glory* doth differ in a reſpect from that of the former verſe. For *that* perteined to private care, which is continuall, their whole office tending to this onely end: *this* is proper to their publike function, and at certain times, as is manifeſt from thoſe things which follow in the next verſe. As touching the wordes, Theod. Beza tranſlateth, *when they did give*, and ſo the other words *they did fall down*, *they did caſt of*, by the imperfect tence: but the property of the time is to be kept, ſeeing a future thing is here foreſhewed, and not a thing paſt reported.

10. *The foure and twenty Elders ſhall fall down*: The action of the people gouerned by the conduct of the *Miniſters*. And it conſiſteth in two things, in geſture in this verſe, and in words in the following. The geſture is threefolde, of *caſting down* themſelues before him that ſitteth on the throne, of *worſhipping*, and *caſting of their crowns*. The firſt ſignifyeth their chearfull haſt, that at the voyce of the *Beaſts* they fall down by and by. The ſecond, the iuſt worſhip giuen to him, to whom alone it is due. The third, the ſincere truth of their minde, in performing this adoration, in that putting of their own dignity, they acknowledge themſelues his ſervants, before whoſe throne they caſt their crowns. But how, wilt thou ſay, do the Elders fall down, when the *Beaſts* do giue glory, ſeeing the *Beaſts* are employed in this labour day and night without ceaſing? Do the Elders neuer ſit in their thrones, but fall down alwayes proſtrate on

thee ground? Wee muſt remember that which I ſaid euen now, that the priuate care of the *Beaſts* is one thing, their *publike action* an other. That hath no intermiſsion, this is performed with certain reſpectes; to this alone this throwing down of themſelues perteineth. From whence there is a double argument, that all theſe things belong typically to the Chriſtian aſſemblyes on earth. There are no ſet times of worſhip in the heauens, but all that eternity is beſtowed about this thing. Secondly, neither ſhall there be any neede of leaders and rulers to performe the worſhippe. *For Prophecy ſhall then ceaſe*, 1. Cor. 13. 8. much more the *Eccleſiaſticall Policy*, which is ordayned in reſpect of this; but euery one being a Prieſt, then not onely by right, but alſo in practize ſhall prayſe *God the Father, the Sonne, and the holy Ghoſt*, without the mediation and helpe of any other then himſelfe. Seeing therfore this type is proper to the Church on earth, let euery one conſider vvith himſelfe earneſtly, how greatly it belongeth to them, to frequent the publike aſſemblyes with all diligence, that as often as the *Beaſts* giue glory to him that ſitteth on the throne, he may fall down before the throne, and worſhip him that liueth for euer. Certenly they that contemptuouſly ſit at home, and neglect the congregations of the ſaints, or in the meane time make iourneyes and withdraw themſelues in any other vnneceſſary manner, ſheev openly that they belong not at all to that moſt honorable company of the *Elders*. And let not any deceaue himſelfe, by his honours, dignityes and excellency, as though the publike aſſemblyes, were either of the unskilfull multitude, or of the baſe people, and that he might either be preſent or abſent at his pleaſure: but let him behold here Kings attending to the voice of the *Beaſts*, nor that once or tvvice, and at certain tymes, but *whenſoeuer the Beaſts giue glory*: that is, as often as they do execute their publike

publike office. The prayſing of God of theſe, and their adoration of God are ioyned allvvayes togither: ſo that neither may any think that he is free and diſcharged from his duty, neither to haue performed it enough at ſome few times.

11 *Thou art worthy o Lord*: The prayſing which the Elders vſe in words is no other thing then a ſubſcribing to the crying out and ſhouting of the *Beaſts*: theſe celebrate the *holines*, *Dominion*, *omnipotency and truth* of God. The *Elders* now do ſing togither, *thou art Worthy indeed o Lord, to receaue glory and honour*, which wee and all thy creatures worthily do giue to thee: as though vnto the ſong of prayſes of the Miniſters, the people ſhould giue their conſent, ſaying, *Amen*. But how may God receiue *power*? They meane the prayſe of all vertue and power. Power can not be giuen to God otherwiſe, but onely by acknowledging and prayſing. Which then ſhineth forth moſt clearly, when he ſheweth his ſtrength extraordinarily, both in deliuering his own and alſo in deſtroying his enemyes.

For thou haſt created all things: The people ought not onely to conſent to the thanks giuen by the *Miniſters*, in the meane time themſelues being voyd of all knovvledge of their own, as it commeth to paſſe in the Papacy, vvhere after the prayers not vnderſtood is ſung *Amen*, by the vnskilfull common people, or ſome as they will, ſupplying their place: but their conſent ought to come from a true faith, and that not confuſed and implicite, but of which a true ſenſe and feeling is ſetled in euery ons hart peculiarly. For the God of reaſon, requireth a reaſonable worſhip, not unknown raſh and voyd of counſell. Wherenpon notwithout cauſe is added from what fountayne the declaration of the conſent of the *Elders*, flowed, to wit, from their own acknowledging of the exceeding power of God both in creating al things, and

alſo in preſeruing the ſame: and no leſſe from the ſenſe of his moſt free good will, by which alone being moued, he made all things in the beginning, and gouerneth and preſerueth the ſame at this day, according to that ſaying, *Who worketh all things, after the counſell of his will*, Epheſ. chap. 1. verſ. 11. For which cauſe, there is repeated in the end of the verſe, *they haue been created*, that wee may vnderſtand that the will of God not onely hath rule in gouerning things at this time, but alſo that it gaue the firſt originall to the ſame. And ſo is the patterne of the Chriſtian Church, ſo much the more famous then that of the Law, by how much heauen in which *Iohn* ſaw this figure, is more excellent then the Mountaine where *Moſes* ſaw the Tabernacle. There is the ſame end and purpoſe of both: *of this*, that it might be a patterne of the worſhip to the Legall people, which ſhould holde euen to the time of reformation: *of that*, that it might be a type vnto Chriſtians, according to what ſquare, they ſhould frame all their aſſemblyes, both generally and ſpecially. Graunt O moſt high God that wee may be found as faithfull in bringing backe all things vnto the Heauenly patterne, as Moſes was vnto that earthly.

The 5. Chapter.

AFTER I ſavv in the right hand of him that ſate vppon the Throne a booke vvritten vvithin and on the backe ſide, ſealed vvith ſeauen ſeales.

2 And I ſavv a ſtronge Angell preaching vvith a lovvd voice, vvho is vvorthy to open the booke and looſe the ſeales thereof?

3 And no man vvas able neither in heauen, nor in earth, nor vnder the earth, to open the booke, nor to looke theron.

4 There-

4 Therefore I vvept much, becauſe none vvas founde vvorthy to open, and reade the booke, neither to looke thereon.

5 Then one of the Elders ſayd vnto me: vveepe not, behold that *Lion* of the tribe of Iuda, that roote of Dauid, hath obtained to open the booke, and to looſe the ſeauen ſeales thereof.

6 Then I beheld and lo betvveene the Throne and thoſe Beaſts, and betvveene thoſe Elders, a Lambe ſtanding as though he had been killed, hauing ſeauē horns & ſeauē eyes, vvhich are thoſe ſeauen ſpirits of God, ſent forth into all the vvorld.

7 He came and tooke the booke out of the right hand of him that ſate vpon the Throne.

8 And vvhen he had taken the booke, thoſe foure Beaſts and thoſe foure and tvvēty Elders fel dovvn before the Lābe, hauing euery one harpes and golden vials full of odours, vvhich are the prayers of the ſaints.

9 And they ſung a nevv ſong, ſaying, thou art vvorthy to take the booke, and to open the ſeales thereof: becauſe thou vvaſt killed, and haſt redeemed us to God by thy blood, out of euery kinred, and tongue, and people, and nation.

10 And haſt made us to our God, Kings, and Prieſts, and vvee ſhall reigne on the earth.

11 Then I beheld and I heard round about the Throne, and of the Beaſts, and Elders, the voice of many Angels, and the number of thē vvas a thouſād hundred thouſands, and tē hundred thouſāds.

12 Saying vvith a lovvd voice, vvorthy is that Lambe, that vvas killed, to receiue povver, and ri-

ches, and vviſdome, and ſtrength, and honour, and glory, and bleſſing.

13 And every creature vvhich is in heaven, and vvhich is on the earth, in the ſea, and all things that are in them, I heard, ſaying, unto him that ſitteth on the Throne, and to the Lambe, be prayſe, and honour, and glory, and povver for ever more.

14 And thoſe foure beaſts ſayed, Amen. And thoſe foure and tvventy Elders fell dovvn on their faces and vvorſhip him that liveth for euer more.

The Analyſis or Reſolution,

THus much hath been ſpoken ſummarily of the common Type of the whole Church militant. The ſpeciall Prophecy contayneth partly the ſurpaſsing dignitie of this Reuelation, in this Chapter, partly the euents themſelues, in the reſt of the Booke. That is declared, firſt in regard of the creature, and then in reſpect of the Lambe. In reſpect of the creature, it is altogether Vnſearcheable, as it appeareth partly out of the ſealing of it vp with 7. ſeales verſ. 1. partly, out of the teſtimony of all the creatures, which do all of them acknowledge their owne impotencie, after that the matter was ſet forth to be inquired into, by the proclamation of the Angell as it were of a Cryer, verſ. 2. As alſo after that triall had been made at laſt what they could do, verſ. 3. And the conſequent hereof is lamentable, euen the weeping of Iohn. Which this weakenes of the creatures, and his deſpayring to enioy ſo notable a benefit, wrung from him, verſ. 4. In reſpect of the Lambe onely, it is able to bee ſearched out; at firſt

first the Elder teacheth who comforteth Iohn verſ. 5. After that the lambe coming in the ſame inſtant and taking the Booke, verſ. 6. 7. Whence at laſt ariſeth a ſingular ioy and thankſgiuing of the whole creature bue in ſeuerall firſt of the Church, verſ. 8. 9. 10. And of the Angells, verſ. 11. 12. And then of the reſt of the creatures, verſ. 13. Laſt of all ioyntly, the Church ſubſcribing to the common reioycing & gladnes of all the reſt, verſ. 14.

THE EXPOSITION.

1. *Then I ſaw at the right hand.* The vulgar readeth, *in the right hand*; ſo doth the Interpreter of Aretas alſo; but all the Greeke Copies do with one conſent read, *at or vpon the right hand.* They tranſlated it perhaps in the ablatiue caſe, becauſe it followeth beneath in the ſeuenth verſe, that *the Lambe tooke the Booke out of the right hand.* But this was not a ſufficient cauſe to depart from the natiue proprietie of the words, ſeeing it might be of purpoſe ſaid for the better conuincing of the weaknes of the creatures, that the Booke was at firſt, not *in* the right hand, but *at* the right hand of him that ſate on the Throne. Whence it would follow, that if they had no abilitie to open it when it was offered & ſet forth of purpoſe to their view, much leſſe abilitie ſhould they haue had, if he had held it in his hands. Then afterwards when the impotencie of the creature was conuicted, it is ſaid that the Booke was takē into his hand, that ſo the worthines of the Lambe might be made more notable, who did not cateh at the Booke as it lay hard by his ſide, but takes it into his hand, *out of the hand of him that ſate on the* Throne. As touching the purpoſe of this Viſion, it ſeemed good to the *Holy Ghoſt* after he had pourtrayed the true Church in the former Chapter (the which was to be layed as a foundation of all the building following, before hee

came to the ſpeciall predictions one by one) to giue men a watchword concerning the incomprehenſible excellency of this *Prophecy*. For wee are wont (ſuch is the dulnes and vntowardnes of our nature) to paſſe by the greateſt and moſt diuine things negligently and careleſly, vnles perhaps there be ſome to pull vs by the eare, and to call earneſtly for our paynes, by telling vs of the greatnes of the matter wee are about. Leaſt perhaps this ſelfe ſame thing ſhould befall vs in this place, hee maketh vs to ſee that this Prophecy is ſuch, as doth contayne in it all the dangers and extremities which the Church is to vndergo throughout the whole race thereof vppon the earth, and yet that it is inwrapped in ſo great obſcuritie, that no created minde can behold it, no not aloofe, much leſſe vnfould it vnto others. Which is a matter indeed moſt worthy to bee known, and of all other moſt pleaſant beyond compariſon, as the which doth bring and ſhew forth vnto vs hidden myſteries, ſuch as men do exceedingly deſire to know, and in ſearching vvhereof they ſhould otherwiſe in vaine torment theſelues. And yet it is not a matter to bee deſired after for knowledge ſake onely, but alſo becauſe it cõtayneth euents of that moment, that it would bee very dolefull and rufull to the *Church* to haue them altogether concealed from her. Wherefore *Iohn* wept being priuie to theſe dangers, & withall conſidering that hee and the Church were deſtitute of a guide to leade them. And indeed the Church doth hardly hold her courſe, though ſhee haue this cleare Lampe afforded her for her direction. How miſerable then would ſhee haue been, if ſhee had beẽ quite left in darknes not knowing any thing ſufficiently, either whether ſhee ſhould go on, or where ſhee ſnould ſafely ſtay her ſteppes? The weeping therefore of *Iohn* had not been without iuſt cauſe, if there had been no where any hope of vnſealing the Booke: but the ſodain paſsion & violent aſſault of greſe, bereft the Holy man, of vnderſtanding, and did

did not ſuffer him to bethink himſelfe in whoſe power it lay to open the Booke, til at length he waxed wiſe by the aduertiſement of another. This *Prophecy* therefore is renowmed for the worth of the matter entreated on, the eminent nature of the myſterie, the plentifullnes of the fruit it bringeth, but it is from hence aboue all other reſpects made moſt glorious, in that hee alone is found worthy to lay it open, that found out the way to redeem the elect by his ovvn death.

This is that for vvhich the Church triumpheth vpō earth, the Angels in heauen, yea and finally all other creatures with them, and that not for pomps ſake more then the truth required, as the manner is in mens writings to haue matters amplified for ornament ſake, but out of a true ſenſe and a iuſt cauſe of reioycing, as wee ſhall ſee hereafter if God aſſiſt. In the meane tyme, ſhall not this ſo exceeding great ioy of heauen & earth kindle in mens harts diligence in reading, a deſire of vnderſtanding, and a care to obſerue theſe things? It is indeed a matter worthy to bee very earneſtly meditated vpon by vs, which I haue enlarged with more words then ordinary, becauſe I ſee that the Interpreters, either haue not vnderſtood the purpoſe of this Chapter, or els at leaſt haue altogether kept ſilence in a matter ſo exceedingly neceſſary, otherwiſe then was meete they ſhould.

A Booke written within and on the back ſide. The firſt commendation of the Prophecie is from the *Booke*, the *plentifull writing* in it, and the *ſeauen ſeales* in this verſe. It muſt needs be a thing moſt certayne that is ſet down in a Booke, which is a moſt faithfull helper of memory, where as that which depends vpon memory alone may eaſily in long continuance of tyme be either wholy extinguiſhed or at leaſt corrupted. Whence it is that God bidds *Ieremy* for the greater credit of that prophecy, *to write all the words wherewith he ſpeakes vnto him in a Booke*, Ier. 30. 2. Thus hee prouides againſt our doubting, leaſt wee ſhould think otherwiſe

wiſe of things, then of ſuch things as are committed to publique inſtruments and records, yea and are as it were grauen in braſſe, ſo as they can neither be changed nor periſh. The plentifullnes of the writing is declared, in that *the Booke was written within and on the back ſide, on both pages*: Now hee ſpeaketh according to the auncient manner of writing in long parchments, which were afterwards rolled together about ſome round peice of wode, where vpon Bookes were called volumes or ſcroles, and *Chriſt is ſaid to haue vnfolded and vnwrapped the Booke*, Luk. 4. 17. Now (to vſe the words of the moſt learned Theod. Beza) the outſide did commonly abide cleane & vnwritten, vnles the inſide were not able to contayne the whole writing, for then they filled the outward part with letters, which kinde of writings were called *back ſide writings*. This ſo great prolixnes therefore did not onely contayne the cheife heads of things, which might perhaps haue been compriſed euen in a narrow rome, but euen all the moſt ſimall matters alſo, that ſo there ſhould bee no neede to fetch ought from any other place, and that alſo wee might knovv nothing herein at all to come to paſſe without Gods ſpeciall prouidence. The *Complutenſe* and ſome other copies reade *Without*, but the word *on the back ſide*, is more often vſed in this matter, whence came the name of *back ſide-writings*, as wee ſaid right now. To conclude, how pretious are theſe myſteries, which God keepeth by himſelfe ſealed with ſo many ſeales? The creatures could not ſo much as *looke* vpon the *Booke*, verſ. 4. So farre was it from needing ſeales for the concealing of matters from them. But thus hee vvould declare with how great honour wee ought to reuerence his ſecrets.

2. *And I ſaw a ſtrong Angel which proclaymed*: Great is the worthines of the Prophecy by meanes of *the certentie, prolixitie and the ſealing of it*, but novv it appeareth to be farre greater in aſmuch as it exceeds the reach of all created vnderſtanding. For it is not of

ſuch

ſuch a nature, that the wiſer ſort of men may be able by ſome quickewitted foreſight to comprehend it, but ſuch as vvherein all men muſt of neceſsitie acknowledge their ignorance. For the better conuincing whereof, here is an alluſion made to the manner that *Princes* vſe, who in matters of great difficultie, are vvont to inuite their ſubiects with great rewards by the voice of a Cryer to make triall of their ſtrength; neither is there any almoſt vvho vvill not thruſt forth to make triall in ſuch a buiſines, vppō ſome ſmall hope of acheiuing the revvard, ſo that if there be no man that dare come forth; what is this els but an open confeſſion of their vveakenes & diſabilitie? Euen ſo the Angell is here ſent out to enqnire, *Who ſhould bee worthy to vnſeale the Booke?* If no man offer himſelfe, let vs acknovvledge our ovvn impotencie, and the vertue of *the Mediatour*: And with all let vs admire vvith due reuerence theſe holy myſteries: for the vvhich end, God doth in this ſort bring vs thus to feele our pouertie and neede, as of old he dealt with *Adam*, before vvhom he ſet all the creatures ere hee gaue him a wife, that vvhen as he ſavv he could finde out no fit helper for himſelfe among thē all, he might make the more account of the wife that vvas after giuen him.

Who is worthy: He enquires not of ſtrēgth and might, but of merit and vvorthines. For euen all the creatures, if they vvould conſpire together can not auayle one vvhit to vvring matters from God by force. Whatſoeuer vvee obtayne from him, wee enioy it, by our entreatie, and at his pleaſure; And the right Lord in conferring & diſpoſing his gifts, reſpecteth the vvorthines of thoſe on whom he beſtovveth his benefits: ſo that vnles they be commended by ſome due deſert either of their own or of ſome other for them, they can hope for no good thing frō him. But now if the bare fore-knowledge of things to come bee of ſo great reckoning, of what place and price then is the knowledge of ſaluatiō to be eſteemed.

3 And

3. *And no man was able.* Here wee haue an ingenuos confeſsion of the creatures that they could do nothing at all in this matter. Let them therefore looke to it that make a creature *a Patroneſſe* and *Mediatour* for them in matters of greater moment. What neede wee then to meruayle, if no man though neuer ſo ſharpe-ſighted not onely among the heathens, but neither alſo in all that Popiſh kingdom, no nor the blaſphemouſly vnerring Pope himſelfe, together with the whole rabble of his Seraphicall Doctours that challenge to themſelues the priſe and praiſe of all knowledge, learning, prudence and wiſdom, do vnderſtand one iot of theſe holy things? Theſe things paſſe the reach of all the wit of man, leaſt perhaps thou ſhouldeſt raſhy reiect ought, that doth not ſo well ſtand with the liking of thoſe our great Maſters. The diſtribution *of things in heauen, things on the earth, and ſuch as bee vnder the earth,* may bee vnderſtood out of the proclamation of the Angell. He enquired, *Who was worthy?* This enquiry therefore did not belong to *the diuells, and the ſoules that ſuffer puniſhment for their ſinnes.* For what hope or ſhew of worthines could there be among theſe? *Thoſe in heauen,* therefore are the Angells; *they that are on earth,* are liuing men; *thoſe vnder the earth,* are the Saints, who as touching their bodyes ly a ſlepe in the graues: whom he doth in this ſort note out by that one part of them which cometh nearer to our ſenſe. In which reſpect alſo *Iacob* ſaid: *But I will go down mourning to my ſonne into the graue,* Geneſ. 37. 35. In theſe alone there might be ſome queſtion. This place therefore is too cold to kindle the fire of *Purgatorie.*

Neuher to looke into it. So reades *Th. Beza.* The vulgar *to looke backe*: I like rather, *looke in.* For ſo the ſpeach is more amplified, ſeeing this is a greater matter, then not to open. The Booke could not be looked into ſo long as it remayned ſealed vp, ſo that this addition ſhould be vaine in this ſenſe.

4. *I wept therefore.* It is indeed a lamentable thing, that the Church ſhould want the gift of *Prophecy.* But

Iohn bewrayed his weakenes, hauing forgotten or at leaſt litle conſidering, that there is nothing ſo hiddē, that it ſhould be vnknown to our *Principall Prophet*, and whereof he would not informe the Church, as farre as might be for the good of his. For which cauſe one of the *Elders* admoniſhing him that *he ſhould not weepe*, doth thereby all vnder one gently conuince and reproue his ignorance, or forgetfullnes rather; as if it weere a ſhameful thing that he being *a Teacher* ſhould be ignorant of that, which euen the common ſort of the faithfull ought to know ſo well.

5. *Behold hee hath preuailed*: As if there were many that ſtroue, but one onely obtayned the prize beyond the reſt. He ſeemeth to ſpeake from the manner of the former proclamation, whereby the matter was put as it were to a publike cōbate, wherein Chriſt carryed away the cheife praiſe, yea euen all in all.

That Lyon: A circumlocutory deſcription of *Chriſt* as he is King, taken out of Geneſ. 49. 9. But what hath a *Lyon* to do with *ſeales?* Our ſinnes did keepe & remoue farre away from vs all the myſteries of God: The which when as *Chriſt* hath powerfully aboliſhed, and hath ſubdued our enemyes as the Diuell and death for euer, hee doth worthily come forth with this name as it were an enſigne of victory to obtayne that thing for vs from which our enemyes did before hinder vs.

That ſtemme or brauch of David. So doth Theo. Beza ready it very well. For the Hebrue word that ſignifyes a *roote*, to which the Greeke word for a roote anſwereth, is ſometimes taken for a plant or ſtemme of a tree; as in Iſai, *He riſeth vp indeed as a tender plant before him, and as it were a roote out of a dry ground*, Chapter 53. 2. Now a roote doth not riſe properly out of the earth, but that which groweth from it, a *plant of the roote*, but yet this plant is ſuch an one indeed, as it is alſo *the roote of David*, namely, the fountayne it ſelfe and the ſpring-head, whence ſaluation and life floweth vnto *David*, ſo that nothing could be ſpoken more ſignificātly, neither

hath

hath there euer been besids any plant of this kinde. See Psal. 110. 1. Matth. 22. 43. &c.

6. *I beheld therefore, and loe between the Throne*: In the middest of the Throne, as aboue Chapter 4. 4. &c. The Lambe is conuersant in the midst of the *Beasts* and the *Elders*, namely, in the assembly of the faithfull in the middest of the Church.

A lambe standing as though hee had been killed: The Lãbe is described by his three-fold office. These words *as one that had been killed*, belonges to his *Priesthood*, being eternall by reason of the eternall power and merit of his death. *The seauen hornes*, declare him to bee a *King*. *The seuen eyes*, (which are so many Spirits) & *the taking of the Boke*, doe shew him to be the *principall Prophet*. *The scarre of a deadly Wound*, is a token that he did suffer death of old, and teacheth vs that the *father* doth endow the Church with all things through the merit & vppon the beholding of his death. For this is that whereby our *Priest hauing once entred into the Holy of Holyes, hath found out an eternall redemption*. Heb. 9. 12. And that which hath once begot redemptiõ for the elect, shall it not aswell obtayn al things for vs whatsoeuer may any way serue for our commoditie and behoofe?

The seauen hornes, are that soueraigne power, by which Christ sitting at the right hand of the Father doth rule and gouerne all things, according to that which hee spake to his disciples after hee was raised from the dead: *All power in heauen and earth is giuen vnto me*, Math. 28. 18.

This most meeke Lambe therefore doth not want those weapons wherewith he can crush and tread down his enemyes, howsoeuer he seeme in respect of his great long-sufferance, not to regard the iniuryes which they offer him. Now yow may obserue that it is not needfull that parables and similitudes should agree in all things, seeing here are *seauen hornes* giuen to a lambe contrary to nature and as many eyes. Which eyes are *the seauen spirits of God*: That is, the gifts of the Spi-

Spirit, wherewith Christ doth endue the faithfull. *They are sent from him,* seeing no man can bee partaker no not of the least gift, vnles he do freely giue it. For *God heareth not sinners*, but *out of his fullnes wee all draw: and hee being gone to the Father sendeth the Comforter to his members which leadeth them into all truth,* Iohan. 16. 7. 13. A visible token whereof of old were *the clouen tongues sitting like fire vpon the Apostles, and that miraculous gift of speaking on a suddaine with other tongues,* Act. 2. 3. &c.

With which power not onely the *Apostles* did singulerly excell, but others also afterwards that did embrace the faith. Neither are they onely *sent into all the earth* to conferre vpon the Elect the sauing knowledge of saluation; but that *Christ* might search into all things that are don in his Church, yea that are done any where els in the world. How great impudencie therefore is it, to thrust vpon the Church *a visible head,* seeing the *Lambe* is furnished with so many eyes, and doth not carry them as idle about him, but sendeth them out diligently into all the earth?

The care indeed which Christ takes doth not take away the *Ministers*, either *Ecclesiasticall* or *ciuill*, which himselfe appointed, but to coyne and deuise a new kind and order, and that vnder pretence of Christs absence, is the proper part of that man who is quite ouerthwart and an vtter aduersary vnto Christ. As touching the words, some copies reade, *Which things are,* as it is noted in the Greeke Bibles set forth of late at *Franckford,* so that the relatiue may bee referred aswell to his horns as his eyes. After which manner Aretas also readeth. And the horns may well bee said to bee sent into all the earth, in asmuch as Christ doth shew and put forth his power in the releiuing of his own, and the destroying of his enemyes. But it doth more properly agree to the *eyes*, the which wee are said to cast vpon any thing, when wee turne them towards it.

7. *He came and tooke the booke out of the right hand of him that sate on the Throne:* There is a double consideration

of Chriſt, one as hee is *eternall God* ſitting vppon the Throne together with the Father, Chapter 4.3. Another as he is *Mediatour* ſeruing or attending on the Throne, and readie & addreſſed to vndertake thoſe things which make for the ſaluation of his. The like conſideration there is *of the Spirit*, who as he is eternall God, is a partner in the Throne compaſsing it about, Chapter 4.3. But as he ſanctifyeth the Church with created gifts, is *the ſeauen Spirits before the Throne, ſeuen burning Lampes, ſeauen hornes and ſeauen eyes.*

8. *Hauing each of them harpes and golden vialls*: Here is the gratulation and thankſgiuing of the Church for this great benefit of the Lambes taking and vnſealing the Booke They bring therefore inſtruments fit for ſuch a worke, *Harpes and vialls*, to wit, praiſes and thankſgiuings. For *the vialls full of odours* are the hearts of the Saints, which the Spirit hath filled with a burning deſire of calling vpon God. *The harps* belong to reioycing; and the ioy in prayers is the very giuing of thanks. Now here is an alluſion to the manner of the Temple, where the Leuits praiſed God with muſical inſtruments, and the Prieſts had Potts and cuppes ſet before the Altar, full of odours, Sach. 14.20.

Which are the prayers of the Saints: Here is nothing to do with offering of prayers for the dead which are made by thoſe that are aliue vpon the earth, but as wee ſhewed in the former Chapter, all that which is attributed *to the Beaſts of the Elders* declareth with what earneſt ſtudies and endeauours the Saints are taken vp in the Church militant. So alſo afterwards, verſ. 10. *And wee ſhal reigne* (ſay the Elders) *vpon the earth*: Where they do not magnifie a *kingdom of ſoules departed*, but *of the Saints that are aliue on the earth.* Theſe mens hearts like golden vialls do breath out praiſes and thanks for thoſe exceeding great benefits whieh are purchaſed for vs by *Chriſt.* If the Elders ſhould offer vp the prayers of others onely, as *the Ieſuit* doth interprete it, then they themſelues ſhould bee mute in the com-

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mon ioy of all the Saints. Nay but the benefit is theirs, for they themſelues *ſhall raigne*, as they ſay; therefore they do not offer other mens prayer but their own.

9. *And they ſing a new ſong*: It is called *a new ſong* in reſpect of that more Plentifull grace miniſtred now after Chriſtes exhibiting in the fleſh, then was giuen of old vnder the ſhadow of the law. The old Fathers did not ſo openly and in ſo cleare and notable a manner ſound forth the praiſes of *the man Chriſt* before he tooke fleſh, as the faithfull do now at this day celebrate him being clad with our nature: wherevpon this more cleare preaching is not vnworthily called a new ſong. But hee alludeth to the cuſtom of the law, where by new formes of thankſgiuings of purpoſe conceiued, they did magnify God for new and more then ordinary benefits: whence it is that ſo often mention is made *of a new ſong* in the Booke of the Pſalms.

And haſt redeemed vs: *The Beaſts* therefore and *the Elders* are men redeemed by Chriſts bloud. Neither are they ſome 12. principall men out of the Iewes, and as many Chriſtians, the 12. Apoſtles, with the 4. Euangeliſts. For all this Queere was not choſen *out of euery Tribe, and Tongue, and people and nation*, but out of the Nation of the Iewes alone; but all the faithfull euery where throughout the world are meant by the *Beaſts and Elders*, as whom vniuerſally this Holy band preſſed without difference of perſon out of all the world, may worthily note out, as wee noted at the 4. verſe of the 4. Chapter. Now it is ſignificantly ſaid *out of euery Tribe, &c.* Not *all Tribes, &c.* Becauſe all are not redeemed by the bloud of Chriſt, but onely the elect. as *Aretas* hath well obſerued.

10. *And haſt made vs vnto our God Kings*: Certayne Copies reade *them*, and this whole verſe in the third perſon: But *Aretas* and the Vulgar Latine, in the firſt perſon. Wee haue interpreted theſe words before. But why do they remember this benefit as a cauſe of taking the Booke? Becauſe it is belonging to Chriſts

Kingly power to preuayle with God, and to fetch away thoſe things from him, which there was no power to come by before. Wherefore they ſing, *that they are made Kings vnto God*: As if they ſhould ſay that they are not onely Kings, in that they haue vāquiſhed death, ſinne, aud the Diuell, but ſpecially becauſe they haue God at hand to ſerue their turne for any commoditie they want, and witholding nothing from them, which may any way be profitable for them. This is that kingly power, moſt magnificent indeed, and allwayes to bee magnifyed. Now in that they ſay that *they ſhall raigne vpon the earth*, it is manifeſt from hence as wee ſaid right now vpon the 8. verſe, that this company belongs to the *militant Church* that raigneth vpon the earth. For what ſhould the Saints in heauen that haue obtayned heauenly glorie. reioyce in an earthly dominion?

11. *And I heard round about the Throne and the Beaſts*: Here is the thankſgiuing of the Angels, who do magnify *God* apart from the Church. as who haue another reaſon for it then men that are redeemed by the bloud of Chriſt: For theſe are reſtored being fallen, thoſe are ſuſtayned and kept from falling. And therefore they are placed without the circuit *of the Throne and of the Elders*, vnto which notwith ſtanding they are next adioyned, garding the *Church* on euery ſide, partly that they may *watch for the ſaluation thereof*, partly alſo that they may reioice with it for the proſperitie thereof. Hence it is that in the ſecond place their gratulating is recorded, as if they did more & more euery day perceiue by meanes of the Church, the incōprehēſible myſterie of the redemption, into which they do prie with ſo great and greedie deſire: 1. Pet. 1. 12.

A thouſand tymes a hundred thouſand: The vulgar hath not *millions of milions*; But *Arcias*, *Complutenſis*, and other Copies do ſo reade. And ſo it is Daniel, 7. 10. Whence this place ſeemeth to bee taken: although the *Ieſuit* will haue nothing added to the Vulgar, it is forſooth ſo pure a tranſlation. But where ought there to bee

to bee a more frequent and plentifull number, then where the whole creature in heauen and earth do conſpire together with one conſent to praiſe the *Lambe*, verſ. 13. Hee ſhould therefore haue better prouided for his credit if he had rather choſen to haue ingenuouſly confeſſed a defect in the Vulgar, then thus ſhameleſly to defend a manifeſt fault.

12. *To receiue power.* That is, the *Lambe* that was killed is worthy, in ſomuch that nothing is ſo hard which his power and vertue cannot ſurpaſſe and ouercome. For ſo hath he deſerued by his death that hee ſhould haue power ouer all things. And therefore iuſtly ſhould all praiſe be giuen vnto him, as being moſt mightie, moſt rich, moſt wiſe, &c. The Vulgar for *riches*, reades *diuinitie*, whereas no Greeke Booke doth ſpeake in fauour of that reading. And it muſt needs bee, becauſe it ſeemeth good to the Ieſuits to haue it ſo, that the old Intetpreter hath alwayes followed the more corrected copies. I would willingly paſſe ouer ſuch things, but that the impudencie of the aduerſaries did compell me, at leaſt in a word, to point at them.

13. *But euen all the Creatures.* The whole creature triumpheth at this *Prophecy*, euen that which is voyd of reaſon, becauſe it doth from thence vnderſtand more plainely, that there wilbe an end to all their labour at length. The which tyme indeed it expecteth moſt deſirouſly, as longing moſt exceedingly to bee deliuered from this yoke of vanitie, Rom. 8. 21. &c.

And which are vpon the earth. The Greeke is, *and which are in the earth*, that is, which liue in the vppermoſt face of the earth, *& vnderneath the earth*, that is, which ly hid within the bowels of the earth. The whole creature expecteth a renewing not onely that which is eminent and apparant abroad, but that alſo which lyeth hid within in ſecret. But ſeeing here ſpeach is had of creatures deuoyd of reaſon (for he had ſpoken before of the whole kinde of the reaſonable creature) who could euer haue built vp Purgatorie from hence but mē

voyd of reaſon? But it may bee they are forced to fill vp this their *Popiſh Parlour* with *bruit Beaſts* for want of other gueſtes.

And thoſe things that are in the ſea, and all things that are in them; The Vulgar corruptly: *And the things that are in the ſea, and the things that are in it, ſaying*; In the Greeke is a change of the gender, by which perſons are attributed to things created, by the figure of ſpeaking after the manner of men. See Theod. Beza.

14. *Now the foure Beaſts*: The beginning and end of the thanks is giuen to the *Church*, becauſe this benefit doth cheifely concerne it: Therefore it hath a double *thanksgiuing*; one whereby it goeth before all the reſt in praiſing God; Another by which it ſingeth together with the Creature reioycing. Now the *foure and twenty Elders*, follow the conduct of the *beaſts*, as it is wont to bee done in the Church; where the people ſpeaketh to God, not ſo much in their own words, as in the words of the Miniſter, and do giue themſelues wholy to bee guided at his commaund, as touching Religion, and the manner of worſhipping God as wee haue obſetued, Chap. 4.9.10. &c.

The 6. Chapter.

AFter I beheld vvhen the Lambe had opened one of the ſeales, & I heard one of the foure Beaſts ſaying, as it were the noiſe of thūder, come & ſee.

2 Therfore I beheld, & lo there vvas a vvhite horſe, & he that ſate on him had a bovv, & a crovvn vvas giuen vnto him, & he vvēt forth conquering & that he might ouercom.

3 And vvhen he had opened the ſecond ſeale, I heard the ſecond Beaſt ſaying come & ſee.

4 And

4 And there vvent out an other horſe red, & povv-er vvas giuen to him that ſate theron to take peace from the earth, that they ſhould kill one an other, & there vvas giuen unto him a great ſvvord.

5 And vvhen he had opened the third ſeale, I heard the third Beaſt ſaying, come & ſee. Then I beheld, & loe a blacke horſe *was there*, and he that ſate on him, had balances in his hand.

6 And I heard a voice in the middes of the foure beaſts ſaying, a meaſure of vvheate for a penny, and three meaſures of Barly for a peny, and vvine and oyle hurt thou not.

7 And vvhen he had opened the fourth ſeale, I heard the voice of the fourth Beaſt ſaying, come and ſee.

8 And I looked and beholde apale horſe, and his name that ſate on him vvas, death, and hell follo-vved after it, and povver vvas giuen unto them o-uer the fourth part of the earth, to kill vvith ſvvord, and vvith hunger, and vvith death, and vvith beaſt of the earth.

9 And vvhen he had opened the fift ſeale, I ſavv under the Altar the ſoules of them that vvere kil-led for the vvord of God, and for the teſtimony vvhich they maintayned.

10 And they cryed vvith a loude voice ſaying, hovv long Lord vvhich art holy & true, doeſt thou not iudge and auenge our blood, *requyring it* of them that dvvell on the earth?

11 And long vvhite robes vvere giuen to euery one, and it vvas ſaid unto them, that they ſhould reſt for a litle vvhile, untill their follovv ſervaunts

and their brethren be accompliſhed, vvho are to be killed euen as they vvere.

12 And I beheld vvhen he had opened the ſixt ſeale, and loe there vvas made a great earthquake, & the Sunne became blacke as ſackcloth of haire, & the moone vvas like blood.

13 And the ſtarres of heaven fell to the earth, as a figge tree caſteth her greene figges vvhen it is ſhaken of a mighty vvinde.

14. And heauen departed avvay as a ſcroule vvhen it is rolled, & euery mountayne & Yle vvere moued out of their place.

15 And the Kings of the earth & the Peeres, & the rich mē, & the Tribunes, & the mighty mē, & euery bondmā, & euery free man, hid themſelues in dennes, & among the rockes of the mountaines.

16 And ſayd to the mountaines and rockes, fall upō us and hide us from the preſence of him that ſitteth on the throne, and frō the vvrath of the Lambe.

17 For the great day of his vvrath is come, and vvho can ſtand.

The Logicall Reſolution of it.

SO much of the worthines of the Prophecy. The euents follow, which are firſt Seales, after that Trumpetts, laſt of all Viales. For the whole Prophecy that remaineth is diſtinguiſhed into three notable termes of time which containe in them the principall changes that are to fall out in the world euen vntill the comming of Chriſt, euery one of which is againe diuided into ſeauē moments the members of thoſe 3. Termes, ſo that the whole

Whole Period following doth allwayes arise out of the last Article of the Period that goeth before. As touching the Seales, there is a certaine preparation in each of them, and then a Type of things to come. Now the Preparation is partly common whereby the Lambe doth open each of them in order, partly proper to the foure first, which besides the opening of them hath an inuitement to come and see by one of the foure Beasts. The Types in this Chapter are sixe, (for there are so many seales opened in it) *the White Horse vers.2. The Redd vers.4. The Black vers.5. The Pale vers.8. The Cry of the Soules vers.9.10.11. And a mighty earthquake vnto the end of the Chapter.*

THE EXPOSITION.

After that I beheld when the Lambe opened the first of the seales. Now doth the *Holy Ghost* set vpon the euents themselues, which shall enforme vs as touching the interchangeable courses of the world, so farre as it shall concerne the *Church*, and those such as are of any moment and that to the last consummation of all things. A great matter, and exceeding necessary to be known, but such as no mortall eye though neuer so sharpe-sighted, can peirce into it. And therefore the same God to whom in the beginning I mademy prayer, do I now againe call vpon for his helpe, hauing by his grace alone made some good proceeding thus farre. That he woud enable me to finish happily those things, that remaine who hath geuen me power so to begin, as is I trust agreeing with his Truth. *Thou therefore most Holy and most Wise Lambe of God who onely hast merited to take and to vnseale the Booke, and that not to keepe those secrets to thy selfe alone, but to cõmunicate them vnto the Church, so farre as might be behoofeful for it. Grant I beseech thee for thy goodnes sake, to me thy most vnworthy seruant that I clearily perceiuing those things, which*

these hidden and close kept seales containe, may in a holy manner lay the same open vnto the world, to the edification of the Church, the ruine of Antichrist, and the glory of thine own name, which is to be magnified vnto all ages, Amen. In that we distinguish the *Euents* into three Rankes, we haue the Spirit himselfe, for our Author to follow in so doing, who doth annex the Trumpets to the seales, and the viales to the Trumpets so that alwayes the first of that which followeth, ariseth out of the last of that which goeth before. They therefore do cast darke mistes before their own eyes, who do thrust the *seales*, the *Trumpets*, the *vials*, the *seauen Candlesticks* also. all into one, so as euery one of each order do cleaue one to another mutually in an equall degree, as if the Father and his sonnes were equall, & did runne out the same race of yeares together. More-ouer seeing the *seales* are as it were pledges of things to come the *Trumpetts* are euills that rush vpon the world with a great noise, the vials such euils, as come sliding in by litle, and little, and do oppresse men at vnawares, as we shall see afterwards, To confound these contraries into one, so that a matter should bee at once both promised and performed, & the same thing should come to passe openly and priuily in one and the same moment, seemeth to me not to bee agreeing and hāging together. But ler vs come to the words thēselues *When as he had opened one seale)* that is the first as Theod. Beza translateth it, for afterwards followeth, the *second* and the *third*. And so it is taken among the Hebricians cōmonly. But before I proceed to the rest, I must remoue that fond conceit of the *Iesuit*, whereby he holdeth that the *opening of the Booke* is some diuerse matter from the *vnsealing of the seales*, as if nothing could haue been read in the Booke & declared vnto vs, before that all the seales had been discloſed. Which opinion truly, doth imagine I know not what empty and naked Booke brought vnto vs, wherein we haue receiued neuer a word written, neither haue we notice geuen vs of any thing to come. For the Booke of the *Reuelation* hath nothing

thing in it beſides the vnſealed ſeales. For the *Trumpetts* come forth from theſe, and the vials likewiſe from the Trumpetts, as we touched in the Analyſis of the whole Booke; ſo that the whole reſidue of the *prophecy* is cõfined within the compaſſe of the *Seales*, as wee ſhall ſhew in their due place by manifeſt argumẽts. If therefore he haue found out any Booke that is to be read, after that all the Seales are opened, it is Apocriphall truly, and ſuch an one perhaps, as lieth hid within the cloſet of his *Popes Breaſt*, but withall ſuch, as it litle concerneth the Church to reade, and know. Beſids for the more cleare vnderſtãding of the Periodes of time, and of each of the members thereof, it is neceſſary to ſet down ſome beginning whẽce wee muſt make onſett. Which indeed wee do hold to be forth-with frõ this writing of *Iohn*. For that in the firſt verſe of the 4. Chapter (*I will ſhewe the what muſt bee done hereafter*) doth both call *Iohn* backe to that momẽt wherein this Reuelation was made, & teacheth vs to number all things frõ thence which are deliuered in the Booke that followeth. It is no neede therefore to haue recourſe to the firſt ages of the world, nor to the *Monarchies*, nor to ths times of *Chriſt*, or of the *Euangeliſts*, or any ſuch like matter of the Age paſt, but ſeeing *Iohn* cõmitted this Reuelatiõ to writing at Gods comaundemẽt, about the end of the Empire of *Domitiã*, as *Ireneus* teacheth *in the fift Booke againſt Hereſies*. and *Euſebius* out of *Ireneus*, *in the third Booke*, 18, *Chapter of his Eccleſiaſticall Hiſtory*, which is about the ninety ſeaveth yeare from the birth of Chriſt) we hold, that the beginning of the *Seales* that is, of the firſt Period, is to be fixed at that time, whence we ſhall ſee euery thing following to flow with a continued and ready courſe, not hindered with any perplexities hard to be gone through. What is the end of euery Period the euent ſhall ſhew vs, in the expoſition. Theſe things being thus ſettled, let vs returne to the declaring of the word and then wee ſhall ſee the matter it ſelfe, & the agrement of it.

The firſt *preparation* is of the Lambe opening the firſt

ſeale.

ſeale. For this *Lambe* is the *word of the Father*, who furniſheth vs with the vnderſtanding of Gods will, whatſoeuer it is wee know thereof. Now the *Euents* are called *Seales*, both becauſe they containe a moſt hiddē miſtery, kept from the vnderſtanding of the profane multitude of men; Iſa. 8. 16. As alſo becauſe theſe firſt documents, ſhould bee as it were pledges of thoſe that ſhould come after. Not that wee vnderſtand thē to bee bare fore-ſignifications, and vaine promiſes and threatnings, which doe foretell and denounce good things and euill, onely in word, the execution whereof is elſwhere recorded in this Booke, (for that is no where to bee found) but that they bee ſuch kind of *Signes*, which doe carry at once with them ſelues their execution, and yeald a ſound pledge of things to come. Hee vnſealeth the *Seales* in order, one after another, not all together with one and the ſame labour, both becauſe the nature of the things to be done did ſo require, and the whole *Prophecy* was not to be vttered out at once, but to be broached by litle and litle, that it might be able to miniſter, to the Church as it were a daily pittance for her releife.

The ſecond *preparation* is of one of the foure *Beaſts*, calling *Iohn* to come and ſee. Now this firſt *Beaſt* is the *Lyon*, Chāpt. 4. 7. The *Beaſts* are the *Gouernours of the Churches*, as hath been obſerued in the aforeſaid place, whoſe labour *God* doth vſe, to inſtruct others. Theſe do call to ſee and marke, not onely becauſe it is their office to admoniſh the Church of things that ſhould fall out, whether they be good or bad, but eſpecially becauſe the matters which ſhould come in the next place, ſhould be notable through their faithfullnes and diligence. Now the *Lyon* ſpeaketh firſt, becauſe they who ſhould enter the liſts firſt of all, ſhould be of like vertue and ſucceſſe, no leſſe preuailing in that which they entēd, then *Lyons* that follow their preye. The voice is as it were of *Thunder*, peircing, and ſtriking farre of, ſo as it might be heard by many, and a farre of; *Come* ſaith he, *and ſee*, ſpeaking

king vnto *Iohn* who now bare the perſon of the faithfull people, who ſhould likewiſe be ſtired vp to obſerue theſe meruailous *euents*. The which is alſo commō to the three *Scales* following, that this being once ſaid, may bee vnderſtood in the reſt.

2. *I looked therefore, and behold a White Horſe.* The firſt Type is *a white Horſe, and his Rider With a Bow, and a Crown*. As touching the *Horſe*, it is a warlike, and a ſwift Beaſt, to which *God* doth worthily both here, and elſwhere compare his own actions, becauſe they will breake though with great courage, and ſwiftnes, whatſoeuer men ſhall endeuour to the contrary, Zach. 6. The *white colour* is ioyfull and feſtiuall, vſuall in any notable ſolemnity, as in the Triumph of *Dioclesian* aud *Maximian*. *After that*, (ſaith Pompon. Lætus) *the charriot of the triumphers followed, made of Gold & pretious ſtones. Which foure horſes drew that ſtroue in whitenes With the ſnow*. But there is a *rider* attribnted both to this and to the other horſes, that wee may know that they doe not range abroad at random as they liſt, but are guided, and gouerned with the raines of God prouidence. Now of what kinde this *rider* is, it may eaſily be coniectured by the anology of the 8. verſe. For there he is by name deſigned, *Who ſuteth vpon the pale Horſe, Whoſe name is Death*; the name then of this (who is ſo goodly, and pleaſant to ſee to) may be *life or Truth* Now in that hee is furniſhed with a *a bow and a Crown, and went forth conquering, that hee might conquer*, by them is ſignifyed, that an onſet ſhalbe geuen a farre of, and that a famous victory is to bee obtained from thence, ſuch as ſhould not vaniſh away with the preſent ſucceſſe, but ſhould flouriſh alike in a future happines. For A *bow* is ſuch a kinde of weapon, as with which the enemies are ſtricken, both a looſe, and at hand; The *Crown* is an enſigne of victory, ſo that all things are ioyfull and proſperous, both in the *Horſe*, and in the *Rider*: ſo ſtandeth the Interpretation of the words, vnto which the Hiſtory doth ſo meruailouſly agree, that no picture can more hap-

happily reſemble his Paterne, then the Type of this Seale doth reſemble the ſtate of thoſe tymes.

Wee know while *Traiane* was Emperour, after that *John* had betaken himſelfe againe into *Epheſus* out of *Patmos*, that is, ſtraightway after the Booke of the Reuelation was written, a moſt wofull perſecution vvaxed very fierce, which raging vntill the fourteenth yeare, was at laſt through the letters of *Pliny* the ſecond, the *Proconſul* of *Bithynia*, by litle and litle ſtilled, & quallified. Yet the *firſt Beaſt* had not ſpoken to this time. For *Pliny* vvas a Heathen, and no member of the Church, much leſſe a *Ruler* of it. Neither did the Calamity ſtay it ſelfe by his admonitiõ, onely it was obtained, that the *Chriſtians* ſhould not be ſought for to bee puniſhed, but onely that when they were accuſed, they ſhould bee puniſhed, *Euſeb. Hiſt. Eccleſ. Booke* 3. 33. Wherefore as yet the cõbate laſted, and after that *Traian* was dead with in a few yeares it waxed ſore againe vnder *Adrian*, who proceeding outragiouſly euen to the ouerthrow of the name of Chriſtians, the *Lyon cryed out*, which is the *firſt Beaſt*, as if it had been *Thunder*. For God raiſed vp *Quadratus* the *Biſhop of Athens*, as alſo *Ariſtides* the *Philoſopher* a Citizẽ of that Citty, who like *Lyons* in courage, not regarding the danger of looſing their liues, in compariſõ of the welfare of the *Church*, did call vpon *Adrian* by their written *Apologies*, and did alſo pleade the cauſe of the *Chriſtians* opẽly. With which voice, the hearts of the faithfull were lifted vp, through the expectation of the euent thereof, and that not in vaine, ſeeing a great change did forthwith follow therevppon. For the *White Horſe* came forth and his *Rider* with a *bow* and a *Crown*, that is, the truth triumphed for ioy, when as the *Emperour* being ouercome and battred dovvn vvith the oration of the godly men, did ordaine, *that no Chriſtian ſhould bee condemnned, vnleſſe he were found guilty of ſome crime puniſhable by the civill lawes*. Where was a manifeſt victory of the *Truth*, and a great Taſt of the happines that vvas to come, *Euſeb. Hiſtor. Booke* 4. *Chapter* 3. But the feli-

felicity there of it was more remarkeable vnder the next *Emperour Antonius Pius*, about the beginning of whose Empire when the Christians were miserably oppressed againe by reason of the inueterate hatred of the vvorld against them, at length *Iustine Martyr* the *Lyon* preaching the word of God in the habite of a *Philosopher*, as *Euseb. speakes Book. 4. 11.* Wrote *Apologies* for the *Christians* to *Antonius and to his Sonnes*, and *to the Senate of Rome*. Whereby hee effected this, God working with him, that it was decreed by publike Edicts, *that no man should trouble the Christians onely because they were Christians; but if any man would go on to molest them, the Christian so accused should bee freed and absolued from the accusation though he were found out to be such, & that the accuser should be lyable to punishment, as appeares by the Edict of Antonius himselfe recorded by Iustine, and Euseb. Histor. Book. 4. 13.* Certainly now the truth did triumph besett about the head with a Crown, and the *Emperours* lay ouerthrown vvith the bovv, vvho yet seemed to bee farre out of the reach of priuate men. Yea by meanes of one *Apology* onely darted out, the enemies were so represſed euen in the most remote Countries, that they could do nothing vvith all their assaults against the truth. The same *Iustine* did by his most learned writings, stoppe the mouthes both of the *Iewes* and of the *Grecians*, so that the victory of the *Truth* was on all sides renowmed. This time therefore being the next immediatly from *Iohn*, becomming famous through *Apologies*, and the ioyfull fruit of the Persecution suppressed, is the voice of the *Lyon*, that is, of the *first Beast*, as also that pleasant festiuity, vvhich the truth kept sitting on her *White Horse With a Bow and a Crown.*

3. *And when hee had opened the second Seale*: So much for the first Seale. The second follovveth, which as touching the *Lambe* that openeth it, hath no nevv matter in it; as for the *Beasts* that is an other, namely an *Oxe*, vvhich had the second place, Chapter. 4. 7. Now this Beast is as wee knovv borne to labour, not to bee compared

pared to the *Lyon* in the glory of conquering, yet much more noble rhrough the praiſe of enduring toile, and trouble. Neither is the voice here, ſo terrible, and ſo ſhrill, as was the voice of the *Lyon* thundring before, but ordinary, and vſuall, whence it is that he reporteth that *hee heard the ſecond Beaſt, ſaying*, and yet it was ſuch as had his force to excite men to geue heed to the *euent*.

4. *And another redd Horſe came forth.* The ſecond Type is a *Redd Horſe* and *his Ridder*, vvho hath a great ſword giuen him. Of the *Horſe* wee haue ſpoken at the 2. verſe. This *fiery colour* noteth out *Warre, fightings, Slaughters, bloud* as in Eſay, *Who is this that cometh out of Edom, made wett in his garments at Bozrah. Wherefore is appearell redd and thy garments like his that treadeth in Winepreſſe*, Chap.63.1.2. *The Ridder is indued with power*, becauſe hee ſhould not act the matter by his own will, but at the commaund of another. This *power* is given partly by *word* partly by *ſigne*: by word, *there being leaue granted him to take away peace out of the earth.* For ſo the word that ſignifieth cómonly *to take*, is ſometimes vſed to ſignifie *taking away*, as we haue obſerued before, Chapter 3.11. Now the *earth* is oppoſed to *Heauen*, and ſeing Heauen in this Booke noteth out the *true and Holy Church*, as afterwards ſhalbe made manifeſt, the *earth* contrarily ſignifieth the *wicked world*, from which peace is taken away, not from the *Church*. The which may, yet be made more euident, out of the declaring of this power, which proceedeth ſo farre, as that it ſetteth men together, one to kill another as thoſe words ſhew, *that they may ſlay one another*, but the Church doth not reuenge it ſelfe vppon the enemies there of though occaſion be offered, muche leſſe is it carried with a mad fury to kill their own brethren. But this mutuall butchery is made out of the fightings and battels betwene the *Heathens*, whereby ſome nations ſhould ruſh vppon the deſtruction of others. Wherefore here is no entreating of the perſecution of the *Church*, but of the tempeſtuous time of the warres, wherewith the whole world

world ſhould bee ſhaken, and hurried together. The which is declared that it ſhould bee very huge by the *ſigne*, and by *the inſtrument* of exerciſing power, there being a *great ſword geuen to the Rider*. The which thing came ſo to paſſe, after that *Antonius Pius* had ended his life. For his ſonne *Marcus Aurelius, Antonius Verus*, in name a *Philoſopher*, indeed a greiuous enemy of the truth, being blinded with heatheniſh ſuperſtition, raiſed a bloudy Perſecution againſt the *Chriſtians*. For the aſſwaging whereof, the *ſecond Beaſt lift vp his voice*. For *Iuſtine* preſented *a ſecond Apology to the Emperour*. Euſeb. Hiſtor. Book. 4.16. *Melito* Byſhop of *Sardis* & *Apolinarius* Byſhop of *Hierapolis* do the ſame, pleading earneſtly the cauſe of the Chriſtians, in bokes written to the ſame Emperour. Euſeb. hiſt 4.26. But the *Emperour* being greater for learning thē this Father, but leſſe in godlines, receaued the defēce with deafe eares. Herevppon the voice of this Beaſt became the voice of an oxe, as which did not preuaile as did the voice of the Lyon before, but the Beaſt, after his lowing did notwithſtanding endure the heauy yoke of the Former calamity. *Iuſtine* himſelfe who before was a *Lyon* in ſtrength, but now an *oxe* for patience, being ſlaine for Chriſts cauſe; gat the name of a *Martyr*, Euſeb. Hiſt. Book. 4.16. The reſt that remained, did mourne vnder the Croſſe, no mittigation of it being obtained. But yet howſoeuer this *voice* preuailed not to abate the cruelty of the wicked, yet it was inſteed of an alaram to aduertiſe the faithfull, how much miſcheife did hang ouer the world, for their cruell obſtinacy againſt the Trueth.

Peace ſhould bee taken away frō men by and by, ſeeing it was moſt equall that thoſe which refuſed & reiected the *euerlasting peace*, ſhould neither enioy that, nor yet this peace vppon earth, & that they who did ſo greedily thirſt after innocent bloud ſhould beeſaciated at length with their own bloud. And therfore all things are ſtraighwayes ſet on fire with warres. The *Parthians* do now firſt of all from the time of *Traian*, reuolt from the

Romanes. Thither goeth the *Brother* of the *Emperour* being made copartener with him in the Empire, and at laſt after he had made a huge ſlaughter, he returneth home with Triumph, who yet had but a ſhort felicity of it, hee being taken away ſodainly by an *Apoplexy*, as he ſate in the Chariot with his Brother. Eutrop. Brev. Book. 8.

A ſhort time after the warre of the *Marcomannes* aroſe in *Bohemia*, ſo great, as the like hath not been in any memory, as the ſame *Eutropius* ſaith, that it might be compared worthily with the *Punick* warres, becauſe it was raiſed by the *Quades* the *Vandalls*, the *Sarmatians* the *Suevians* aſwell as by the *Marcomanes*, yea by all *Barbaria* frō *Cornuum* in *Pannonia* euen to the middle parts of the *Gaulls*. How wofull the ſtate of things was then, the ſame Author doth exceedingly paint out in this māner. *Surely* (ſaith he) *there was no intermiſsion from weapons; and warres did waxe hot through all the eaſt, Illyricum, Italy, and France, there were earthquakes to the deſtruction of Cities, inundations of Riuers, peſtilences thick and threefold, a kinde of locuſts noiſome to the feild, and that to ſpeake generally there was nothing all moſt, that can be ſpoken or thought of wherewith mortall men are wont to bee conſumed, which did not vehemently peſter the world while Antonius was Emperour.* Theſe things ſaith hee. It was then a great and cruel ſword which was made wet and drunk with ſo much bloud; If any man think that warre was no ſtrang matter to the *Romanes*, and that it is not likely, that a matter ſo vulgar and vſual is here ſignified let him compare the Empire of this *Antonius* with that of thoſe that wēt before him, he ſhall ſee, that warres had ceaſed by Gods prouidence for a long ſpace of time before this, that ſo when this iudgement of God happened, it might bee made ſo much the more remarkeable. *Antonius* the Father ruled all the world, by his bare Authority, wageing no warre for the ſpace of 23. yeares. Likewiſe *Sextus Aurel. Victor*, *Hadrianus* had peace all the time of his Empire, ſaue that hee fought once ouely by his deputy, Eutrop. Brev. Books 8. Was it not a matter worthy of obſeruation,

that

that after soo deepe peace of foure and fourty yeares, all things should flame out with a sodaine fire of warres? There is no man that seeth not that there is so great agreeing of all things, of the *Prophecy*, of the time of the *event*, that hee can not doubt but that the *Holy Ghost* pointed at this matter alone. *Tertullian* telleth vs in his *Apologeticum*, *that there was a notable security graunted at length vnto the Christians by the edict of this Emperour*, but this came to passe after the end of the warre with the *Marcomanes*, wherein hee hauing had experience of the singular aide which God gaue vnto him against his enemies at the prayers of the *Christians*, who were Souldiers in his army, hee could not at length but prouide for their welfare, that had been a meanes to saue both him, and the Empire. And yet hee was not long aliue after this warre, but departed out of this life the next yeare after his triumph.

5, *And when hee had opened the third seale.* The Beast of the third Seale ia a Man that excells in reason, and experience of matters Chapter 4.7. Not but that the former Beasts were to bee thought to haue this same power and force of reason, but because this should be the principall thing, for which this *third Beast* should be esteemed. The voice also of this Beast is more obscure then was that of the first the which yet did suffice to teach the faithfull, what reuenge God would take on the world for their sakes.

I looked therfore, and behold a black Horse. The third Type is a *black Horse, whose rider carrieth a ballance in his hand, being commanded to bring in a dearth of corne, euen among the Beasts*, yet so farre that it should *not hurt the Wine, and the oile.* As touching this horse then, the *black colour* doth fitly agree to these who are hungerbitten, whose bodies are without bloud, moisture, & ill coloured, as in Ierem. Lament. *Her Nazarites were more pure then the snow how is their beauty become more black then blacknes it selfe*, Chapt. 4.7.8. The eyes also do waxe dimme with hūger, and are couered ouer with

darknes, as, *Ionathans eyes receiued light, when hee had put his hand to his mouth*, 1.Sam.14.28. The *ballance* which this *rider* hath in his hand, is in the Greeke such a word, as is properly taken for a *yoke*, that is, *the tongue or beame of a ballance, vpon which the scales hang*, but by a Synechdoche it signifieth the whole. An instrument truly fit for famine, when corne is not measured, but weighed.

6. *And I heard a voice, &c.* This is *the voice of the Lambe, conuersing in the midds of the beasts*, Chapt. 5. 6. *Whose eyes are sent out ouer all the earth, the whole administration of matters, being deliuered ouer vnto him.* Now seeing this voice is heard among the *Beasts*, and not as comming forth from thence, but abiding there, by it is signified that the Church shall not be free from this calamity, but yet so as it alone should vnderstand the counsaile of God in inflicting this Stroke.

A measure of Wheate for a penny. Interpreters do not agree about the certaine quantity of this measure, some do giue vnto it three of those measures, which are in English, halfe a pinte three quarters & an halfe one Charot & 4. graines, others foure of them, others eight, *Hesychius* maketh it a measure containing foode allotted by diuision, which in one word is commonly called a *Demensum*, that is a months allowance of graine or prouision. *Athenæus* in his 3. Booke teacheth more distinctly, of how great times allowance it is, calling it a dayes nourishment, that is as much as will serue for vitailes, for one day *Aristophanes* in his *Comedy of Waspes*, brings yet a litle more full light, where *Philocleon* vpbraiding his Seruants saith, whom I haue taught to make of a *Chœnix* foure loafes. So much corn then doth this measure called in Greeke a *Chœnix* containe, as would suffice to make foure loaues. The expositor of that Poet addeth, that foure great loaues were made of a *Chœnix*, and eight litle ones. The word *corne* in general, must in this place be take for *Wheate or Wheat meale*, which is dearer corne the barly, three measures whereof are sold for no more then one of wheate. *For a*

penny,

penny, vnderſtand here, *let it bee ſold*, or ſome ſuch word. The Latin word put for a penny is in worth ten of thoſe pieces, which are called aſſes, that is pounds. The old writers make it equall in waight and eſtimate to an *attick drachma*; which is of a threefold kinde as ſome will haue it, of which one is worth in our eſtimate, 7. pence, another 8. another ten.

And thus much of the *Corn*; as touching the reſt of the vitailes, *and hurt not the oile and the wine*; The Latin tranſlations reade tranſpoſing the word thus. *And hurt not the Wine and the oile*: The meaning is, *yet ſee thou hurteſt not the Wine and the oile*, after the Hebrue manner, the copulatiue being put for the diſiunctiue. Theſe Words *oile* and *Wine* can not bee referred to thoſe things which went before. As if hee ſhould ſay, let ſuch a meaſure of wheate bee ſold, for a *Denarius*, and let three ſuch meaſures of barly bee ſold for a *denary*, likewiſe let oile and wine be ſold for a denary. For the words *oile* and *Wine* are in the *accuſatiue caſe* following the words, *hurt not*, or as *Iunius* tnrnes it in this place *deale not vniuſtly with them*. But they are not put in the *nominatiue caſe going before a verbe*, as the words for *meaſure* and *meaſures* are. Wherefore all releife for maintaining of life ſhould not bee taken away, but neceſſaries onely ſhould bee diminiſhed. The *oile* and the *Wine*, which ſerue for delight, ſhould bee preſerued without harme, becauſe it ſeemed good to God to puniſh the meaner ſort firſt, the *Princes* and *peeres* being reſerued as dainties and kept from the famine for the plague. For whom hunger could not vvaſt, becauſe of their wealth and abundance, thoſe the peſtilence ſhould feede on and thoſe ſhould it conſume with a ſwift death, as we may ſee in the next *Seale*. So much for the words.

The *Euent* here decyphered is not ſo plainly recorded, by the *Hiſtory Writers* as were to be wiſhed, ſeeing that they do cull out the more excellent matters, as for thoſe that be common and vulgar, they paſſe by them

easily, for the most part, seing this famine doth cheifely consist in the scarcity of corne onely, not in the dearth of all victualls. And yet God would haue some footesteps of it to be extant, as much as should be enough to saue the credit of this *prophecy*. Vnto *Antonius Verus*, *Commodus* his sonne succeeded during the time of whose empire the world had some breathing from outward calamities through Gods mercy, and that for this cause as I suppose, because it had plague, and mischeife enough onely by hauing so wicked an *Emperour*. *Pertinax* and *Iulianus* succeded him, both of thē hauing a short raigne, & for that cause being the lesse mischeiuous. At length *Seuerus* cometh to the Empire, who was a cruell Author of a most greiuous butchery of *Christians*, whether it were of his own accord, or by the instigation of others. At that time the *third Beast cryed out mainly*, admonishing the faithfull, that God would bee reuenged of the wicked loathing of spirituall food, with seding a great penury of food for this preset life.

For *Tertullian* whom by right you may call a *man*, as being one that excelled in witt, acutenes, & learning, who hath as many arguments almost as words in his writings, who through anger fell vnto *Montanisme*, and so by this infirmity of his, did likewise shew, that nothing incident to the nature of a man was disagreeable vnto him. This *Tertullian* (I say) wrote a most learned *Apology* against the *Gentiles*, and sent it to the *cheife Gouernours of Rome*; out of which as *Francis Zephyrus* writeth, *they might at least prauly and couertly take knowledge of the common cause of the Christians, seeing it was not lawfull to do it openly*. And hee did not think it fitt to speake vnto the *Princes* onely of the *Romane Empire* in generall, but also by name call vpon *Scapula*, the deputy of *Carthage*, if so be that he might perhaps mollifie his sauage minde. He laboureth to teach him what was the true cause of the publike calamities, to wit, that the wicked world by persecuting of the truth did pull vppon it selfe those vnfruitfull seasons,

and

and grounds: *ſo that after the ſeedetimes the harueſt times were loſt, and inundations by ſhowers, and horrible tempeſts did ſpoile all things for ſo hee ſaith, yet muſt wee needs be greiued, that there is no citty that ſhall carry away, ſcotfree the ſhedding of our bloud, euen as alſo it befell vnder Hilarian the Gouernour, when as touching the corne ſloores of our burialls, they had cryed, let there be no corne ſloores, they were indeed no ſloores to thoſe that owed them, for they did not carry their harueſts in thether.* Which words do plainly enough teach, that the barrennes was very great in thoſe times, when as there were no harueſts, and therefore as it ſeemeth thoſe corne-floores of theirs were of old granted to the *Chriſtians*, in which they might bury their dead, ſeing that in regard of the great barrēnes, they were of no vſe to lay vp corne in. And why ſhould wee not acknowledge a *blacke Horſe* here as the truth is, *when as the Sunne had almoſt quite loſt his light in the aſſembly at Vtica, and that not by an extraordinary Eclipſe, but being ſett in his full height and exaltation*, as the ſame *Tertullian* witneſſeth writing to *Scapula*. Neither did this dearth of corne onely vexe the wicked *Gentiles*, but it did likewiſe trouble the *Chriſtians* alſo, ſeing *God will haue commodities to be commō to the profane with the godly, and diſcommodities to be common to his people with the wicked, that by this equall copartnerſhip, al mē might haue experience both of his lenity, and of his ſeuerity.* Tertull. in Apol. Thus therefore doth the *euent* agree with the *prophecy*, puniſhing the world with famine, another of Gods ſcourges, which could not be rowzed frō that dead ſleepe of theirs, by that great ſword, & waſting by warres. The *Ieſuite* will haue this *black Horſe* to be vnderſtand of Heretikes, though after his wonted errour, he hath no regard of the time. For hee referres theſe things to the fourtith yeare of our Lord, when *Mathew* wrote his *Goſpell*, wherein hee paſſeth ouer the bounds ſet by the *Angell*, I will ſhew thee the things that muſt bee done afterwards, Cha. 4. 1. Indeed there aroſe many hereticks by meanes of that truce, which the

Church enioyed vnder *Commodus*, as *Montanus*, and others of that ſtampe, but ſeing the *Horſe* that went before, and that which followes after this, note out corporall calamities, inflicted vppon the world becauſe of the iniuries, and violence offered to the truth, it were abſurd to referre this *horſe* placed in the midds to another kind, eſpecially ſeing the conſent of the Hiſtory is ſo manifeſt. Neither muſt wee think that an ordinary manner of famine is a lighter matter, then that men ſhould be forewarned of it. For it is the intent of the *Holy ghoſt*, to make theſe firſt calamities to bee at it were pawnes to confirme the *prophecy* following, whence it is that they are called *Seales* as if they were confirmations of the matters that remaine to bee deliuered, that ſo when as the faithful had throughly perceaued the truth of theſe predictions, which ſhould enſue in the times immediatly following, they might be no leſſe aſſured of thoſe things, which were to be expected in the laſt Ages. Theſe *ſeales* then are as it were thoſe *three kidds, three peeces of bread, a bottle of wine, likewiſe a pſaltery, a Tymbrell, a pipe & a Harpe, wherewith thoſe men met Saul, and thereby gaue him more vndoubted euidence of the promſed kingdom.* 1. Sam. 10. 3.

7. *And when hee had opened the fourth Seale, I heard the voice of the fourth Beaſt.* The fourth *Beaſt* is an *Eagle*, ſoaring aloft, and litle regarding the things that be vpon the earth, Chap. 4. 7. He goeth on in equall ranke with the former Beaſt, neither doth hee attaine to that force of the firſt, whoſe roaring did ſound like Thunder. And yet he geueth a ſufficient caueat to the faithfull with his clanging cry concerning the euill to come, whom he bidds *to come and to ſee*, how great deſtruction would ſtraightwayes inuade the world.

8. *And behold a pale Horſe.* The fourth Type is a *pale Horſe*, whoſe *Rider* is deſcribed by his *name*, his *companion*, and *the buſines committed to him.* The *colour* of the *Horſe* in the Greeke properly ſignifieth *greene as the graſſe*, ſometimes it is that dead colour of herbes that waxe dry whence

whence it is ſometimes for *palenes*, which is the hue of any withering & fading thing, as *feare* is called *pale*, becauſe it maketh men pale; and ſo *Conſtans* the Father of *Conſtantine* the great was called *Chlorus* becauſe of his palenes, as *Zonarus* ſaith in the life of *Diocleſian*. This diſeaſed colour doth very well become this *Horſe*, on whoſe backe *Death it ſelfe ſitteth*; The *Rider* is declared in the next words, where *hee that ſitteth*, is vſed for, *to him that ſitteth*, the firſt caſe for the third, which kinde of ſpeaking is after the Hebrue as hath been obſerued, Chap. 2.26. Though leaſt any ſhould think it to bee incongreuous, and ſo through his ignorance ſhould impute a barbariſme to the Holy writer, there be examples enough in other tongues of this, taken from the moſt elegant Authors that are. *Lvie* ſpeakes ſo, *Thoſe* ſaith he *that were ſkillfull in matters of Religion, and in the common lawn, did deny that when two ordinary conſulls of that yeare, the one had died by ſword, the other by diſeaſe, the conſul that was put into either of their roomes could call a Councell.* *Where* the firſt caſe is put for the ſecond, ſo *Saluſt* writeth. *Therefore Kings in the beginning, for that was the firſt name of an Empire upon the earth they did diuerſely ſome of them exerciſe their witt, ſome their body.* Many ſuch ſpeeches are noted by learned men, by whom it is alſo obſerued that this is a manner of writing moſt familiar vnto the *Grecians*.

Firſt there is a name geuen to this *Rider*, to wit, *Death*. By proportion whereof names may bee alſo geuen to the former *riders*, ſo that hee that ſitteth on the *White horſe* may bee called, *Truth*, on the *Red*, *Warre*, on the *black*, *famine*. The which I geve notice of, becauſe I ſee ſome to faine (nothing fitly) the *Deuell* and other *Riders* I know not whom. Now this *Rider* is called *Death* in a peculiar and principall regard, both becauſe the Stroke of this *Seale* ſhould bring deſtruction more ſwiftly then any other, as alſo becauſe it ſhould annoy men with many kindes of deaths. The third ſcourge of God is wõt to be *Peſtilence*, as in *Ezechiel*, they ſhould fall by *ſword*,

famine, peſtilence, Chapt. 6. 11. Which yet is not here made a *Captaine of a bande*, but is onely preſſed into the place of a *common ſouldier* as wee ſhall ſee preſently. The companion or the handmaide rather of death is here called *Hades*, commonly tranſlated into Latin *Infernus*, *Hell*, but it were fitter to be *Sepulchrum*, the *Graue*, which the Greeke word alſo ſignifieth, and ſo ought it to bee vnderſtood in this place, eſpecially ſeing many *Saints* ſhould dy among the reſt of whom it were wicked to think that they were deuoured of the *Hell* of the damned. For as for that which the *Ieſuit* holdeth, that *Hell* followeth after to deuoure *Traiane*, vvhom he vvill haue to be this *Rider*, vvee ſhall ſee in the applying of this *Prophecy* hovv fond it is; not to ſpeake of his mingling and turning all things vp and dovvn, vvho calleth back this prophecy vnto *Traiane* againe, which was now carried on beyond *Seuerus*. Afterwards power is geuen to this *Rider*, and together with it, is it circumſcribed in his bounds; *& power was geuen them*, where ſome coppies do reade changing the order of the words, *and power was geuen him ouer the fourth part of the earth to kill*; The vulgar Latin, *ouer the fourth part of the earth*, reads, *ouer foure parts of the earth*, by this meanes the whole world being ſubdued, vnder their Tyranny againſt the conſent of all the Greeke Coppies. But it is a hainous crime to think that novv after the *Trent decree*, the Latin taanſlation is not framed out of the moſt perfect Coppies. And yet a commodious ſenſe might bee dravvn out of the vvords ſo read, that *the foure parts of the Earth* ſhould note out the multitude of the Countries, and regions wherein this deſtruction did aſſaile men, euen as alſo *the fourth part of the earth* noteth out the multitude of men vvho ſhould periſh in this vtter deſtruction.

The povver is determined in that foure fold kinde of deſtroying, vvhich *Death ſitting on the Horſe vſeth as her miniſters*. That *firſt band* hath *wars* and *battailes* for their *leaders*, vvhoſe weapon is a *ſword* The *ſecond army* is lead

is lead by *want* of *victualls*. The *third is Peſtilence*, for that is meant by the words (by *Death*) the name of the generall being geuen to it, becauſe it takes men away vvith a moſt quicke and diſpatching death and ſetts before our eyes a moſt expreſſe Image there of as alſo it is alwayes wont to be the attendant waiting on *Famine*; & in the mother tongues of many nations it is called *mortality*. *The laſt troupe* is of *wild Beaſts*, which hath been an vſuall ſcourge in former times, as, *I will ſend among you the beaſts of the feild*, Leuit. 26. 22. So, *alſo when I ſhall ſend againſt Ieruſalem my foure worſt iudgements, the ſword, & famine, and euill beaſts, & the Peſtilence*, Ezech. 14. 21. Where of we haue an example, *when God ſent Lyons among the new inhabiting ſtrangers that ſucceeded the ten tribes that were carried away* 2. Kings 17. 25. Or it may be, that wild beaſts may be taken metaphorically for *mighty men vppon earth*, ſuch as are outragious like wild beaſts, as *Tyrants*, and *Wicked Princes* are often called by this name in the Scriptnres, as it is ſaid of *Pharoh*, *Thou art like to a yong Lyon among the nations*, Ezech. 32. 2. And the deſcribing of the foure kings by as many wild *beaſts* is famous & commonly known, to vvit, by the *Lyon*, the *Beare*, *the Liobard*, and the fourth a terrible Beaſt, namely a *Centaure* that is *made of many beaſts*, Chapter. 7. 4. 5. Theſe therefore are the legions of *Death*, the which hee ſhould poure out into the vvorld, all banded together, the gates as it vvere being opened for them to ruſh in at once, which raged before ſeuerally one by one. The which thing the applying of the ſtory ſheweth to haue in like manner fallen out. After *Seuerus* the condition of the Church was peaceable, till the Empire was deuolued at laſt to *Decius*. *Maximinus* did alitle trouble it, but he being ſlaine, with in a ſhort time after he came to the Empire, his rage and his life were ſhort. But *Decius* being neither terrified with the calamity of warres, neither yet mooued any thing vvith the dearth of Corne, *both which plagues hee might eaſily vnderſtand, that the maſſacres of the innocent had brought into*

the

the World, did notwithſtanding geue commaundment that cruelty ſhould be exerciſed againſt the *Chriſtians* with all manner of torments-

Then ſpake the *fourth Liuing Creature*: For *Cyprian* being an *Eagle*, indeed a contemner of the world, and of ſuch things as are much ſet by of others, who at the beginning of his conuerſion, did beſtow all his goods vppon the poore, who did vehemẽtly reprooue the couetouſnes of others, in heaping vp inheritances did ſharpely taxe their pride in preferring them ſelues before others, did find fault with their ſwelling inſolency, and immodeſt boaſting of their confeſſion, and did by all meanes openly confirme, that theſe ſcourges were procured by ſuch ſinnes as theſe. This *Eagle* I ſay, flying ſo much the higher, by how much lower hee debaſed him ſelfe, doth euidently ſhew in that which hee hath written againſt *Demetrian the Heathen*, that the principall cauſe of all thoſe euills, wherewith the world was afflicted, was for that the *Gentiles* did ſo vnreaſonably perſecute the innocent worſhippers of Chriſt; whom the world after their manner through enuy charged, to be the cauſe of the common calamities, but that holy man wiped away thoſe ſlanders, and did demonſtrate what was the true Foũtaine of all thoſe euills. Neither were his words falſe & friuolous. God ſtraightwayes approuing thẽ to be ſound and true by ſending into the world manifold ſorts of horrible deſtructions. *Decius* himſelfe was ſwallowed vp in a gulfe of a Quagmire, not caſting himſelfe into preſent danger and death for his countryes ſake after the example of the auncient *Decij*, but as it were deſcending quick into Hell to the iuſt terrour of *all bloody Tyrants*. *Gallus* and *Voluſian* the Emperours did preſently after feele the wrathfull hand of *God* vpon them, who were not made famous with any monuments of the acts they did, but onely with the ruine they brought vpon all mankinde. For while theſe men raigned, the ſword ſlew an infinite number. For when as the *Scythians*, after that *Decius* vvas dead,

dead, hauing impoſed a yoke of tribute vppon the *Romanes* the firſt that euer was impoſed on them *the which how much bloud it coſt, any may eaſily coniecture) forthwith changed that they had formerly agreed vnto and made incurſions vppon them, draue away the cattel which they had taken in prey, ruſhed in vppon them oftentimes with a mighty army both by land and Sea, waſted Dardania, Thracia, Theſſaly, Macedonia, and Greece, ſome of them annoyed Aſia, together with the waſting and deſtroying of many cities on euery ſide.* After whoſe example other enemies make inſurrection alſo. *The Parthians beſeiged both the countries of Armenia, and perced into the bowells of Syria.* Which euills while *Gallus* and *Voluſian* prepare to withſtand they are both ſlayne by the Soldiers. *Aemilianus an Emperour of three moneths laſting*, vvas created into their place & ſlaine by the ſame men. *Valerianus* vvas taken aliue and made captiue to the enemies and became a footeſtoole for *Saporis* when hee mounted vppon his horſe. The *Sword* therefore plaid his part greiuouſly, ſuffering not any part of the world ſcarcely to bee free from ſlaughters. The *Famine* gaue occaſion both to *Demetrian* to ſlaunder the *Chriſtians*, and to *Cyprian* to defend them. *What* ſaith he ſpeaking to *Demetrian*) *doeſt thou meruaile and complaine if in this obſtinacy, and contempt of yours, the earth be full of weeds, and filthines, and looke ruefully therefore, if the barren clod doe ſcarce bring forth hungry, and pale graſſe, if the haile do beate and weaken the vine, if the whirlewinde do ouerthrow and breake down oliue trees, if the drought ſtoppe vp the ſprings*, &c. Out of which it is cleare how troubleſome and hard the State of thoſe times was, as touching prouiſion for corne & vittailes. And howſoeuer this vnſeaſonablenes of the weather had not beē, there was calamity enough out of the continuall warres, to conſume all their abundance, when as it muſt needs bee that the feilds ſhould be forſaken, plovving neglected, cattel not looked to, the corne that vvas in the granaries burnt vp, and all things that vvere for the maintteining of life deſtroyed. Whereuppon the *Sword* hath *Fa-*

mine

mine joined to it for an inſeparable companion.

The third weapon of *death* was the *Peſtilence*, then which I do not eaſily beleeue that any man can ſay there was euer any more ſharpe and greiuous, whether for length of time vvherein it endured, or for multitude of thoſe that periſhed by it. It aroſe firſt vnder *Gallus* and *Voluſian*, and beginning from *Aethiopia*, it ſpread it ſelfe almoſt through the whole Eaſt and Weſt, it made many cities to be quite empty of cittizens, and laſted for whole 15. yeares together, as *Zonaras* in *Gallo* reporteth. & *Dionyſius Alexand.* in an Epiſt. to the brethrē doth deſcribe the horrible rage of it: and exceeding rufully together with it, he doth alſo make mention of the former calamities, thus geuing a notable teſtimony of the fulfilling of this Prophecy in thoſe tymes. *After this perſecutiō* which a litle before he ſpake of, *there enſued* (ſaith he) *both warre & famine, which together with the Heathens we ſuffered, we onely patiently enduring ſuch things wherewith they oppreſſed vs, and yet together with them being partakers of thoſe things, which they both brought vppon thēſelues, and ſuffered, and againe we reioicing in the peace of Chriſt which he gaue to vs onely. But when both we and they had for a very ſhort time ſome breathing, this peſtilence inuaded the World which was to thē a matter more terrible then any other terrour, and more lamentable, then any other calamity, and as one of their own Hiſtory-Writers ſaid) ſuch, as it alone exceeded the expectatiō of all mē, but vnto vs it was not of this nature, but an exerciſe and triall not inferiour to any other for it did not keepe it ſelfe backe enē frō vs, but yet it ſcoured them farre more terribly.* Theſe things ſaith he in Euſeb. Hiſt. Bok. 7., 22. *Cyprian* tooke the argument of his Booke touching the mortality frō this heauy, and extraordinary plague.

As for the *wild Beaſts*, if they be properly taken, I remēber not that I haue read any notable dāmage brought by them at this time, although it is no ſleight cōiecture, that they did much harme in the Eaſterne and Southern countryes. In ſōme latter ages when *Famine* & *Peſtilence* did alſo waxe great and greiuous, men were afraid of

doges,

doges, leaſt that ſeing they had been vſed to *feed vppon carkaſes of dead men caſt out*, they ſhould afterwards fall vppon liuing men to make meate of them; wherevppon they betake themſelues to the killing of dogges, Euſeb. Book 9. 8. Neither could it be, but that when meate failed the wild beaſts in the feilds, and men grew leſſe able to defend themſelues, many were deuoured by the wild beaſts. But if we referre this to *cruel men or ſauage tyrants*, there was neuer any in memory of man ſo great flocks of *wilds beaſts*, that did in euery place rende and teare men pieces. For when *Gallienus* was Emperour, who alone did enioy all the Empire after that *Valerian* was taken captiue, there aroſe ſo many *Tyrants*, that tooke to themſelues the name of the *Emperour*, as had neuer been in ſo long a ſucceſſion of *Emperours* from *Cæſars* time, vvho was *Dictator* to that very day. There are thirty reported by *Trebellius* to haue been at one time whereof ſome in one place of the world, ſome in another did inuade the Empire, among whom alſo *certaine Women* made a mockery of the Romane authority. How great a Butchery of mē muſt there needs bee, when ſo many wild beaſts did at once ſtriue about the Empire. Thus then wee haue the three *Seales*, each of them notable by their own ſcourges, the two former by ſinguler ones, theſe that vvas laſt by all kind of puniſhments, vvith vvhich the vvorld vvas plagued becauſe it had ſo wickedly deſpiſed and moleſted the truth. For vvhen as more mild chaſtiſements could do no good vvith obdurate minds, all the armies almoſt of *Death* are ſett in aray againſt them, euen as the *Enemy* hath alſo proued moſt fully. And yet theſe euils are not ſo proper to this Age alone, that they ſhould agree to no other, but they are the vſuall puniſhmēts of ſuch *as deſpiſe Piety*, Leuit. 26. Ezech. 6. 11. &c. And ſo afterwards wee may ſee that after *Galienus* his raigne, the *plague* & *famine* did conſume all things while *Maximinus* raigned in the Eaſt, Euſeb. Book 9. 8. But the Prophecy of theſe euills is ſo ſolēnely ſet down in this

place

place both becauſe the tymes immediately going from *Iohn*, vvere to be remarkeable by theſe puniſhments, which men did pull vpon their own heads by deſpiſing the *Goſpell*, as alſo becauſe they ſhould bee faithfull hoſtages, pledges, and Seales of the euents to come, vvhich ſhould be expected many Ages after.

9. *And when he had opened the fift Seale, I ſaw ſouls vnder the Altar.* There is no *Beaſt* belonging to the *fift Seale*, by vvhoſe voice *Iohn* is inuited to ſee. Neither is that done but euen for this cauſe, becauſe this ſhould paſſe avvay cloſely, there being no publike and ſolemne cry made, by which to ſtirre vp men to obſerue the euẽt, as there vvas in the former; neither indeed doth the Hiſtory relate, that any man vndertooke any ſuch labour, in vvhich regard ſuch an office might bee worthily geuen him. Beſids this *Seale* conſiſts partly in reporting of things partly in recording an euent to come that is of ſuch a nature as is wont to ſlippe by almoſt without perceiuerance. Cheifely ſeing we are ſo diſpoſed that things aduerſe and troubleſome ſticke faſter in our minds, then things that be proſperous. Wherefore ſeing the Seales are conformable to the euents, it is meruaile, that here is no type propounded as to the which there was no euent to anſwer it.

I ſaw ſouls vnder the Altar. The *fift Seale are the Souls lying vnder the Altar* in this verſe, *requiring vengeance vppon their enemies*, verſ. 10. And *carrying away an anſwer*, verſ. 11. Which three members doe belong to the three times, *paſt*, *preſent*, and *to come*. *The ſouls lying vnder the Altar*, *do* moſt elegantly declare by that which followeth that which went before, to vvit, vvhat vvas the ſtate of the *Church* during the time of the former Seales, and with hovv great cruelty of men it vvas vexed. Wee have indeed heard of the *Truth ouercomming*, vve haue alſo hadd it reported that *warre famine* and *peſtilence with their adherents* did ſeaze vppõ and deſtroy all things, but there vvas no mention as yet made, how it fared in the meane time with the worſhippers of Chriſt; though their

their combate might haue been coniectured by *the victory of truth* and by thoſe calamities which did peſter the world, it might bee conceaued, that there was great wrong offered to the Godly for which their enemies were ſo ſharpely puniſhed. But now the matter is made manifeſt by this complaint of the *Martyrs* that were ſlaine, that is to ſay, that an infinit deale of the bloud of men adoring the *Sonne of God* was ſhed from the time wherein *Iohn* wrote, vntill the Empire of *Galienus* was ended, whither the former Seales haue brought vs on. And indeed where are not thoſe horrible maſſacres that were made all this ſpace of time much and often ſpoken of? *Traian, Hadrian, Antonius Verus, Maximinus, Seuerus, Decius*, and the reſt, being not ſo much *Emperours*, as *cruell murtherers*, haue beſpotted euery Story filthyly with innocent bloud. But I that muſt follow after breuity, may not rehearſe ſeuerally thoſe innumerable ſlaughters of theirs. Though who were able to make report of them if he would, when as the inſtruments of their wickednes, did confeſſe, that they were not able to ſlay ſo many, as did of their own accord flocke and flow vnto puniſhment. For ſo one *Tiberianus* who was ſet ouer thoſe of *Paleſtina*, reported vnto *Traian* as *Suidas* records in the life of *Traian*. *Pliny* a heathen man, being moued to ſee the multitude of ſuch as were ſlaughtered, obtained a kinde of ceaſing from it, or at leaſt a certaine moderating of it, the condition of the *Chriſtians* was ſo pitifull, that it pitied the enemies to ſee them ſo diſtreſſed. Reade Euſeb. Book 3. 4. 5. 6. 7. Euery page almoſt is redd, as if it were waſhed in bloud. It is no meruaile indeed that the Saints being ſo tired out with continuall ſlaughters, did require ſome deliuerance at length.

So much for the meaning of this verſe. But the words are as yet to be illuſtrated, and to be deliuered from the cauills of the aduerſaries. Whence then is this ſpeech fetched, that the ſoules of the *Martyrs ſhould ly vnder the Altar?* Doubtleſſe from the reaſō which *Dauid*

often vſed, as Pſal.27.5. *For he will hide me in the time of trouble in his Tabernacle, in the ſecret place of his Tent will he couer me, and will ſet me on a rocke.* So againe, *thou ſhalt hide them in the ſecret place of thy preſence from the pride of men, thou ſhalt keepe them cloſe in thy Tabernacle, from the ſtrife of tongues,* Pſal. 31. 20. Now it is well known, that the *Tabernacle* both in the parts of it, and in the whole, was a ſhadowiſh figure of *Chriſt*. Wherefore to bee *hidden in the Tabernacle is* to haue a receptable, & a refuge pitched in *Chriſt alone*, as with whom onely we are couered. and fenced againſt all aſſaults of the aduerſaries. Hence it is manifeſt why the *Souls are ſaid to be vnder the altar*, namely, that from thence wee might firſt vnderſtand that all the Saluation euen of *Martyrs* is placed onely in the death of Chriſt, vnder which the Holy Champions lying hid as vnder a buckler, may ſafely and without terrour appeare before God, and that they did not merit eternall life for themſelues by ſhedding of their bloud for Chriſt, as the Papiſts do wickedly doting teach, but that they haue need of this couering of the Sonne of God as without which they are not able to ſtand in the ſight of Gods Maieſty.

And then that wee might know, *that all the ſonnes of God ought to be made conformable to the Image of their firſt borne brother*, Rom.8.29. And ought to go into heauen the ſame way, which he went before vs, that is, by being made through ſuffering of afflictions, ſacrifices and oblations, and by being killed with many ſorrowes. In regard whereof *Paul* ſaith *that he did fulfull by his fleſh that which was wanting in the afflictions of Chriſt for his body*, Coloſſ. 1. 24. Now theſe *wants* he ſpeakes of are *conformities*, not *ſatisfactions either of dignity or of merit*. For whatſoeuer remaineth as yet to be ſuffered by any of the ſaints, that is after a ſort wanting to the afflictions of Chriſt, who eſteemeth all our calamities to be his own. Theſe things are common to all the faithfull, who haue all their place alike vnder the *Altar*, but yet they belong cheifely to the *Martyrs*, whoſe ſufferings

fufferings are more notable then of any other, for which cauſe this hiding place is geuen to them. Seing then, *to ly vnder the Altar* is to be taken in this ſenſe after the manner of ſpeaking vſed in the Scriptures, how impioſly doth the Ieſuit wreſt theſe things to that idolatrous rite which the Papiſts vſe, *in dedicating Temples?* For ſo it is their manner to bury the bodyes or the Reliques of Martyrs vnder the Altars that are in thoſe Churches, which they conſecrate to them, and then to call that Church by the name of that Martyr, whoſe reliques are buried there; as if there were more regard to be had of the reliques vnder the Altar, then of him whom they wil haue to be ſacrificed vppon the Altar. What ſhould the *Holy Ghoſt* haue reſpect here to this cuſtom, by which ſo exceeding great iniury is offered both vnto *Chriſt*, as alſo to his *Holy Martyrs?* To *Chriſt*, becauſe he is ſpoiled of his honour, and thruſt down beneath his Seruants. To *the Martyrs*, in that they are made the Spoilers of his glory, for defence whereof they haue ſpild their bloud. Neither do the *Ieſuits* think it enough to abuſe theſe words to the patronage of their Idolatry, vnleſſe they do alſo plucke vp & ſpoile that which was well ſet down by others. *Bernard* in his 3. Serm. of the Saints, hath from this place taught, *that the Holy ſouls being ſet free from this priſon or the Body, do not preſently enioy their conſummate happines but do expect their full felicity at the laſt Iudgement reioicing in the meane time with a great, and mighty comfort.* I diſpute not here how ſmall neceſsity there is for this Doctrine to be drawn forth of this place, his iudgement ſeemeth to be true, and agreeing with the reſt of the Scriptures. For ſo *Dauid* ſpeakes, *I ſhalbe ſatisfyed with thyne image when I ſhall awake*, Pſal. 17.15. Neither did *Paul looke for his Crown before that day in which it ſhalbe geuen to all that haue loued the glorious appearing of Chriſt*, 2. Tim. 4.8. And God would not, *that the auncient people ſhould bee conſummate without* vs much leſſe is it likely that one of our eſſentiall parts ſhould obtaine abſolute felicity without the

other, Heb. 11.40. They that teach that the ſoule ſeuered from the bodies haue a cleare viſion of God, in whó as in a glaſſe they behold al things *paſt, preſent, & to come, Which they teach more boldly, then becometh ſober Chriſtians*, what reaſon can they geue, why the *Souls vnder the Altar* not contenting themſelues with this viſion of God alone do enquire of the time of this vengeance, as being ignorant of it? Many ſuch things as this ought to keepe in the *Ieſuits* from fighting againſt a true opinion. But they ſaw that vnleſſe that they conferred a full happines vppon the ſoules departed, and placed it in this cleare viſion of God their *Innocation of Saints* would bee vndone, ſo that there could bee no reaſon geuen, why we ſhould now implore their helpe, ſeeing there was no ſuch cuſtom before Chriſts comming. But let it be enough thus in a word to haue touched their fraudulent dealing.

Becauſe of the word of God. Namely, which they profeſſed, and preached moſt conſtantly, as Chapt. 1.9. And for the Teſtimony which they defended, in the Greeke it is, *which they had*, perhaps in this ſenſe, *that they were accounted to be Chriſtians by the teſtimony of others*, as 1.Tim. 3.7. *Now he muſt haue a good teſtimony alſo from thoſe that are with out*, As if, thoſe words, *for the word of God* did belong to thoſe that incurred the hatred of the wicked by their profeſsion but thoſe words, *the teſtimony which they had*, did belong to thoſe who were made manifeſt what they were by the iudgement of others.

10. *Now they cryed with a great voice.* Hetherto reacheth the firſt member, which hath opened vnto the eſtate of the time paſt. Now the preſent State of the Church, vnder *Galienus* is declared by their cry. Becauſe of the tedeouſnes of this long laſting trouble a releaſe is at length required, ſeeing that now they haue endured enough and more then enough. No this cry teacheth the way of Gods Iuſtice, that cannot endure to let vniuſt ſhedding of bloud go vnpuniſhed

after which manner the *blond of Abel is ſaid to haue cryed*, Gen. 4. 10. But how great is the long ſuffering of our God, who is firſt ſtirred vp to vengeance with a cry, before he do prepare and addreſſe himſelfe vnto it of his own accord? But did the Saints put vp cloſely the former iniuries, and did they not cry out before this *fift Seale?* Out of doubt they did alwayes grone vnder the croſſe, but now eſpecially is there mention made of their cry, ſeeing now the time was not farre of, when they ſhould be deliuered out of their troubles. For God is wont, when he will beſtow ought vppon his ſeruants, to excite their hearts to ardent prayers, both that they might make more reckoning of the good which they haue ſo attained, as alſo that they might learn, how much God will beſtow vppon vs in his fatherly loue, when wee call vppon him with vpright hearts prepared in a ſpeciall manner.

How long Lord; In the Greeke the nominatiue is put for the vocatiue Caſe, *O Lord: which art holy and true*. They do ſet out *God* with ſuch Titles as whereby they may ſtabliſh and kindle their faith, as we ought to do in all right Inuocation. For becauſe he is *Holy*. he can not ſuffer the wicked works of the world to paſſe vnreuenged, cheifely ſeing he is *true alſo*, & hath made ſo large promiſes touching the bleſſednes of his childrē.

Doeſt thou not iudge and reuenge? Iudgement belongs to the knowledge of a matter, vengeance to the executing of it being iudged. Both which do ſignifie indeed a reuenge vppon him that doth the wrong, yet I think they do eſpecially ſignifie a *deliuerance of the innocent party*, wherevpon it is often put in conſtruction with a prepoſition, as in Luke *ſaue me from my Aduerſary*, Chapt. 18. 3. Where the widow doth not ſo much deſire euill to be done to her Aduerſary, as her own deliuerance; So Dauid 1. Sam. 24. 13. And *God ſhall reuenge me vppon thee*; So doth Trem. turne it, but I had rather haue it thus. *And God ſhall deliuer me from thee*, and ſo do the Septuagint tranſlate it. For he doth

not curſe Saul to his face. And thus the thing which the *Soules* do beg inſtãtly is this, namely, that God would at length after ſo long a Combate deliuer his Church out of the povver, and tyranny of their enemies, and that he would not ſuffer it to be alwayes oppreſſed with the yoke of the wicked. That this is the ſumme of their requeſt, we may know it by that which they obtained. That which they ſtriue in prayer for, is not denyed vnto them, but it is differred for a certaine time, which being once expired, they ſhould carry away the thing vvhich they had ſo egerly deſired, as it followeth preſently.

11. *Then were there long White Robes geuen to euery one of them.* Montanus leaues out the long white Robes, and readeth thus *and it Was genen to them that they ſhould reſt.* Other bookes read in the ſingular number, *And there Was geuẽ to them a long White Robe*, ſo doth Aretas alſo, & the vulgar, *And there were geuen to them White Robes a peece.* The anſwer made to the Soules conſiſts of a *ſigne* and *a Word.* By both which is declared what ſhould bee the condition of the Saints immediately following. *Long Robes* are geuen for a ſigne, being garments which are hanging down to the loweſt parts of the feete: fit indeed to hide whatſoeuer deformity is in the body, as *Cyrus* in *Xenophon* ſaith of the long gown, that it ſeemed to couer whatſoeuer defectiue thing the body had in it. *Garments moſt fit for Saints,* and *Worthy for Chriſt to geue vnto them.* Now in that the *Robes are White,* that belongs to the adorning of their gladnes, as wee ſhewed at the 4. verſ. of the 3. Chapter. But they are geuen to each of them at this time, not ſo much for the ſoules ſakes, as they do enioy gladnes in heauen: but to ſignifie thoſe matters that were to bee done vpon earth. For did they want theſe ſtoles through out all that ſpace of time which was from *Traiane* vntill *Galienus?* Chriſt promiſed that the *ouercommer ſhould be araied with white garments* Chap. 3. 5. How long is this promiſe differred? It is not to bee doubted but that preſently after that their race was runne out they

they had ſome reward of their labour. Therefore theſe Robes are not thoſe vvhich were ſpoken of before, vvhich are geven to the Saints ſtraightway after their labour is ended, but is another kinde, ſignifying that there ſhould be feſtiuall dayes to the Saints for a time vppon earth, the vvhich they ſhould celebrate as it were with pure *white gowns*, as it is the manner in any more ſolemne reioicing. To the ſame purpoſe ſerueth the anſwer geuen by vvord, *Which doth both command them to reſt, and ſetts them termes of time, how long it ſhould endure, euen till the reſt of their fellow Seruants were fulfilled, which ſhould be ſlaine as well as they had been.* In Summe, a ioyfull reſt is foretold for a ſhort time, to which a new ſlaughter of the faithfull ſhould at length ſucceed, which being finiſhed, that which the Holy Souls did ſo deſire ſhould be effected. And the Hiſtory witneſſeth that it fell out after the ſame manner. For after *Gallienus*, ſucceeded *Claudius, Quintilius, Aurelian; Tacitus, Florianus, Probus, Carus, and his ſonnes*, and at length *Diocleſian*, allwhich Space of time, which was about 40. yeares, vntil the nineteenth yeare of *Diocleſian*, was the time of this *pure white Gown*, and gladſome ioyfullnes, wherein the faithfull were at reſt from ſlaughters, and ſpoilings, the *Emperours* themſelues being reſtrained by God, ſo that they did not interrupt this reſt that was geuen them. The which Tranquillity *Euſebius* deſcribes, Hiſtor. Book. 8. 1. 2. For being to write of the moſt wofull time of *Diocleſians* cruelty, he makes way for himſelfe, by remembring the former felicity. He profeſſeth himſelfe to be vnable to lay open according to the worthynes of the matter, how great was the eſtimation and liberty of the *Chriſtian verity* in all places. *How great* (ſaith he) *was the gentlenes of the Emperours to men of our Religion, as to whom they gaue Preſidentſhips ouer the Nations whom they ſuffered freely and without puniſhment to preferrre their own Religion, whom they exceedingly honoured themſelues, loued very dearely, & teſteemed to be moſt faithfull vnto thē, as that ſame Dorotheus, and Gregorius. The*

Gouernours likewiſe of the Churches had no leſſe experience of their courteous dealing, meetings were held with moſt great numbers and concurſe of men, the wonted houſes did not receaue the multitude, but they were forced to build new, and more ample ones. Certainly the whole narration doth bread out a cheerefulnes, that was moſt fit to expreſſe theſe *White Robes*, neither is there need of any other commentary, vppon theſe white garments, and that reſt which the holy are bidden to take and to keepe holy. Now this felicity did abide inuiolable, till *Dioclesian* troubled all; For this was the onely combate, which was remaining for their fellow-ſeruants, which being once paſſed ouer, they ſhould enioy their wiſhed reſt moſt plentifully, neither ſhould any rage of Tyrants vexe them afterwards, according to the manner of former times.

12 *Then I beheld when he opened the ſixt Seale, and behold a great earthquake.* Neither hath the *ſixt Seale* any Beaſt, which makes attention, ſeing men were made ſufficiently attentiue by the anſwer that was geuen to the *Soules* vnder the former *Seale*. For it was ſaid that there was one encounter more remaining for them. And indeed it might eaſily be vnderſtood, that the end which ſhould be put to theſe publike ſlaughters, was not now farre of, ſeeing all degrees of men did incline with ſo great kindnes to fauour the truth. Now *this Seale* hath both ſomething *pr pervnto* it, which we haue in the reſt of this Chapter, as alſo ſomething that is *common*, which is handled in the 7. Chapter. That is the laſt combate of the *Seales*, the firſt member where of containeth an *amplification of an heauy Tragedy*, and of all the former calamities, verſ. 12,13.14. The ſecond containeth a *ioyfull ſhutting vp of the ſame* with a ſubduing and ouerthrow of the enemies and a happy compoſing of all troubles, verſ. 15.16.17. As touching the *firſt*, *Aretas* reporteth out of the works of *Andreas*, that many ſaid, *that that earthquake here is a tranſition from the perſecutions, which were brought vppon the Church for Chriſts cauſe vnto the time of Antichriſt.* And that thus the ſcriptures are

wont

wont to call any notable change by the name of an Earth-quake. euen as, when it is ſaid, *yet Will I once more ſhake the earth*, Hebr.12.26. He meaneth the changing of thoſe things which are ſhaken; as S.Paul declares. And in the old Teſtament, the going of the Iſraelites forth of Egypt is called a mouing of the earth; as Pſal.68.9. *The earth was moued, the heauens alſo dropped at the preſence of God.* The Interpreters indeed haue herein hit the naile on the head, ſaue that liuing perhapps vnder Antichriſt they looked as yet for him to come, whom they knew not to be come long before. Which errour of the ancient writers, as who being furder of from the laſt euent, could the leſſe perceiue the matter, the *Papiſts* do greedily ſnatch at; & here they make a huge gape, and blot in the *Reuelation*, ſkipping ouer from the times of *Traiane*, with which they conclude the *former Seales*, to the laſt end of the world, which they reſerue for their *Antichriſt*; as if all povver of iudging the right had been ſunke quite away from them with this *earth-quake*. But is it likely, that a whole thouſand and fiue hundred, and vve knovv not hovv many more yeares yet to come, ſhould be altogether paſſed ouer in ſilence, and that all the reſt of the Prophecy is thruſt vp together, into the ſtraights of three yeares aud a halfe, as *Francis de Ribera* the *Ieſuit* will haue it? That were a happy abridgement indeed, and excellent to ſaue *his Lord the Pope* from an extreame feare. It could not be, but as often as *Antichriſt* ſhould behold his viſage in the glaſſe, of this Apocalypſe, hee ſhould ſeeme to him ſelfe to be *Antichriſt* him ſelfe, vnleſſe the *Ieſuits* did novv make it to bee manifeſt vnto him, that vvhich did terrifie him in this Booke was but a vaine buggbeare; that here vvas nothing at all ſpoken of an *Antichriſt preſent*, or of one that is paſt for many ages, but that all the ſpeach follovving is of one that is yet to come. But we vvill vvipe away all this ſmoky deuiſe of theirs, *by Gods helpe, neither* vvil vvee ſuffer *the Pope* to runne madd which loue of him ſelfe, as if he vvere ſuch a ſvveete faced

gallant, and we will make it plaine, that the *Ieſuits* do not interprete, the ſcriptures, but delude and mocke them.

And the Sunne was made black. Theſe figuratiue and hyperbolicall ſpeaches do ſhew that this perſecution now coming ſhould be moſt cruell of all that euer the Church as yet endured ſince Chriſt was borne. For ſo the Prophets are wont to ſpeake, when they intimate any calamity that ſhould bee more greiuous then ordinary; as Eſay: *He ſhall clooth the heauens with blacknes, he ſhall put a couering as it were of ſackeloth vppon them*, Chapt. 5.3. And Ieremy: *When I looke vp to the heauens*, ſaith he, *they haue no light*, Chapt. 4.23. *And the heauens aboue ſhalbe in blacke*, verſ. 28. But Ezechiell moſt fully, ſpeaking of the deſtruction of the Egyptians: *& when I ſhall deſtroy thee, I will couer the heauens, & I will make their ſtarres to be darke, I will hide the Sunne in a cloude, & the Moone ſhall not make her light to ſhine. All the lights that ſhine in the heauens will I make darke vppon thee, & I will bring darkenes vppon thy land; ſaith the Lord God*, Cha. 32.7.8. Theſe and many ſuch like places do teach, that theſe ſpeaches here do not agree to the laſt iudgment alone, as ſome interprete them, but to other times alſo, vvhich thoſe auncient writers, ſaw, vvhom *Aretas* ſpake of right now, vvho vvould haue theſe things to be vnderſtood of the paſſage to *Antichriſt*. This *Blacknes of the Sunne*, & that other purturbation of the Creatures here ſpoken of, decypher vnto vs that horrible and vniuerſall ſlaughter, vvherevvith thoſe wicked wretches *Diocleſian*, & *Maximian*, endeuoured to cut down the *Church* from the very rootes. For vvee ſhall ſee that in this Booke the *Sunne* and *Moone* do conſtantly note out the cheiſe ornaments of the Congregation of the faithfull, ſo as *that* ſignifieth the *Scriptures*, *this* ſignifyeth that *glory* of *piety* ſeene and admired of all men, where in the *Saints*, do gliſter by meanes of that light which they haue borrowed from the Scriptures, this *ſeale* ſheweth that both theſe are to be miſerably defiled & ſoiled

foiled in this common calamity. Which thing *Eusebius* recordeth so to haue haue fallen out Hist. Booke 8.2. For the *Emperours* in the nineteth yeare of their raigne, did decree in their publicke Proclamations, that the Books of the Holy Scriptures should be cast in to the fire in the midds of the market place; *We saw* (saith *Eusebius*) *with these very eyes, the holy, and diuine Scriptures to perish in the fire whether they were thrown, and in the same* place a litle after. *The kings proclamations flew vp and down on all sides in which commandment was geuen that the Scriptures should bee abolished with fire*; Thus this *Sunne* clad in *sackeloth*, doth not onely in generall signifie, that the publike ioy should be turned into extreme greife, but it doth especially paint out that Barbarous cruelty of theirs, with which they raged against the most *holy Scriptures*. Neither could it be, but that the fountaine of light being thus obscured, the *Moone*, which hath her light onely borrowed from thence should be turned into the *darkish colour of bloud*, as it commonly fareth with it, when the intercourse between the Sunne and it is stopped vp.

13. *And the Starres, fell from heauen vppon the earth.* The *Starres* were the *Ministers* and *Pastours of the Churches*, Chapter 1. 20. In which signification they are here vsed, as they bee also afterwards. Many of these should reuolt from the Truth for feare which is signified *by their fall from Heauen to earth*. And that onely after many perills & sundry Calamities to which they should geue way being by long earnest striuing ouercome, but that at the very first entring of the list they should fall of like greene figges, that is, with litle ado or none at all, euen at the first rumour of the danger; For a figge tree before it be ripe, doth most easily loose her fruite, and doth not stay till it feele the force of a tempest, but makes an aborsement if I may so speake, with any neuer so light and gentle a winde; as *Pliny* saith Boke 16.26. Which matter the *Holy Ghost* foretells in so elegant a similitude, that the faithfull being forewarned might

might not be diſcouraged by ſo eaſy a fall of many. *Euſebius* teacheth, that the matter fell out ſo altogether as it vvas here foretold. For not long after that firſt Proclamation, touching the demoliſhing of Churches, and places for Gods worſhip, & for burning the Scriptures, came forth another, to attach *the Gouernours of the Churches, and to compell them to ſacrifice to Idols*. Here many holding out manfully, ſtooped not for all the torméts that could be inflicted, but infinite others, being before hād made like blocks with feare, became feeble and out of heart at the firſt aſſault, as he ſaith: Booke 8. 2. Whereby he declareth how readily they fell and yeelded.

14. *And Heauen departed away*. Heauen doth euery where in this Booke, ſignify the *vniuerſall Church*, that is of the *pureſt note*, both becauſe that reall heauen ſhalbe at laſt the habitation vvhich is prepared for it, as alſo becauſe in the meane time that is ſo repreſented by this, that it can haue no more expreſſe image then this is vppon earth. Theſe things therefore do teach *that the Calamity did not ſtay it ſelfe in the Paſtours alone, but that the Whole face of the Church was couered ouer with ſo blacke darknes, that it did ſcarce appeare any where*. Let *Euſebius* be pervſed *Booke* 8. 1. Where he bevvaileth the miſerable deſolation thereof borrowing vvords to lament withall from the lamentations of Ieremy, Chap. 2. 1. 2. Alſo out of the Pſal. 89. 39. &c. But yet this deſolation ſhould be onely like the *folding of a ſcroll together*; A Booke is not defaced, when it is rolled together, but remaines as great, as it was before, it is in deed made leſſe eaſy to be ſeen, being thruſt vp into a farre more narrow roome, ſo nothing ſhould be diminiſhed from the ſoundes and integrity of the *Church*, howſoever her glory might ſeeme to be extinguiſhed. Now this ſimilitude of a Booke folded together, is taken from the auncient cuſtom whereby Bookes were not cōpacted into leaues but were wound about like litle wheeles, whereuppon they were called volumes.

In the ſame ſenſe it is ſaid, Hebr. 1. 12. *Thou ſhalt fold*

fold them like a garment, that is, thou ſhalt deface all their beauty, and make them like to a garment wrapped vp vvhoſe elegancy, and comelines can not be beheld. In the Hebrue it is, *Thou ſhalt change them*, Pſal. 102. 27. Which the Septuagint tranſlate ſignificantly, *thou ſhalt roll them together*, ſeeing the Pſalmiſt ſpeaketh of ſuch a change as this, which is altogether contrary to the nature of the Heauens. For *Heauen* is in Hebrue called *Rachiah* a thing extended, ſpread out like a linnen Cloth, or a plate that is laid open. Now that vvhich is rolled together ceaſeth to be ſpread open; ſo the Church is of ſuch a nature, that it is fit to be diſperſed through al nations, & to impart vnto them light, warmth, and life it ſelfe, as the heauen doth to the earth, but now for a time it ſhould be wrapped vp, neither ſhould any of her comelines outwardly appeare. Where was then *the viſible Maieſty of Rome* in the meane time when the heauē departed away, like *a Booke rolled together?* But they that haue reſerued theſe things for the laſt times of all, did very well and wiſely prouide for them ſelues againſt theſe chances, and changes, but how vntowardly, and gainſt the haire, we ſhall ſhew at the 16. verſe.

And all the Hills, and the Iſles. There was nothing ſo ſtrong that this tempeſt did not ſhake, and breake down nothing was ſo farre remoued, whether it reached not, the *Mountaines* ſignifie *that*, the *Iſles this*. It is a great tempeſt which doth ſcatter abroad euen the litle hillocks, or which doth ruffle terribly, euen in places neere adioyning to it, but that muſt needs bring an vtter ouerthrow, which caſteth down, and driues away the *mountaines* alſo, & that doth not ſtay his force in the continent, but fleeth *ouer the Sea to the Iſles*. *Euſebius* deſcribing this whirlewind began at *Nicomedia* and followed it at the heeles through all *Syria*, *Aegypt*, *Cappadocia*, *Cilicia*, & *Phrygia*, Book 8. But being as it were weary vppon the way, and tired out with the Narration of ſo dolefull a matter, he touched, not our *Europe*, and yet the countries neerer hands, *Thracia*, *Italy*, *Spaine*,

Spaine, France, yea onr *Iſle of Britany*, that was more remote yeelded no leſſe ſtore of *Martyrs*, though the moderation of *Conſtans* made all things go the more mildly forward in theſe regions. *The 8. Booke of Euſeb. Eccleſ. Hiſt. doth at large explaine theſe 3. verſ.*

15. *And the Kings of the earth, with the peeres.* Hetherto of the *exaggeration*, now followeth the *laſt Act of this tragedy*, iointly together with the former troubles. For in the midſt of this boiling and raging calamity, Chriſt ſhould put forth his diuine power from heaue, and like one wakened out of a ſleepe, ſhould ſuddenly allay the tempeſt, as once he was awakened by his diſciples. Firſt the *Kings and Nobles of the earth* ſhould flee away at the ſight of him, & ſhould hide them ſelues in moſt cloſe hidden caues & dennes. What other thing was it that ſo forced *Dioclesian*, and *Maximian Herculius*, that when they were both of them at the higheſt toppe of honour, & when they did burne moſt exceedingly with a deſire to raſe out the name of *Chriſtians*, they ſhould ſodainly put themſelues out of their Empire, and returne to a priuate life, after they had continued their rage vntil the ſecond yeare, *Euſebius* ſaith, *that it was ſuch a matter as was neuer heard of to haue come to paſſe at any tyme* booke 8. 13. And *Ignatius* doth not without cauſe cry out, *that it is a meruailous matter, & to this time vnknown that both theſe Emperours ſhould geue ouer their Empire, & return to a priuate life and that of their own accord. Being not oppreſſed with old Age, or with the difficulty and greatnes of matters they tooke in hand.* Euſebius makes the cauſe thereof to be a Phrenſy. *Nicephorus* madnes and rage, ariſing from thence, becauſe they ſaw themſelues to take ſuch hard labour in vaine for the routing out of the *Chriſtians*. But they touched not the true cauſe, they ſhould haue learnt from this place, where we find it to be onely this. The *Lambe* accounting himſelfe to bee the deliuerer of his Church, that was miſerably waſted, did prick and wound their hearts inwardly and priuily, with the conſcience of their wickednes,

nes, and the feare of Gods vengeance; which hee compelled these men euen against their wills to bee thus strangely modest. The matter is manifest by *Maximinianus*, who after that the sting of his conscience began to waxe dull, and without edge, repented straight of that he had done and tried all wayes, that possibly he could to recouer the kingdom that he had geuen ouer. So *Galerius Maximian* the other Emperours, who succeded this in the Empire, and in his cruelty against the *Christians*, was subdued by this same *Lambe* with a horrible disease, and made to recant, whose example you may see in Euseb. Hist. Book 18. 17. *Maximinianus also being made Cæsar in the East by Galerius, did in spite of his heart acknowledge Christ to bee king and gaue free power to his worshippers to liue according to his precepts, and ordinances.* Euseb. Book 9. 9. 10. *Maxentius* the Tyrant of *Rome* being smitten with the feare of the same *Lambe*, fained himselfe to be a *Christian* for a time. *Sabinus*, and the other deputies of the Prouinces following the authority of the *Cæsars*, and the *Augusts*, desired likewise to win the *Christians* with gentlenes, and so to hide themselues from the wrath of the *Lambe* So great feare of the *Lambe* possessed men of euery degree, that euery man thought himselfe happy, that could get any hiding place, wherein he might lurke safe from him.

26. *And they said to the Mountaines.* This was an argument of their extreme desperation, when as they thought any euill light in comparison of the wrath of this *Lambe*, from which they would saue them selues, with incurring any other dammage how greiuous soeuer. *Diocletian* being sent for by *Constantines* letters dranke poison & so made himselfe away for feare. *Maximian* ended his life with a haltar, and hanged himselfe. *Galerius* died of a most noisome and filthy disease; *Maximinus* preuented the violēt death which was ready to be procured vnto him by *Licinius*, by dispatching himselfe away vvilfully. *Maxentius* ran into the bottome of *Tyberis* to hide

to hide him ſelfe there; Thus did the Tyrants deſire by ſundry meanes to bee hidden from the ſight of the *Lambe*. Many there are who think that theſe things are to be referred to the *laſt day of iudgemẽt*, and that becauſe of the like manner of ſpeaking, when that is entreated of. But no man can deny, that theſe kinds of ſpeeches are euery where vſed by the *Prophets* to expreſſe other calamities, beſides the laſt. *And they ſhall come* ſaith Eſay, *into the holes of the rocks, and into the clifts of the duſt for the terrour of the Lord*, 2. 19. So likewiſe Hoſee, *And they ſhall ſay to the hills couer vs, and to the mountaines fall on vs*, 10. 8. Whereas not-with-ſtanding the captiuity of *Babylon* is ſpoken of onely in that place. The likenes therefore of ſpeech is of litle force to effect that which they entend; Beſids the conſideration of the time can not by any meanes beare this Interpretation. For ſeing the Space of the *Trumpetts & vials* is of long continuance, as wee will ſhew in thoſe things that follow after, it muſt needs be this *ſixt ſeale* is farre of from the day of Iudgement, eſpecially ſeing the *firſt Trumpett* ſhall not begin to ſound, before the *ſeauenth Seale bee vnſealed*. This one thing may be enough to confute that interpretation, as being repugnant to the Truth.

17. *For that day is come.* To wit, *wherein the Lambe ſhould do that for the ſoules which they requeſted*, verſ. 11. *That is, wherein he ſhould puniſh the enemyes according to their deſerts, breake of the yoke of Tyrants, take away their power of raging cruelly with publike Perſecutions, ſet his Seruants at liberty, and not ſuffer them to be any more vexed for any enemy of this kinde*, as it is afterwards, Chap. 20. 2. There was then no power or force to hinder the *Church* from riſing vp out of the gulfe of troubles, and from triumphing, and raigning in the world, euen as the experience of thoſe ſame times did teach abundantly. Now therefore we ſe a meruailous prophecy of 6. *Seales*, vvherein the matters of principall moment haue been ſhewed, that were from the time that this *Reuela-*

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tion was set forth, to the time that *Constantine began to raigne*; and that truly in so liuely figures, and such an euident resemblance of things, that were to be acted, that though there will be some perhaps who will accuse this interpretation of nouelty, yet there wilbe no ingenuous & equall iudge, who will not meruaile rather, that it was not perceiued before by others, then that he will reiect it as absurd or inconuenient. If any man desire to be instructed more fully touching these *sixe Seales*; let him diligently peruse the *seauen last Bookes of the Ecclesiasticall History of Eusebius*, and he may haue large commentaries out of thē vppon these Seales:

The 7. Chapter.

AFTER that I savv foure Angels standing on the foure corners of the earth, holding the foure vvindes of the earth, that the vvinde should not blovv on the Earth, neither on the Sea, neither on any tree.

2 And I savv an other Angell coming vp from the East, hauing the seale of the liuing God, vvho cryed vvith a lovvd voice, to the foure Angels, to vvhom povver vvas giuen to hurt the earth and the sea, saying.

3 Hurt ye not the earth, neither the sea, neither the trees, till vvee haue sealed the servants of our God in their foreheads.

4 And I heard the number of them vvhich vvere sealed: *there were* sealed an hundreth and foure and forty thousand of all the tribes of the children of Israell.

5 Of the tribe of Iuda vvere ſealed tvvelve thouſand: of the tribe of Ruben, vvere ſealed tvvelve thouſand: of the tribe of Gad vvere ſealed tvvelve thouſand:

6 Of the tribe of Aſer vvere ſealed tvvelve thouſand, of the tribe of Nepthali vver ſealed tvvelve thouſand: of the tribe of Manaſſes vvere ſealed tvvelve thouſand:

7 Of the tribe of Simeon vvere ſealed tvvelve thouſand: of the tribe of Levi vvere ſealed tvvelve thousād: of the tribe of Iſſachar vvere ſealed tvvelve thouſand: of the tribe of Zabulon vvere ſealed tvvelve thouſand:

8 Of the tribe of Ioſeph vvere ſealed tvvelve thouſande: of the tribe of Beniamin vvere ſealed tvvelve thouſand:

9 After theſe things I beheld, and lo a great multitude, vvhich no man could number, of all nations, and kinreds, and people, and tongues, ſtood before the Throne, and before the LAMBE, clothed vvith long vvhite robes having Palmes in their hands.

10 And they cryed vvith a lovvd voice, ſaying, Salvation commeth of our GOD, that ſitteth upon the Throne, and from the Lambe.

11 And all the ANGELS ſtood round about the THRONE, and about the ELDERS and the foure Beaſts, and they fell before the Throne on their faces, and vvorshipped God.

12 Saying, Amen, praiſe, and glory, and vviſdom, and thankes, and povver and might *bee* unto our God for euer more, Amen.

13 Then

13 Then ſpake to mee one of thoſe ELDERS, ſaying unto mee, vvho are theſe, and vvhence came they, vvhich are arayed vvith long vvhite robes?

14 And I ſayd unto him, LORD thou knovveſt. And he ſayd unto mee Theſe are they vvhich come out of great affliction: and have washed their long robes, and have made them vvhite in the blood of the Lambe.

15 Therefore are they before the throne of God and ſerve him day and night in his Temple, and he that ſitteth on the throne vvill protect them as in a bovvre.

26 They ſhall hunger no more, neither thirſt any more, neither ſhall the Sunne light on them, neither any heate.

27 For the Lambe vvhich is in the middes of the throne, ſhall feede them, and lead them unto the lively fountaines of vvaters: and God ſhall vvipe avvay all teares from their eyes.

The Logicall Reſolution.

HEtherto *we haue ſpoken of that which is proper to the ſixt Seale. That which is common followeth, to wit, a certaine generall portraiture of the whole Church, that ſhould be vnto the laſt end there of. The which thing is diſtinguiſhed into two times. The firſt time is that, wherein the true worſhippers are defined in their certaine number, who are called by a ſpeciall name, ſuch as bee ſealed; the occaſion of whoſe*

ſealing are the foure Angells, that be ready to ſhew rigour without regard of any perſon, ſtanding for this purpoſe at the foure corners of the earth, that they might ſtoppe the paſſage of all meanes for ſaluation verſ. 1. And then the Miniſter vſed in ſealing them is ſpoken of, who exempteth the elect from the multitude of thoſe that periſh, comming from the Eaſt with full power, and no leſſe couragiouſly executing his office that is impoſed on him, by forbiding with a great voice, that they ſhould go on in their courſe, till hee had ſealed vp a certaine number of men that were to bee excepted, verſ. 2. 3. Now how great the number is of thoſe which are ſealed, is declared in generall verſ. 4. In ſpeciall out of what Tribes, and how many out of each Tribe, verſ. 5. 6. 7. 8. And thus time belongs cheifely to the Trumpets. The ſecond time is that, wherein an indefinite, & an innumerable multitude is contained. The cittizens whereof are deſcribed partly by thoſe things which Iohn could vnderſtand by himſelfe, namely by things that were ſeene, whence they were, where they made their ſtay, and how they were adorned, verſ. 9. Likewiſe by a praiſing of God that was heard, both of thoſe cittizens themſelues, verſ. 10. As alſo of the Angell that gaue aſſent vnto it, verſ. 11. That did magnify God moſt fully for their ſakes, verſ. 12. Partly they are deſcribed by the Inſtruction of an Elder, for whom way is made by a quæſtion made to Iohn, verſ. 13. And by a confeſſion of his ignorance in the beginning of the verſe following, and then the full Doctrine is layd down, which teacheth that they came out of great affliction, but that they are now happy by the imputation of the righteouſnes of the Lambe, verſ. 14. Which thing is teſtified both by

their

their constant care of worshipping God, & againe by Gods protection ouer them, vers. 15. As also by their euerlasting freedome from all euills, vers. 16. And last of all by the fruition of good things, vers. 17. And this second time is for the greatest part belonging to the Vials.

THE EXPOSITION.

After that I saw foure Angels. This whole Chapter belongs to the *sixt Seale*, wherein a new common Type is propounded of things that are to bee done hereafter. The former was common to all the three Periods, Chapt. 4. This doth onely comprehend the two latter, namely the *Trumpetts* and the *Vials*. For the *Holy Ghost* loueth to set certaine common portraitures of matters before our eyes euer and anon, for perspicuities sake, and for the solace of the Saints, both that things might by this meanes be made more euidēt, as also that the issue being beheld a farre of, might refresh our minds oppressed with greife. Now seing that after that last Act of the former calamities, which was spoken of in the end of the former Chapter, the *seauenth Seale* should bring in troubles of a diuerse kind, before hee commeth to declare them, he placeth this Table as it were in open view, in which we diligently beholding the Image of the Holy Church that is to be afterwards, might know certainly that it shold neuer be extinguished, and taken out of the world, howsoeuer horrible tempests, that arose might seeme to shake & throw down all things to the ground. This purpose of the *Holy Ghost* being wel weighed in minde, will deliuer vs from that great Confusion, whereby the Interpreters are wont to iumble all things together, and by that meanes to make the most wise distributer of times, the author of an incombrance whereout a man can not ridd himselfe, which if any where els, is especially

auoided in this Booke, wherein it ſhalbe made manifeſt, that the *Holy Ghoſt* is not one that loueth or breedeth, diſorder & confuſion. But that he alone, is the principall Author of all right, and wiſe diſpoſing of matters.

Foure Angells. Theſe foure *Angells* are not thoſe that ſhall come in the laſt time, that ſhalbe a litle before the end of the world; For the endevour of theſe *Angels* to repreſſe the winde, goeth ſomewhat before the ſealing it ſelfe, as the next words do make plaine. Now theſe that are ſealed muſt raigne for a thouſand yeares vppon the earth and thoſe not coming neere the end by many Ages. As we wil ſhew *God aſſiſting* at the 20. Chapt. the 4. verſe. *But it greiueth me to contend ſo often with this Jeſuiticall monſter,* to be ſhort then if euery verſe almoſt of this Booke confute not this fonde deuiſe, let it haue what authority it can come by. Beſids theſe are not *good Angels*, ſeeing that which they go about to do, tendeth to the deſtruction of *ſoules* rather then *Bodies*. Certainly the Prohibition doth not wholy take away from them power to hurt, but reſtraineth them onely for a time; till the *Sealing* was finiſhed, which it is plaine to haue been done, before that the *Trumpetts ſound*. Wherefore they ruſh in together with the *Trumpets*, being in readines to bring in euill and being onely hindered by the ſtay of the *Sealing*, aſſoone as this was once finiſhed, they would egerly fly vppon that from which they kept them ſelues backe againſt their wills. Therfore they do cauſe thoſe foure evills, which are denounced by the foure Trumpetts, and they are the diſmall and pernicious workers of ſo heauy an *Euent*. They may be declared who they are by their names out of thoſe Trumpets, ſo that the firſt may be called *Contention*, the ſecond *Ambition*, the third *Hæreſy*, the fourth *Warre*. Theſe foure *Angells* beſeiged the foure corners of the earth, each of thē being in a readines to bring in out of their ſtations that Harme which is ſpokē of in the next words. For aſſoone as ſome peaceable condition began

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to ſhew it ſelſe, after that *Diocleſian* and the reſt of the *Tyrants* were driuen away, ſtraightway did the *Biſhops* begin to be ſet on fire with ſpitefull diſſenſions among themſelues. What did not *Conſtantine* the great aſſay to do that he might quench, the flame as it aroſe vp, who called a *Synode at Rome*, and commanded *Miltiades*, and *Marcus* to determine the caſe about a contention againſt *Cæcilia*. And when the *Synode* was not of power enough to decide the controuerſy, he ſet *Aurelius* the *Biſhop of Syracuſa* ouer the buſines, whom he commaunded to go to *Arelate* together with the reſt of his collegues, and after the matter was once againe diſcuſſed to make peace between the parties that diſagreed. The coppies of the Letters of *Conſtantine* himſelfe about this matter are to be ſeene in *Euſeb.* Book 10. 5. *Antichriſtian ambition was borne in the Church in the times of the Apoſtles*, ſo that we can not think ſhe was too yong now to play her part. *And now* (ſaith Paul) *what hindereth ye know, that he ſhould be reuealed in his time, for now the Myſtery of Iniquity worketh*, 2. Theſſ. 2.6. And indeed a man would ſcarce beleeue, that thoſe proud brags of the *chaire of Rome*, with which the *Decretall Epiſtles* are ſtuffed were not forged by men of Latter time, & afterwards falſely aſcribed to the auncient Biſhops of Rome, they bee ſo impudent, and vaine: if that *Firmilianus* had not credibly auowched, that there are two Epiſtles, at leaſt for the greateſt part, of each of thoſe Biſhops, whoſe names they make a ſhew of. For ſpeaking of *Stephanus* then Biſhop of *Rome*, he ſaith: *He that ſo boaſteth of the place of his Biſhopricke, and ſtriueth to proue that hee holdeth the ſucceſsion of Peter, vppon whom the foundations of the Church are placed*, &c. Thus he ſheweth abundantly, how the Biſhops of that time were geuen to boaſting. Among the Epiſtles of Cyprian, Epiſt. 75. This ſame ſeaſon was famous by the Originall of the *Arian hæreſy* which we ſaid to be the *third Angell*. And the *Barbaroufnes* of thoſe that came out of the *North*, which had of old yoked

the Romanes, did not reſt quetly in theſe times as we may ſee in Euſeb. Writing on the life of *Conſtantine*, Booke 4, And though it had litle or no proofe for all the ſtirre it kept, yet it wanted no will to deſturbe all, that ſo we may the more eaſily ſee the readines of the *foure Angells*, And they did ſo diuide the world among themſelues, that *Contention* came bluſtring in from *the Eaſt, Ambition from the Weſt, Hereſy, from the South, warre from the North.* The foure principall coaſts of the world being by this meanes ſet vppon, and troubled ſo that the blaſts of vitall breath were quite ſtopt vp from comming vppon the earth, as it ſhalbe made more plaine in his due place.

Holding the foure winds of the earth. We haue ſeene the *Angels* and their *ſtandings*, their *Enterpriſe*, is to take away the winde from the earth; *The foure winds of the earth ſaith John*, whereas yet there is but one winde in nature, but that one is diuerſe according to the regions whence it bloweth. Now this is not a winde properly taken; ſeeing no ſuch calamity as this happened at any time, though there haue now paſſed many ages, ſince this Prophecy was made. And yet if it were a proper one, how ſhould not the ſtopping of it hurt aſwell thoſe that are ſealed as the Reprobate, ſeeing they dwell together one with an other? I vnderſtand therefore by winde, the force and power of the *Holy Ghoſt*, which Chriſt compareth to the winde, Ioh. 3.8. *The winde* (ſaith he) *bloweth whether it will, ſo is euery one borne of the Holy Ghoſt.* For as of old that confuſed Chaos, and that ſeed of this world of ours, could not otherwiſe conſiſt but by being quickened & refreſhed *by the Spirit, which moued it ſelfe aboue the waters*, Gen. 1. 2. So neither doth this *earth*, the *ſea*, theſe *trees* here ſpoken of, feele any vital efficacy in themſelues, vnleſſe that ſanctifying winde do ſit vppon them, out of whoſe breathing they may draw their life and ſoule. It is not indeed in the power of the Creature, to repreſſe the force of the heauenly Spirit, yet ſeeing they hinder the *truth*, which is the inſtrument whereby it is conuayed, it may worthily

worthily be ſaid that the paſſages and pores are ſhut vp, by which it ſhould breath to our commodity.

That the Winde ſhould not blow vppon the earth. &c. Now they are numbred vp, from whom the Angels would haue ſhut vp the wind. That is to ſay from the *Earth*, the *Sea* the *Trees*. The *Earth* hath before been declared to be the *heathenish nations*, as Chap. 6.4. 15. Here after it ſeemeth to ſignifie conſtantly *not men that are altogether eſtranged from the profeſsion of Chriſtianity, but the common ſort, and the confuſed multitude of the corrupt Church, which ſucceeded into the Roome of the Heathens*, as Chap. 8.13. and 12.9.13.16. and 13.11. &c. The *Sea* noteth out the *Doctrine*, ſometimes that which is *true*, and then it is placed before the *Throne*, within the circuit of the *Elders*, where it is a *glaſſy one*, and like to *Chriſtall*, moſt cleare & pure, Chapt. 4.6. It is more often vſed metaphorically to ſignifie *falſe doctrine*, in wich ſenſe it reſides as it were in his own Channell, within the compaſſe of this *Earth*, the which it doth ſoulder together with his moiſture, though thicke & brackiſh, which it conueyeth into it? by the hidden pores thereof, that ſo the nature of it, vvhich is prone to moulder away in ſmall peeces, and can not cleaue together might not be diſſolued with drynes. For unleſſe there vvere ſome bond of mutuall conſent among thoſe that be but feigned, and hypocriticall cittizens, the vvicked aſſemblies were not able to ſtand. By *Trees* we vnderſtand men, out of Chap. 9.4. Where commaundment is geuen to the *locuſts*, *that they ſhould not hurt euery tree, but onely ſuch men as had not the ſigne of God vppon their foreheads*. Now the Exception is alwayes of the ſame kinde, of which that is, from vvhich the exception is made, & therefore ſeeing *men* are excepted, it muſt needs be that the *Trees* are *men* alſo, not indeed ſuch *men* as be of the loweſt ranke and condition, but ſuch as ouerlooke the reſt with their high toppes, and lift vp their heads among the reſt, men of more note in the *Chriſtian aſſemblies*. But if the *Angels* would haue hurt this *Earth* & *Sea*, and theſe *Trees*

onely, why had they not free power geuen them? Becauſe in this confuſed mixture there lay hid many of the Elect, who were to be taken heed vnto. For theſe men ſakes would the *Angel* of the *Eaſt* haue the confuſed multitude to be ſpared, and no harme to be done to any other, till thoſe men were prouided for, of whoſe ſafety care muſt be had. *The wicked gaine the deferring of puniſhment, becauſe of thoſe few good ones, whom they haue conuerſing amongſt them.*

2. *And I ſaw another Angel aſcending vp from the Eaſt.* In the Greeke, it is in the *aoriſt*, he that aſcended, ſome Bookes, reade in the preſent tenſe, *aſcending*. The Hebricians by a figure whereby one ſpeciall is ſet for another put *aſcending* and *deſcending*, for *departing from*, *going forth*, or *going on*. and *returning*, as, he aſcended from Ieruſalem, that is, he returned thence, & left of to beſeige it, 2. *Kings* 12.18. But it is well ioyned with the riſing of the Sunne. Becauſe the Sunne from his riſing, ſeemeth to aſcend, till it haue come to the midſt of Heauen. After that hee hath declared the firſt occaſion of *Sealing*, now hé deſcribes the *Miniſter*, by whom the *Sealing* is made; vvhom both the conſideration of the time, and all the circumſtances do proue to be *Conſtantine the great*. This is he that ſucceeded in the Empire, after that the *Lambe* had thruſt out *Diocleſian*, and the reſt of thoſe *Idolatrous Tyrants*. Now he aſcended from the *Eaſt* being one that came forth from the Eaſterne parts to take the Empire vpon him. For when he was a yong man, he was a ſouldier in pay in *Syria* vnder *Diocleſian*, but after that his virtu and valour had got him ſo much enuy, that he was often put in danger of his life by priuy comſpiracy & trechery; he was compelled to get himſelfe away by flight as ſwiftly as he could from the *Eaſt* and to go with ſpeed into *Britany* vnto his Father. So ſaith *Euſebius*, on the life of Conſtant. Orat. 1. *He procured his ſafety by flight.* *Zonarus* ſaith that he was géuē to *Galerius* for an Hoſtage to whom whē he ſaw that he grew hatefull through enuy, and did perceiue himſelfe

himſelfe of purpoſe expoſed to danger in the warre with the *Sarmatians*, and was againe comaunded for the ſame purpoſe to fight with a *Lyon*, *both which dangers he eſcaped happily*, at length (he ſaith) that he fled away to his *Father*, and did with all auoid the danger by this meanes, and did enioy his Fathers Empire, the cheife ſeate whereof he afterwards placed at *Bizantium*. Therefore whether we reſpect his firſt returne out of the *Eaſt*, or we vnderſtand, thoſe *Proclamations* as touching the worſhip of *the true God by Chriſt*, which after he was ſtabliſhed in his Empire, did fly abroad from thence through all *the Romane world*, the Hiſtory doth very well agree with the prediction, but the former of theſe ſeeme to come nearer to the meaning of the *Holy Ghoſt*, becauſe of thoſe things that follow.

Hauing the Seale of the liuing God. That is, both *himſelfe* being endued with the true knowledge of God, and hauing cheife authority to propagate it to others, whom vvhile he prouoked to embrace the truth by his own example, and earneſt care, he is ſaid to *ſeale them with the Seale of the liuing God*, and to make them Gods peculiar people ſet at liberty from ſeruing the Deuill. *He is ſaid to cry with a great voice*, being one that aduanced the truth by his Edicts which he ſet forth, and ſo remooued far away to his vttermoſt all that which did hinder the enlarging thereof. He repreſſed for a time appointed before of God thoſe *foure furies* which we heard *to be prepared to do miſcheife verſ.* 1. He bridled the ambitious pride of others, with his own maieſticall carriage: How greatly did he labour to plucke vp all *contentions* by the rootes. Who counted nothing more honourable then to make peace between the Biſhops that diſagreed? Moreouer in the very *Councell of Nice*, he caſt the ſupplications into the fire, that vvere geuen him by the Biſhops, wherein they one accuſed another, onely ſaying thus as he caſt them in, *Chriſt commaunds that he ſhould forgeue his Brother, Who deſireth to obtaine pardon,*

pardon, Socrat. Book 1.7. With which moderation though he could not plucke vp the roote of bitternes from contentious men, yet he kept the budds from breaking forth ſo plentifully, as otherwiſe they would. As for the fury of the *Arian hereſy, he bound it with thoſe Chaynes of braſſe that were hammered out in the Nicene Councell*, as *Euagrius* ſpeakes, Booke 1.1. He ouerthrew and vanquiſhed the *Sarmatians*, and *Gothes*, and all the *Scythian Nation* in a manner, and that in many battailes ſo as they durſt neuer afterwards attempt any thing for a long while. This was that voice, which called backe the *Angells* from their enterpriſe, till that was finiſhed, vvhich ſhould make for the good of the Elect.

3 *Saying, hurt not the earth, &c. till we haue ſealed.* The Aduerbe *Till*, belongeth to *Time* for the moſt part, yet ſometimes it is an aduerbe of place, as *he followed after them till he ſuppoſed they muſt needs beſafe*. Xenoph. Cyrop. 5. But what doth this latter agree better here, then the meaning ſhould be this, he made them raunge themſelues vvith in certaine ſett bounds wherein to do harme, and kept them from touching the borders of the godly? If they ſhould haue abſtained from doing miſcheife, till all men had been ſealed, it ſeemeth they ſhould haue ceaſed for many Ages, much more beyond the time of *Conſtantine*. They vvho are ſaid to be *ſealed* in the *fift Trumpet*, Chapt. 9.4. Were not yet borne when *Conſtantine* raigned, much leſſe they of vvhom mention is made, Chapt. 14.1. Which things ſeeme to make againſt the ſignification of time. But yet that of the place goeth nothing currantly. For it is read no where, that all the Elect were gathered together, and ſhut vp in ſome one Region, as the *Iſraelits* were of old in *Goſhen*, vvhere they ſhould be exemted from the common euills. It remaineth therefore that vve vnderſtand this place by a figure vvhereby a part is put for the vvhole. That ſo the vvords *till we haue ſealed*, ſhould be as if he had ſaid, *till we haue laid thoſe foundations, whereby the Elect that are now aliue ſhould be made Gods peculiar ones hauing a marke*

a marke as it were ſett vppon them, the Print whereof ſhould remaine vnto the posterity by a continued ſucceſſion. And ſo he may be ſaid to Seale all who was onely the firſt and principall agent in ſealing. Now he ſealed them, by ſetting down a platforme of Doctrine vnto the Elect, cheifely in the *Councell of Nice*, where he tooke order that the integrity of the Truth ſhould be fenced againſt the fraud *of Arius*, and other peruerſe men, to the entent that the faithfull might acknowledge one true God, and his onely, eternall and coeſſentiall *ſonne Ieſus Chriſt*, in whom they ſhould place all the hope of their Saluation; which afterwards Chap. 14. 1. is ſaid, *to haue the name of the Lambe, and of the Father Written on their foreheads*, leaſt perhaps ſome Ieſuite might dreame, that here the ſigne of the Croſſe is ſpoken of. Beſides we muſt obſerue, that *ſealing* belongs alwayes to *a few among many*. For it cutts ſhort a deale of labour to leaue the greateſt number of men without any marke and to diſtinguiſh the ſmaller number with ſome ſigne, who are to be taken out from the multitude. Theſe things therefore do teach vs, that howſoeuer the Church while *Conſtantine* raigned did outwardly flouriſh in exceeding great glory, yet in the meane while it had great penury of true Godly men. Which thing we ought to remember diligently, that we may vnderſtand thoſe things the more eaſily, which are ſpoken more largely touching this matter, in the repeating of this ſelfe ſame time, Chapt. 11. 1. 2. & 12. 6. &c.

In their foreheads. The true worſhippers are ſigned in their *forheads*, as making ſhew openly of their faith. *For With the mouth is confeſsion made to Saluation*, Rom. 10. 10. *Antichriſt* takes it in as good part, if his bond-ſlaues ſhall receaue his marke in their hande, the which as occaſion ſerueth they may either couer or diſcouer, keepe cloſe or open; Chap. 13. 16. For he lets his adherents haue the fauour to vſe what couſenage they liſt, ſo it may helpe to amplify his Kingdom any whit.

4. *And*

4. *And I heard the number of them which were ſealed.* So much for the cauſe of *Sealing*; now he cometh to the general number of thoſe that are ſealed. *Aretas* will haue it, that by this number of *a hundred foure and forty thouſand*, is ſignified, that euery one of the *Apoſtles* did multiply their Talents twelue times. Truly the diligence of that holy man is much to be commended, who thought nothing ſo ſmall in this Booke, that was not worthy of ſearching into; and the reaſon whereof it were not lawfull ſoberly to ſeeke out, ſo the *Analogy of ſound Doctrine* were alwayes preſerued. But yet while I do more attentiuely conſider in my minde this whole ſecond Period, to which theſe Sealed ones belong, it ſeemeth to me that the *Holy Ghoſt* hath moſt diuinely choſen out that number, which may ſett before our eyes a liuely Image of the Church of that time. It is a very *long number* of an *exceeding length* but of *a breadth that is a thouſand times leſſe* in *proportion*: teaching as it ſeemeth to me, and as hath been found true in experience, that the preſent true Church ſhould be for this ſpace of time *exceeding thin, narrow, obſcure, & ſcarce perceaueable* ſuch as is a long Figure after this proportiõ in breadth, and that the dignity of it is not at all to be eſteemed according to the preſent amplenes thereof, but according to the length of it onely, that is, the long enduring and continuance of time, in the long race whereof the Elect ſhould be gathered in very great number. For example ſake, let there be a geometricall figure made, with lines ſet one ouer againſt another Whoſe ſhorter ſide is one foote long, diuided into twelue parts, the other a thouſand feete long. Whoſe void place containeth this number, now this figure will ſeeme to be of no latitude almoſt, but the ſides of it being deſioined in ſo litle aſpace, will make a certaine ſhew of lines that fall together one with in another. Such ſhould this *Church be*, whoſe longer ſide ſhould be made of the number of twelue thouſand that ſhould ariſe out of each Tribe, the ſhorter ſide ſhould conſiſt

conſiſt of that ſmall number of Twelue, which is the number of the Tribes. Thoſe that be learned, & godly, will eaſily perceiue what I meane, and if any thing ſhall be wanting in my coniecture, they will rather adde to of their own, that ſo it may make a more direct aime, then blame me for doing my beſt endeuour. Certainly the conſent of the Hiſtory is ſo great, that it makes my coniecture more then probable. But let the reſt of the Brethren iudge of it, to whoſe iudgement I ſubmit this, and all things els that I write; but yet this whole number was not ſealed at once and togetherward, at the time wherein *Conſtantine* liued vppō earth, but by a figure that putts the part for the whole, the entire number is ſet down here, whereas this marke was ſet vppon the firſt fruits thereof onely, and the reſt were to be ſealed in the proceſſe of time, euery one according to the Age he liued in, as we ſaid vppon the former verſe.

Out of all the Tribes of the Children of Iſrael. Are theſe then *Iewes* by birth, or els the *Gentiles*, *who were Iſraelites by Adoption?* as Rom. 2. 28. *For he is not A Iewe who is a Iewe outwardly and openly, but he is, who is one within, and ſecretly.* And, *ye know then that they which are of the faith, are the ſonnes of Abraham*, Galat. 3. 7. And againe, *peace ſhalbe vpon them, and mercy, and vppon the Iſrael of God*; Gal. 6. 16. The name therefore is common aſwel to the *Gentiles*, as the *Iewes*. And indeed the reſpect that muſt be had to the time, will not ſuffer it, that *naturall Iewes* ſhould be meant in this place. This ſealing vvas begun ſtraight way after that *Diocleſians* Tyranny was ſtinted, as we haue ſhewed. *And power is geuen to this number alone to learne that new ſong*, *Chapt.* 13. 3. Which vvas not proper to the Ievves in thoſe times, nor euer ſhalbe. But if this that I affirme as touching the time will not be graunted vnto me, and this ſealing is to be expected a litle before the end of the world, as the *Ieſuit* would haue it, how is it then, that after this ſealing of the *Iewes* as he iudgeth, *another infinite number ſhall come to the Church*, as vve are taught in this

this Chapter, verſe 9. Whereas the Iewes are not to be called before *the fulnes of the Gentiles ſhall come in*, Rom. 11. 25. Beſids, theſe *ſealed ones* onely ſhall be able to learne the ſong, but if the *Iewes* onely ſhalbe ſealed, what time ſoeuer it ſhall be done in, what will become of your moſt *holy Rome*, and of *Chriſts Vicar*, who ſhall haue no place among theſe ſealed ones? But let vs ſet free this moſt bleſſed Father from this feare. This manner of deſcribing the auncient Church cõtaineth both the people one with another, ſo that all they aſwell of *the gentiles* as *of the Iewes*, who loue the ſincere truth heartily are reckoned vp in this number of thoſe that are ſealed. And in deed the writers do record ſome Addition of the *Iewes* to be made vnto the Church in theſe times, but be they Iewes or no, they cannot be Iſraelites onely, from the time that the ſtoppe of the partition wall was broken down.

5. *Out of the tribe of Iuda twelue thouſand*. Hetherto of the Vniuerſall ſumme; now the particuler companies are reckoned vp, out of which the whole is made; In the which theſe things are to be oſerued; Firſt, *that there is an equall number taken out of euery Tribe*; For God enclines towards all the Elect with an equa l goodwill, neither ſhall any one complaine iuſtly, that others haue been more regarded then hee. Secondly, that ſome of the old Tribes are paſſed by, & that new ones are ſubſtituted into their places. For there is no mention either of *Dan* or els of *Ephraim*, but *Leui* and *Ioſeph* fill vp their roome. Some there are who alledge this cauſe why *Dan* is omitted, becauſe *Antichriſt* ſhould ſpring out of that Tribe. What hindereth then but that there ſhould be *two Antichriſts* ſeing the name of *Ephraim* is alſo left out? The diſtinguiſhing of the Tribes indeed would haue been moſt profitable for the deſcrying of *Antichriſt*, and doubtleſſe *God* would haue preſerued it entire to giue his Church warning by it of ſuch a matter, if he would haue had this enemy to be deſcended out of this Nation. But the true cauſe why theſe Tribes

are

are passed by, seemeth to be this, because the Tribe of *Dan* did of old go ouer to the *Gentiles* and *Ephraim* was the ringleader vnto the rest of rending the Kingdom, and of setting vp that strange worship, *wherewith the Ten Tribes did revolt from God.* For *Ieroboam* was an *Ephrathite*, 1. Kings 11.26. Wherefore neither did he make mention of this Tribe, but he riseth vp to the *first Patriarke*, teaching vs thereby, *that the names of the wicked shalbe rased out of the Booke & Catalogue of the liuing*, as we have obserued vppon Chapt. 3.5.

Thirdly we obserue, *that here is no order kept in the rehearsall of the Tribes, either of their Originall, or of their dignity.* And yet their names, are not heaped vp together at randome, *like the leaues of Sybill, that fly vp and down with in a hollow rocke at the mouing of a soft winde*, though perhaps we shall finde it, to be most difficult to search out the reason why they are so placed. Yet let vs make a triall what we can do trusting in the helpe of God. The Regions seeme to me to be noted out, from out of which God should gather his Elect, and should seuer them from the filthy ones of the world, during all this time, that the Church should ly hidd in persecution; and that after the same order of places, in which the *Tribes of Israel* did of old keepe their seates in the promised land; that is, in this manner, *that Iuda should signifie the southren part of the Church: Reuben and Gad the Eastern: Asher and Nephtalim the Northrē, and the westerne setting of the Sunne in the Sommer: Manasse partly the Eisterne, partly the westerne, as who dwelt on this side Iordan, and beyond. Symeon and Leui that part, that is scattered vp and down ouer all the rest confusedly. Issachar, and Zabulon the Northeast, that is, the Eastern rising of the Sunne in Summer. Ioseph and Beniamin the middle regions*, For we shall see that such a kinde of a rouing progresse as it were of the *Church* hath continued from the death of *Constantine*. For in the first times, the purest part thereof semeeth to haue been in Afrike, as it were in the tribe of Iuda. Which was then most free of all the parts of the world, from the *heresy of*

Arius, though *Aegypt* that boorders vppon it had hatched it forth, and an infinite deale of filthy corruption had in the meane time ouerflowed the reſt of the world. Now this integrity endured from the time of *Conſtãtine* till the inuaſion of the *Vandals*. Then *Reuben*, & *God* ſucceeded. For when the Barbarians ouerwhelmed the whole *Eaſt* and *South*, the whole hope that was left, and the face of the Church did liue and flouriſh in the *Eaſt*. But when the *Saracens* did at length lay this vineyeard alſo waſte, our *Britany*, and the north coaſt countries, that looke toward the *Weſt*, did flouriſh out as it were *Aſcher*, and *Nephtalim*, when as two thouſand Monks of *Bangor* and more, refuſed to beare the *Romiſh yoke*. For which cauſe the *Britanes* did endure that greiuous perſecution, which *Auſten the monke* ſent from *Rome* ſtirred vp againſt them. The Age following brought in *Manaſſes*, partly *Eaſtern*, partly *Weſtern*, when as both *Leo Iſaurus*, & *Charles the great* with ioynt endeuours, though ſomewhat diſioined in places and times, *did condemne* the *worſhip of Images by Synodes*, which they called together.

The times next to theſe were moſt miſerable, when as *Antichriſt* had now come to his higheſt toppe of Authory, and power. Novv did the truth ſo ly troden vnder foote almoſt euery vvhere, that the *Church* could not be conſpicuous, as hauing any certaine ſetling, but thoſe vvho vvere ſealed did lurke and lie confuſedly. and ſcatteringly as it were *Simeon* and *Leui* known to *God* alone, but altogether remote from the eyes of the world. In after Ages the *ſeale* went ouer to *Iſſachar*, and *Zabulon*, namely to the *Northelaſt part*, that is to people bending tovvards the *Summer Sun-riſe*. For there are famous conuerſions reade of about this time, of the men of *Poland*, *Saxony*, *Norway*, &c. Now though theſe conuerſions vvere made through the labours of ſuperſtitious men, yet it vvas the *ſeale of God*, and that a ſauing one for his Elect. For vvhere the Doctrine is corrupted and defiled vvith errours

there the firſt blade is more excellent then the ſtalke, the ſeede newly ſowne, is more ſincere then when it is growing to a greene hearbe. For at their firſt conuerſion they heare onely the Doctrine of faith, and of the way of Salvation by Chriſt, but when they are growne more ripe in knowledge, they are wont to be corrupted, and depraued with the Superſtitions of their Teachers.

Laſt of all, when the end now approched of thoſe that were to be ſealed, true cittizens were choſen out of the *middle Regions*, as it were out of the Tribes of *Beniamin and Ioſeph*. For about the yeare a thouſand two hundred there aroſe at *Lyons* in *France*, the *wald ſes*, who making a departure from the *Church of Rome*, profeſſed the more ſincere Doctrine with the loſſe of their liuing and liues. From theſe did the *Albingenſes* flow about *Toloſa* who afterwards were propagated, through the whole countryes of *Germany*, and *Bohemia*, whoſe lot it was to dwell neither in the furdeſt part of the *South*, neither in the extremity of the *North*, but in a middle place which was geuen them amidſt their brethren. Theſe things do I runne through in a few words, rather pointing at the matter, then handling it throughly; but I know they that haue any cleare inſight into the Hiſtory, will admire and reuerence the wonderfull wiſedō of *God* together with mee.

9. *After that I looked and behold a great company, &c.* We haue already ſpoken of thoſe that were *ſealed*, and contained in a certain number, the indefinite multitude, can neither be numbred neither is it ſaid to be *ſealed*. Not that any of the elect, and belonging to the Kingdom of of God is in the meane time vnſealed: *For this is neceſſary to euery one of the faithfull*, Ep. 1. 13. 2. T, 2. 19. As if any entrance lay open for any man into heauen, without *faith*, as a certaine great man of bleſſed memory, doth ſeeme to enterprete it of a very good mind, but not ſo warily and truly as was meete, but becauſe there ſhould be no need of any hidden marke of diſtinction,

whereby they ſhould be diſcerned from others, in regard of the exceeding great plenty of thoſe, that ſhould profeſſe *Chriſt* openly, and ſincerely. For *Sealing* is of the hidden Church lurking in perſecution, when as the confuſed multitude of ſuperſtitious & wicked men carry the ſway where in there are a few good ones known and cared for of *God*, Ezech. 9. 2. 3. 4. But where the godly worſhippers are in eſtimation enough for their number, & great company, there is no vſe of this *ſealing*. Theſe things therfore do teach that after the *Church* had been oppreſſed with darkenes for a time, it ſhould at length riſe forth of it againe, & come into the light, furniſhed with exceeding great multitudes of true Chriſtians, who ſhould embrace the truth among all the Gētiles, and ſhould make profeſsion of it couragiouſly. Now this more fruitfull harueſt began about the yeare a thouſand three hundred, at which time the *Sealing* was left of. Not that this infinite multitude, had his being at once and of a ſudain, but becauſe the firſt fruits of them were then borne, which ſhould at length, yeeld this huge company that could not be numbred, by meanes of a continued increaſe as we will ſhew in the proper place.

Out of all Nations. Not by Tribes as before, out of ſome ſeuerall countryes, but out of all countries one with another: *Germany, France. Britany, Italy*, &c. For he alludeth to the auncient manner of the Church. As long as the time of *Sealing* remained, the elect were but a few, as the *Iſraelits* were of old, while they onely were the peculiar people of God among al the Nations of the world, but after that time was expired, then the true Chriſtians came flocking in greater number, as the auncient people of God was alſo infinitely increaſed, when the Gentiles were ioined vnto the Church. This repairing of it indeed ſhould be like to the firſt calling of the Gentiles, euen as we know it came to paſſe after the *Waldenſes* and the *Albingenſes*, when many learned and faithfull men aroſe vp euery where in the world, who

who pleading the cauſe of the *Truth* more freely then before was wont, did gather together many worſhippers of true Godlines.

And they ſtood before the Throne. Being Gathered into the Church, and truly acknowledging Chriſt, as Chapt. 4.3.4.&c. *Clothed With long White Garments*, ſee Chapt.3.4. and 6.11.

And palmes in their hands. Which can not ſtoope vnder any waight, A fit enſigne for them, who do at lenhgt put forth and lift vp their head, in ſpight of all their enemies. Theſe are they that ſhould get the victory of *Antichriſt*, which is after wards called *getting the victory of the Beaſt, and of his Image*, and *of his marke*, Chapt.15.2. By this one word, doth he intimate the combate and triumph of thoſe times.

10 *And they cryed With a loud voice.* In the Greeke it is and *they crying*, where the verbe *were*, is to be vnderſtood, the Participle alſo is put collectiuely, with the nowne that ſignifieth a multitude, as before the participle *ſtanding* was put. The exceeding great admiration of Gods goodnes in reſtoring his Church ſhould draw forth a crying and ſpeaking loud from the Saints for very ioy, as who could not ſatisfy them ſelues in expreſſing this infinite mercy of God by an ordinary manner of ſpeaking. And yet this ſame cry noteth out alſo their vndaunted profeſsion of the *Truth*, which durſt ſcarce mutter in former Ages, but at length it ſhould deſpiſe their enemies, & ſhould enioy a full liberty to ſpeake their mindes. We and our fathers haue ſeen this thing performed with our eyes. There is no man that hath taſted of true piety, but he giueth thanks to *God* from his heart, for the reſtoring of the light of the truth in theſe laſt times. And though that *Antichriſt of Rome* do ſtorme and gnaſh his teeth at it, we ceaſe not to magnifie *the great name of God* freely and cherefully, ſo that the whole world ringeth with the *voices* of the *Saints*. And why ſhould we not like to conquerors cry out with gladſome hearts ſeeing we haue *palmes in our hands*, and

we have the neckes of our enemies ſubdued vnder our feete by the grace of God? God graunt, that we may alwayes magnifie him with ſuch praiſes as his ſo great kindnes deſerueth at out hands, leaſt by our ſmal accoũt that we make of ſo infinite grace of his we do pull vpõ our ſelues ſome rufull calamity, wherewith the ioy of our triumph ſhould be turned into our ſorow, ſhame, and confuſion.

11. *And all the Angels ſtood.* See Chapt. 5. 11. The auncient gladſomenes of the Church ſhall come about againe, at which the *Angels* ſhal reioice, both they them ſelves making a concent together with the ioyfull acclamation of the *Saints* & as alſo *praiſing God by them ſel..es* for their ſakes.

12. *And power, and might.* That is, *let the praiſe of his power and might bee geuen him*, for God ſhould ſhew forth mavailous power in deliuering his Church. The *Saints* indeed do *beare palmes*, but the victory is obtained by the power of God alone. How indulgent is our God, who will haue it to be his labour in deſtroying the enemies, and our triumph.

13. *Theſe Who are arayed in l ng whi e Robes.* Hitherto hath this company been deſcribed by ſuch things as were ſenſible, now he cometh to a more full iuſtruction by *communing wi h the Elder.* And he firſt conuinceth *Iohn* of his ignorance, to the entent that the knowledge which is gotte̅ might be the more acceptable, teaching with al that the faithful people whoſe perſon *Iohn* doth now ſuſtaine, ſhould be as ignorant of the Truth of this type, whe̅ the time of performing it ſhould come, as *Iohn* was in this place, till they be inſtructed by the *learned Miniſters*, after that ſort as *Iohn* was here by the *Elder*. But yet it ſhall appeare out of thoſe things that follow, that the *Elder* did not aſke the queſtion as touching the the whole innumerable multitude, but touching ſome certaine kinde that was comprehended in that great concourſe. Who notwith ſtanding are all alike apparelled, and are called all by one name, becauſe they ſhall

cleaue

cleaue together among themſelues, both in their conſenting in one truth, as alſo in a conexion of times, that do nearely touch each other, & ſhalbe alſo coparteners in one and the ſame glory.

14. *Thou knoweſt.* As if he ſhould ſay, *I know not, thou knoweſt.* Wherefore this is not that ſame company, which *Iohn* ſaw *lying vnder the Altar*, Chapt. 6. 9. &c. For there *Iohn* vnderſtood *that they were ſlaine for the word of God*, neither had he need to be newly inſtructed; but it is a new army of the Godly, which by his ignorãce he declared that it ſhould be unknown to the world, that hath not the leaſt ſuſpicion thereof.

Theſe are they that came out of great Tribulation. The *Elder* inquired two things, *what they were*, and *whence they came*, *Iohn* knew neither of theſe things, the *Elder* therefore teacheth him, but yet anſvvering onely vnto one of thẽ, that is, *whence they came*, vvhich notwith ſtanding ſhould alſo make known the men themſelues. It was indeed a great Affliction which the Church ſuffered vnder *Aetichriſt* all that time, wherein the faithfull were known *by that marke alone which was ſet vppon them*, and not then onely, but ſome ages after alſo, as it ſhalbe made manifeſt afterwards. And yet I think that this is not vnderſtood, in this place, but that which is called *great in an extraordinary manner*, as being moſt greiuous of all other, that euer had been from the creation of the vvorld. Namely that which Moſes ſpeakes of in his Song in theſe words. *For a fire is kindled in my wrath, which ſhall burne vnto the bottome of the graue & it ſhal conſume the earth, & the encreaſe thereof, & it ſhall ſet the foundations of the mauntaines on fire. Vppon thoſe that are conſumed with famine, & eaten vp with a burning Bile, and with a moſt bitter peſtilẽce I will ſend the teeth of Beaſts alſo, With the venome of Serpẽts creeping in the duſt, the ſword ſhall deuoure without, & feare in their priuy chambers, as well the yong mã, as the virgin, the ſuckling with the mã of gray haire,* deu. 32. 22. &c. theſe euills did *Moſes* prophecy. Of in his Song, that ſhould come vppõ the Iewes, becauſe of their

departing away from God. The which words though they ſtrike a certaine terrour euen with the very reciting of them, yet they ſcarce touch the leaſt part of thoſe Calamityes, wherewith this miſerable Nation hath been broken in peeces for theſe thouſand ſixe hundred yeares vntil this day, which times I doubt not but *Moſes* hath pointed out in thoſe words, that I may thus by the way giue notice of my opinion herein: The auncient Iewes, who killed the *Lord of life*, and embrued their hands with the bloud of the *Apoſtles*, who can reckon vp how many and great euills they endured in the deſtruction of their Citty? There is no record that ſpeaketh of ſo horrible a ſlaughter made at any time. The enemy himſelfe could not refraine from weeping, when he ſawv ſuch vnuſuall maſſacres, beyond the ſauagenes of any warre. A man would haue thought that the whole Nation had been quite aboliſhed at this time, cheifely when as thoſe that eſcaped that deſtruction, were ſold to be *bondſlaues*, were caſt to the *wild beaſts*, were made the *mocking ſtocks of the Theaters*; and to conclude were not deliuered frō death, but reſerued, for further torment. It ſeemed indeed to haue reuiued a few yeares after, but onely to endure new calamities, as in the fable *the heart of Prometheus when it was eaten vp was reſtored againe euer and anon*. For *Hadrian* killing vp this people againe moſt miſerably, forbad them the vſe of their natiue Soile, & ſcattered them abroad into all the coaſts of the world. From that time they roue vp and down diſperſed like vagabonds throughout the world, exiled from the aire, and Soile of their natiue country, without having either *man* or *God to be their king, to whom it was not permitted to ſet a foote in their own natiue country, not hauing the very priuiledge of ſtrangers*; that I may ſpeake in the words of Tertullian in his Apologeticall oration. There was neuer any calamity of any people. Either ſo ſharpe for the kinde of the puniſhment, or of ſuch long continuance for length of time, there was neuer any ſo notable a ſight of an Angry God, of ſo fearfull a patterne

terne of his etenal wrath. Neither yet ſhould their affliction be leſſe at that time when as God ſhould geue them an iſſue out of ſo long miſery. *At that time,* (ſaith Daniel) *when as the time of trouble ſhalbe ſuch as neuer was ſince it began to be a nation vnto that ſame time.* The which we will ſhew one day more clearely if God will, that it is to be vnderſtood of that laſt ſharpe aſſault, that ſhall be made againſt the Iewes, before the full reſtoring of that Nation. Therefore whether we reſpect either the preſent caſting of of the Iewes from being Gods people, or that calamity that ſhalbe vppon them, when they ſhall come into fauour againe with God, *this great affliction is proper to the Iewes,* who together with the remainders of the Gentiles, that ſhall reuiue out of the tyranny of *Antichriſt*, and thoſe that ſhall then firſt of all open their eyes to ſee the truth, ſhall make that great company, which no man could number verſ. 9. Theſe are confirmed by that felicity, which followeth in the next words. Which belongs to this preſent life vppon earth, not to that which is to come in the heauens, whereof there ſhalbe no ſound fruition, before that there be *one ſheepefold* made, when the Elect Iewes, ſhalbe called to make one Chriſtian people with the Gentiles, as we will ſhew at the 21. & 22. Chapters. Out of which it is now euident, ſeing that *indefinite* number conſiſteth partly of the *Gentiles*, partly of *the Iewes*, whoſe calling ought to be expected long after that *Sealing*, which is ſpoken of before, that theſe ſealed ones were not *Iewes*. Beſids ſound peace, and all full felicity ſhall follw after the calling of the Iewes, as is declared breifely in the next vvords, but more largely, Ch. 21. and 22. But after the *Sealing* vvas ended there remained a great deale of great affliction behinde, all which things ſhalbe made more cleare in the treatiſe followving.

And they waſhed their Robes. Being at length conuerted to Chriſt by faith, and being clothed with the imputation of his righteouſnes, and holines alone.

Verſ. 15. *Therfore they are before the Throne*, as before

verſ. 9. Being ioined vnto the Church, & gathered together into the aſſembly of the faithfull.

Day and night. That is, without ceaſing. For then ſhall all their departings from God haue an end, and they ſhall cleaue vnto God conſtantly euen vnto the laſt end of all things.

In his Temple. And yet there ſhalbe *no Temple there*, Chap. 21. 22. But in that place the aboliſhing of the Ceremonies is vnderſtood, as the which they ſhal require no more to worſhip God with all. Here we are pilgrimes as yet from the Lord vppon earth, where vve haue need of meanes to helpe vs to worſhip him, of which there ſhalbe no vſe at all in Heauen.

16 *They ſhall not hunger.* There ſhall nothing be wanting vnto them, neither ſhall any calamity afflict them, vvhich is ſignified by hunger and thirſt. Moreouer all the cauſes of calamities ſhall be driuen farre away, *the Sunne ſhall not ſcorch them, neither ſhall there be any burning heate & drought, that ſhall bring in a ſcarcity*; the whole frame of the Creatures ſhall conſpire to promote the felicity of the holy people. Here is a taſt geuen of thoſe things in a few words, which are declared afterwards more largely.

17. *Becauſe the lambe Who is in the midſt of the Throne doth feed them,* Now is the cauſe of the former felicity related, to the ſeuerall parts whereof it Is agreeably diſtributed, ſo as thoſe words *he ſhal feed them*, anſwer to that, *they ſhall not hunger*, thoſe words *he ſhall leade them to the liuely fountaines of waters*, reſpect that thirſt, which he ſaid *ſhould be no longer endured.* Thoſe words *God ſhall wipe away all teares*, haue reſpect to *the heart of the Sunne, Which he promiſeth ſhalbe no more troubleſome vnto them afterwards.*

From their eyes. That is, the teares, which trickle down from their eyes. *Montanus* reads from our of their eyes, that is, the teares which do as it were ſeate themſelues in their eyes, as if God would leaue no power of weeping by drying vp their eyes. *Iſay* ſaith, *the*

Teares

Teares from all faces, Chapt. 25. 8. Thus then is the Common Type during the *Trumpetts* and *Vials*, that is, euen to the last consummation of the world. About the beginning and proceeding of the *Trumpetts* the number of the *Elect* should *be sealed*, about the end of them there should bee a more ioyfull & plentifull multitude more freely and openly professing the truth, which afterwards increasing daily vnder the Vials, should at length haue their brethren of the *Iewes* ioined vnto thē, when as there should be at length a full happines, so great as can be looked for vppon earth, which shalbe neuer interrupted againe with any such times of trouble, as doe commonly fall out now, till Christ himselfe shall come to Iudgement. This common Type is to bee explaned by each member of it in the rest of this Boke, according to those seuerall changes, and notable *Euents*, which shall fall out in all the rest of that space which shall passe to the end.

The 8. *Chapter.*

AND vvhen he had opened the seaventh seale, there vvas silence in heauen about halfe an houre.

2 And I savv the seauen Angels vvhich stood before God, & to them vvere giuen seuen trumpets.

3 Then an other Angell came, & stood before the altar, hauing a golden censer, & much odours vvere giuen unto him, that he should offer vvith the prayers of all the Saints upon the golden altar, vvhich is before the throne.

4 And the smoke of the odours vvith the prayers of the Saints vvent up before God, out of the Angels hand.

5 After-

5 Afterwvard the Angell tooke the censer and filled it vvith fire of the altar, & cast it into the earth, & there vvere voices, & thundrings, & lightnings, & an earthquake.

6 And the seauen Angels, vvhich had the seauen Trumpets, prepared themselues to blovv the trumpets.

7 So the first Angell blevv the trumpet, and there vvas haile and fire mingled vvith blood, and they vvere cast into the earth, and the third part of the trees vvas burnt, and all the greene grasse vvas burnt.

8 And the second Angell blevv the trumpet, and as it vvere a great mountaine burning vvith fire, vvas cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, vvhich are in the sea, the liuings things *I say* dyed, and the third part of the shippes vvere destroyed.

10 Thē the third Angell blevv, and a great starre fell from heauen, burning as a torche, and it fell into the third parte of the rivers, and into the fountaines of vvaters.

11 And the name of the starre is called vvormvvood, therefore the third part of the vvaters vvas turned into vvormvvood; and many men dyed of the vvaters, becausе they vvere made bitter.

12 Afterwvard the fourth Angell blevv the trūpet, and the third part of the Sunne vvas smitten, and the third part of the Moone, and the third part of the starres, so that the third part of them vvas darkned,

darkned, and the third part of the day vvas darkened, and likevviſe of the night.

13 And I beheld and heard one Angell flying through the middes of heauē, ſaying vvith a lovvd voice, vvoe, vvoe, vvoe to the inhabitans of the earth, becauſe of the ſoundes to come of the trumpet of the three Angels, vvhich ſhall blovv.

The Logicall diſtribution of it into parts.

*THe Common Type being thus explaned the Silence, which is proper to the Seauenth Trumpet, remaineth: the vvhich for hovv great ſpace it laſteth, it is declared, verſ.*1. *After that there is a going on to the enſuing Period of the Trumpets, vvhich is contained in the compaſſe of this ſeauenth Seale, and is diſtinguiſhed into ſeauen Trumpets. The preparation vvhereof is double,* Commō *and* Speciall, *that is firſt conſiſting of ſeauen Angels that are furniſhed with ſo many Trumpets, ver.*2. *Then of one other Angell, vvho diſchargeth the function of a high Prieſt, as it appeareth both by his furniture in reſpect of the inſtrument & the end verſ.*3. *As alſo by his miniſtery to vvards the Elect, verſ.*4. *And againſt the enemies partly vvhile he caſteth fire vppon the earth, partly vvhile he raiſeth vp voices from thence, and Thunders, and a great earthquake. verſ.*5. *The ſpeciall preparation belongs to the ſeauen Angells, ſetting them ſelues in a readines to diſpatch the buſines committed vnto them verſ.*6. *The execution alſo hath both ſome thing in it that is common, that is a giuing of vvarning by the blowing of the Trumpet, as alſo it hath ſome thing ſingular,*

gular, to, vvit, the proper effect of euery blaſt, vvhich is diuided into the foure firſt, vvhich be lighter, and the three laſt vvhich be more greiuous. Thoſe are handled in the reſt of this Chapter, by their diſtinct members. At the firſt blaſt, there vvas haile and fire, verſ. 7. At the ſecond a Mountaine burning is caſt into the Sea, verſ. 8. 9. At the third a Starre fell into the riuers frō Heauē, ver. 10. 11. At the fourth, the third part of the Sunne is ſmittē verſ. 12. As touching the three laſt Trumpets, vvhich are more greiuous, the common preparation of them is contained, verſ. 13. Where an Angell flying through the midſt of Heauen doth vvith a mournfull voice denounce more horrible calamities vvhich are to come out of the Trumpets following.

THE EXPOSITION.

And when he had opened the ſeauenth Seale. So much of the Sixt Seale the *Seauenth* followeth, whoſe effect that ariſet hout of *the opening* of it is called *a ſilence*, which is ſometimes vſed for any ceaſing of a matter. As, *Why do ye hold your peace in bringing back the King?* that is, *ſtand ſtill, and do not beſtirre your ſelues*, 2. Samuel 19. 11. Oftentimes it is oppoſed to a tumult, whence we reade of *the waues of the Sea that are ſtil*, Pſal. 107. 29. Of vvhich kinde is this *ſilence* here, that was made in *heauen*, that is, *in the Church vpon earth*, which is often called by Chriſt *the kingdom of Heauen*. The ſpace of ſilence is as it were *halfe an houre*, that is, very litle, that ſhould almoſt ende as ſoone as it ſhould begin. By which we are taught, that the *Church*, ſhould afterwards enioy a happy reſt for ſome ſmall ſpace of time after that the open enemies thereof ſhould be thruſt out, and that healtfull *Angell Conſtantine the great* ſhould ariſe out of the Eaſt. For this ſilence is ioined next vnto that ſubduing of thoſe cruel enemies, wherewith the

the ſixt Chapter was concluded. For the common Type to which the ſeauenth Chapter belonged dorh nothing at all breake of the order of things. And indeed ſuch an happy tranquillity did ſtraightwayes ſucceede thoſe ſeales. For vvhen as *Maxentius* was ouercome at *Rome* by *Conſtantine*; and *Maximinus* by *Lycinius* in the Eaſt, how ioyfull a day ſhined vnto the Church through out the world? How great ioyfulnes was there among all degrees of men, how great gladnes, how great triumph? How full of pleaſure was it to ſee the priſons to be ſet open, the Chriſtians to bee called backe from digging in the mineralls to vvhich they vvere condemned, to haue their feet let looſe from chaines, their necks ſet free from the hatchet? And not theſe things onely, but to haue an *Emperour* alſo, *which neuer before came into the thought of any man, no not in a dreame.* Who ſhould endeuour with all his power to honour euery Chriſtian euen of the meaneſt ſort by all meanes that he could. worthily did *Euſebius* triumph, ſinging in the words of the Pſalmiſt, *come ſee the Works of God What deſolations he hath made in the earth, making the warres to ceaſe vnto the ends of the world, he breaketh the bow, and cutteth the the ſpeare in peeces, and burneth the Chariots with fire*, Book. 10. 1. Both the *Emperours* at this time aſwel *Licinius* as *Conſtantine* did with their ioint endeuours diligently take care nor onely for the peace of the Church, but euen for the ornamẽts that belonged to, and are fitting for peace; as it is euident by thoſe *Proclamations*, which were ſet forth in both their names, Euſeb. Book. 10. Chap. 5. &c. But this was but a ſhort peace, and indeed but *halfe an houre long.* For firſt the *Emperours* themſelues did ſcarce hold concord for three yeares together, & then ſtraight after they were reconciled together, did *Licinius* aſſault the Chriſtians with open force, and endeuour their vtter deſtruction? To this was added that ciuill warre, which burned out between *the Biſhops themſelues*, that were *the Gouernours of the Church*, who being free from all feare of the common enemy, did ruſh one

vppon

vppon an other with the darts of reprochful words, as if they were cloyed with their peace, assoone as they had but tasted the sweetnes thereof euen at the tongues end. See *Aurel. Victor. of the Cesars part.* 2. *Euseb. Lib.* 10.8.9. And vppon the life of Constant, Book. 1. At the end, and in the beginning of the second. And then see what vve haue noted aboue vppon the 1. verse of the 7. Chapter.

2. *And I saw those seauen Angells.* So much of the *Silence*, out of which doth *the Second Period* of the times proceed, which is distinguished from the former, because the beginning of this tooke his rise out of the end of the Seales. For can the Trumpets answer to the Seales, which are brought to their last end before that the Trumpets be once set in a readines to blow? Besides take away the *Trumpets* from this *seauenth Seale*, what shall vve leaue it but an halfe houres Silence, which is a poore and slender pittance, and more bare and barren then is agreable to the dignity thereof. I see that such an opiniō hath been affected by certaine learned and godly men, but he that shall consider the matter diligently, shall perceaue that it doth plainly stand against the methode of the *Apocalypse*. The heralds of this Period are *seauen Angells* that be the *Trumpettors*. The vvords do not manifestly declare vvhether they vvere good ones or no. They are said to stand before God, but this is an indifferent kind of speaking, which may agree to the bad as well to the good, where vppon *Satan setts himselfe before God together with the sonnes of God*, Iob. 1.6. But yet the Analogy of the *Beasts* in the *Seales*, and of the seauen *Angells*, that were the executioners of the *vialls*, whereof each one was clothed in *pure linnen*, Chapter 15. 6. May cause vs to reckon these Trumpetters, in the same number of the holy ones; cheifely seing the Article *those seauen*, hath some force in it to note out some that vvere known before; novv vve had none other before, vnlesse there be some pointing at *those Seauen Spirits of God; that are sent out into all the Earth*,

Chap.

Chapt. 5. 6. We haue ſaid, that thoſe foure *Angels* of the ſeauenth Chapter are the foure firſt *Trumpets*, but we vnderſtand not the *Trumpetters* themſelues, but the *Euẽts*, which followed after that theſe had ſounded with their *Trumpets*. Now the members of this *Period*, are diſtinguiſhed by *Trumpets*, becauſe theſe *Euents* ſhould be the more notable, famous, & manifeſt to al men, as if they had beẽ rũg out with a publike, and ſhrill voice. In receauing of which there is a certaine preparation, before they ſet vppon the worke it ſelfe, becauſe ſtraightwayes after this ſilence was made there ſhould be a taſt giuen of the troubles to come, before the heate and rage of them did burne forth. To which that ſciſme belonged between *Cæcilian* and *donatus* of *Africa*, of whõ we ſpake before, as alſo the reuolting of *Licinius*, and his wicked attempt againſt the Church, the *Contention* in the *Eaſt* about the paſſeouer, but eſpecialy the contagion of the *Arian Hereſy*. Which aſſoone as euer it ſprung vp, begã to fly vp and down farre and near, and to kindle ſo great hart-burnings, that neither *the ſcoffing at them by the enemies vpon the Stage, nor the moſt vehement deſire and care of the Emperour himſelfe teſtified both by his letters and teares, and by ſending Hoſius of Corduba that moſt worthy old man, in embaſſage vnto them, could preuaile any whit to quench the flame*. Euſeb. on the life of Conſtantine, Booke 2. in his letters to *Alexander* and *Arius*. Al theſe things were as it were *Trumpets* in the ſight of al men, being heauy prognoſticats of a terrible blaſt to come.

3. *Then another Angell came*. Hitherto of the preparation of *ſeauen Angels*; Now he ſheweth what manner of way was made for the *Euents* to come by one ſpecial *Angell*. Whom we muſt not think, to be any *Spirituall* ſubſtance, ſuch as are the *Angels* properly ſo called, as for example, *Gabriel*, or any of this ſort, as the Ieſuite will haue it but *a man* according to the cuſtom of this Booke, in which nothing is more vſuall, then to gine the name of an *Angel* to men. Beſides this heauen is the holy Church vppon earth; the *Altar* is

the moſt inward holy place thereof, his miniſtery is that of the High Preiſt, which *Angels* ſo properly called do neuer exerciſe, but the truth whereof belongeth to *Chriſt alone*, the Type pertaineth to mē onely, who haue a nature fit to offer a Sacrifice, where in the function of a *Prieſt* is cheifely conuerſant, which nature ſeeing *Angels* are void of they can not beare any repreſentation of a *Prieſt*. Niether is this office geuen to them any where in the Scriptures. Beſides this miniſtery was performed before the *Throne*, where there is no place for *Angels*, but *round about the Throne*, and the *Elders*, and the *Beaſt*. Whereby we are geuē to vnderſtand, that they compaſſe about the outmoſt circuit of the *Church*, watching on on euery ſide of it, for the preſeruation thereof, what ſoeuer is within that Circuit is the *Higheſt Throne*, *the Lambe*, *the Beaſts the Lamps*, *the Chryſtall Sea*, *the Altar*, &c. Whereof there is neceſſary vſe in the aſſembly of the faithfull. I doubt not therefore, but this *Angel* is the ſame with that, that was ſaid in the former Chapter to aſcend from *the riſing of the Sunne*, namely *Conſtantine the Great*. For that which there is ſaid *ſummarily*, that he kept the foure *Angels* from doing miſcheife, ſeemeth to be explaned in this place particularly, after what manner, and by what meanes it was done.

And he ſtood before the Altar; The Greeke is, *at the Altar*, Montanus, on the Altar; all in one meaning. It wilbe manifeſt afterwards, Chapt. 11. 1. That the Church about this time did remooue into the *Temple*, and hid it ſelfe within the ſecret places thereof: wherefore hee is here worthily ſaid *to ſtand before the Altar*, ſeeing he was the principall of thoſe, who being eſcaped out of the corruptions of the *world*, went aſide into the *hiding place* within the Temple. But yet he ſtood *not* in this place as one of the common ſort of the faithfull, but in the aray of the *high Prieſt*, *hauing a golden Cenſer*, *and many odours geuē vnto him*, *that he might offer them with the prayers of the Saints*. How can theſe things agree to *Conſtantine*, may ſome ſay? Namely, as being a Type of the *high Prieſt*

Ieſus

Iesus Christ, whose person to beare is not now proper to any certain kinde of men, but common to all the faithfull, all whom *Christ* hath made *Priests*, not secondary, but cheife. But why should not he espicially carry the Image of a *Priest*, in whom the shadowing out of the Regall dignity did cheifely shine forth? Well doth he speake of himselfe being in an assembly of the Bishops. *And* I saith he, *am here present as being one of your company. For I would not deny my selfe to bee your fellowseruant, it being that wherein I do cheifely reioice*, Socrates Booke 1. Chapt. 7.

Hauing a golden Censer. The Greeke word that doth properly signifie *incense*, is here taken for the *censer* it selfe, wherein it is offered, as is manifest out of the fift verse, where the *Censer* is filled out of the *fire of the Altar*, now *the Golden Censer was a vessel vsed in the holy of holies*, Hebr. 9. 4. & belonged onely to the high Priest.

And there were odours geuen him. This *Angell* therefore is not *Christ*, who doth not take odours from another, elswhere, but he him selfe being a most rich, and abundant treasure of all graces, doth giue liberally to euery one as is needfull. These *odours* are that ample both *power* and *desire* of making peace, which was the end of the *Priesthood*, and of burning odours before *God*. For which cause *the Lord* is said *to smell a sweet sauour, When he accepteth of a Sacrifice*, Genes. 8. 21.

That he might offer them With Prayers. These things are spoken according to the auncient custom *of the Temple*, where when the *Priest* burned sweet odours with in vpon the golden Altar, the whole people did in the meane time tarry without, giuing themselues to prayer, as, 1. 10. *And the whole multitude of the people prayed Without, during the time of burning incense.* Whence it is that that thing is said *to be geuen to prayers*, vvhich was of old vvont to bee ioined together vvith them at the same instant: Now *the prayers of the Saints* are the godly wishes of the *faithfull*, who did very greatly desire that some remedy might be speedily procured against

the imminent euills, which they ſaw to be betokened by many forſhewing ſignes. For could it be that ſincere minds, ſeeing *contentions, quarells and hartburnings* to be of force euery were & to make hauock of al things, *I meane thoſe, which right now We ſhewed to come preſently after the halfe houres ſilence*, ſhould not ſtrive earneſtly with God that he would not ſuffer that truth which had triumphed ouer the Tyranny of the enemies to be ouer throvvn by the diſſenſions, and wranglings of thoſe that profeſſed to be of the houſehold of faith? Now vvhat other meanes could there bee of ſtaying ſtrife and controverſies but to gather together the parties that diſagreed among them ſelues, and after a frendly diſcuſsing of matters on either ſide to and fro, to dravv them vnto one iudgemēt by a commodious determination?

This then vvas that which the Holy men deſired, that the preſent cōtroverſies might be decided, and the iarres taken away by calling a *Synode* together, and that future euills might be preuented. *Epiphanius* recordeth, that *Alexander the Biſhop of Alexandria did ſolicite Conſtantine, and earneſtly beſeech him to call a Synode, and that not of himſelfe, but by the common conſent of the other Biſhops. Whom he had conſulted with in this caſe*, Book 2. Tom. 2. Hereſ. 61. Ruffin. Book. 1. Chap. 1. Out of vvhich a man may ſee what was the common vviſh of all men. *Conſtantine* onely next to *God* *Was able to geue odours* to this with, that is, to bring it to ſome happy effect, as Euſebius ſaith. *It Was in the power of almighty God alone, to remedy theſe euills and the onely hopefull inſtrument for God to effect this ſo great a benefit did. Conſtantine vppeare to be, appon the earth*, on the life of Conſtant, Book. 3.

Vppon the golden Altar. That is, *the Altar of incenſe, Which Was before the vaile*, Exod. 30. 3. Here it noteth out a choice company of the Saints, the firſt fruits of the world as *Euſebius* ſpeaketh to wit in as much as this aſſembly did ſtand in the roeme, *of the moſt holy place* as of old *the golden altar Was ſet before the vaile*. And indeed this aſſembly of moſt holy men may by right be called

a golden

a golden Altar, as whose solemne meeting commeth next to the Maiesty of God in likenes, & in which the visible glory of God doth shine forth vere greatly. For as Christ saith, *Where two or three, are gathered together in my name, there am I in the middest of them*, Matth, 18.19. It must needs bee therefore that this assembly had the next place to the *holy of Holies*, in the midds where of *Christ* himselfe did sit.

Which is before the Throne. With in the compasse of the *Elders*, for that is here and elswhere said to be before *the Throne*. Which whole space God wil haue to bee proper to the Elect vppon earth, who do cleaue next to the highest Throne, and are thrust fur ther of by the comming of *Angells* between.

4. *Now the smoke of the odours ascended.* Hitherto of the preparation of the *Angell*. Now followes his *ministery*, and first as touching the *Elect* in this verse, in respect of whom *the smoke of the odours is said to ascend*, that is, they were made pertakers of that thing, which they did so greatly lo desire. The reason of spaking is taken from the same rite *of the leuiticall Preisthood whose similitude he stil vseth. Once euery yeare was the Censer to bee brought with in the vaile, that the cloud of the Odoures might couer the Mercy Sate, which is aboue the Arke of the testimony, that so the Priest might not die, Leui.* 16.12.13. *The Incense also was to be burned euery morning when the lamps were lighted*, Exod. 30.7.9. Whose thick vapour might pierce through the *vaile* and so might fill the whole innermost Holy place with a most pleasant perfume, which was a visible token of our prayers, that pierce the heauens, and doe fetch that which we aske from God by meanes of their pleasant smell, which they breath out *through Christ*, whence the Psalmist saith, *let my prayer be directed before the as incense*, Psal. 140.2. *The smoke then of the incense ascendeth* when our prayers comming into the sight of God, do obtain that for vs, which we asked according to his wil. Now when the Holy men desired that some way might bee taken to still and

compoſe the ſtrife by calling of *a Councell*, we are taught in theſe vvords, that that vvhich they ſo longed after was at length graunted them. For *Conſtantine* ſeeing that hee tried other remedies in vaine calleth a Councel at *Nice*, biddeth the *Biſhops* take Horſes that vvere prepared for publike vſe. and to come all together at the day appointed. Who being at length gathered together, he doth moſt exhort them to the care & deſire of ſeeking after peace. He heareth thoſe that diſpute againſt the Truth with equity, and to conclude doth manage the whole buſines with ſuch grauity and wiſdom that at length the vngodly blaſphemy was condemned by common conſent. and the Holy truth preuailed. By vvhich fact of his, *a thicke cloud of odours* aſcended out of the hand of *the Angel before God*, to wit, when by meanes of his care, labour, diligence, charges, and guidance of the whole matter a thing ſo wholeſome and behoofefull to all the Godly, ſo much alſo deſired of them all was vnder taken, begun and finiſhed. Now did *Conſtantine* ſet a ſeale uppon the *Elect in their forheads*. Whereby they might be diſcerned from the wicked rout of the hereticks. *Conſtantine* therefore is this *Angell*, *the odours geuen him, which he ſhould put to the prayers of the Saints* is the power of calling the Councell. The *golden Altar* is *Chriſt* himſelfe in the middeſt of this Holy Aſſembly, *the thick cloude of odours aſcending* is the whole matter brought moſt happily to effect. And this is that time till which the foure *Angells* did make a Truce, of which, Capt. 7. 1.

With the Prayers of the Saints. The Greeke hath the word *prayers* in the 3. or 4. caſe without any addition; ſo that perhaps there may be a wanting of a participle, and not of the prepoſition, *wuh*, as if the full ſentence were. *And the ſmoke of the odours aſcended, which were geuen to the prayers of the Saints*, the verbe being thus fetched backe from the former verſe, where it was read thus, *that he might geue them to the prayers*. Which is ordinary among Hebricians. to vnderſtand a verbe once put down, in the

the words and verſes following. But by this expoſition, the odours alone ſhould aſcend, and not the reſt of the *prayers of the Saints*, which *are ſweet odours alſo*, Chapt. 5. 8. Therefore the defect of the prepoſition is more fitting, but of the prepoſition *with*, as Theod. Beza tranſlates it, not of the prepoſition, *of*, or as the vulgar tranſlates, and the *Ieſuite* will haue it, who interpreteth it materially, namely that this odour that aſcended was made of the prayers of the Saints, whereas yet it was ſaid aboue, that he might geue them to the prayers of the Saints. Now nothing which is geuen to any thing: is made of the ſame thing to which it is geuen.

Out of the hand of the Angell. Becauſe he held the *Cenſer* in his hand, but yet it is all one as if he had ſaid *by the miniſtery of the Angell*, becauſe *Conſtantine* ſupplied whatſoeuer was needfull to this matter.

5. *And the Angell tooke the Cenſer, and filled it out of the fire of the Altar.* Here is ſet down that which the *Angel* did as much as concerned the wicked. Now the *full Cenſer* declares the greatenes of the euill, *the Fire of the Altar*, the kinde. It was a notable confeſsion of the faith, which the *holy Synode* made and ſet forth againſt hereſies. Which was indeed *like coles of fire vppon the Altar*, which the fire that fell from heauen did kindle in the hearts of men, vppon which they might burn moſt ſweet odours by calling vppon one *true God, in three perſons*. But this ſelfe ſame fire of the Altar being caſt down vppon the earth, that is, this godly confeſsion when it was diuulged abroad by the *Emperours edicts* into the vngodly world or at leaſt into the Church that was ſo in name onely. (*For ſo I haue often ſaid that the Earth doth ſignify,*) *how great troubles did it forth with raiſe vp.* Verily as that fire that was caſt forth vppon the earth by *Chriſt* filled all things with heart burnings, and tumult, while the godly were by meanes of the heate thereof ſet on fire with a deſire to aduance and confirme the truth, but the wicked with

hatred and enuy, Luc.12.49. So this *Holy decree* being a brand of the ſame heauenly flame ſtirred vp a mighty fire of contention in the iudgements, and affections of men that vvere croſſe and contrary each to other. When firſt the *Trumpets* were ſent forth, men did but ſkirmiſh onely vvith diſſenſion of opinions, but the diſeaſe grew novv by meanes of the remedy it ſelfe as Cankers vſe to do. For from this *Councell* grevv all kinde of ſlaunders falſe accuſations, & forged cauillations. Which being here ſummarily noted by voices, thunders, and lightenings, are after in order and particuler explaned in the formoſt of the Trumpets. This then that was holy, and vvholeſome to the godly, turned to the greater deſtruction and provocation to the vvicked.

And there was Thunders and voices. Some Bookes haue *voices* and *Thunders*. Aretas hath onely *Thunders*, and *lightenings*. *voices* and *earthquakes* being left out. In ſumme theſe vvords note out what fruit redounded to the vvicked world from that *Councell*. Now *Thunders* and *voices* ſeeme to bee here put two for one. That is, for *ſounding and cracking Thunders*, as Ier.4.29. *Let them come into the clouds, and aſcend into the rocks*, that is, into rocks that ſeeme to be as high, as the clouds. vnleſſe *voices* be perhaps here the ſame that they were, Chapt.4.5.

6. *And the ſeauen Angells that had, &c.* Here we haue the ſecond *preparation* of the *ſeauen Angells*, which do now ſet vppon the buſines, vvhereof there was ſome inckling geuen before when the Trumpets were ſent out. For theſe things are ſpoken of the worke when it was about to be accompliſhed, *as the wife of the Lambe is ſaid to prepare her ſelfe in the time of her very marriage* as afterwards wee ſhall ſee, Chap. 19.7. Now therefore when the priſons are ſet open thoſe euills ſhould breake forth, vvhich did all this while make a ſtirre and tumult in the innermoſt and priuy cloſet of their breaſts, the foure firſt are deſcribed in this Chapter, and thoſe indeed much lighter then the three laſt, & therefore we ſhall ſee, that though they inuade the earth in a certain

tain kinde of order in blowing, yet that they do altogether presse in & vppon men, being onely distinguished by certaine small spaces of time to begin in.

They prepared themselues to blow. This blowing of the Trumpet seemeth not to bee a voice declaring vnto *Iohn* alone that is the Elect in the Church, the euill that was to come; such as were that of the *Beasts* in the *first Seales*, but it seemeth to bee the manner of Gods working, that doth so notably begin matters by his *holy Angells*, that by those beginnings as it were by an Alarum all kinde of men might bee awakened, to consider of the first arisings of matters. Many things do so by litle and litle and so closely creepe in vppon men, that they deceeue them as they spring vp, & are not perceaued before that they come to some growth, but here the beginnings should be so notable, and easy to be seene of euery one, that their proceedings should not ouertake any man but such an one, who would of his own accord fall a sleepe. And yet the sounding of a Trumpet doth rather strike the hearer with astonishment & feare, then beget any knowledge in him. And so indeed it cometh to passe, that the further we proceed, the more obscure will the judgements be of the *Euents*. In the *Seales*, the *Beasts* called vpon *Iohn* to come and see. In the *Trumpets* neuer a word is spoken, onely a great sound is made. In the *Vialls* scarce any noise is made but onely such as liquor poured out of a Pot can make. Certainly as long as faith and godlines were in their vigour, as they were in those first times, the least warnings of iudgementt did rouze vp the Church but in these last dayes, whererein wickednes doth euery vvhere get such head, we let passe euen the greatest of Gods works with eyes and eares closed and stopped vp, vvhich careleſſenes of ours God doth both point at, and reproue by this obscurity of the signes thus increasing. For there is not lesse light offered, through any want of perspicuity in God, but onely to taxe our security that was to shew it selfe in time to come.

7 *So the first Angell blew the Trumpet.* All this being now accomplished which did make a stay of matters till now, at length the *Angels* sound the *Trumpets*; At the first blast, a double effect issued, the first *a shower of haile and fire*, a secundary one, *a burning of the trees*, and of *the grasse*. The *haile* comming from *heauen*, and vvith a great noise betokeneth a mighty euill which should come with great violence from those that bee of the household of the Church at least in outward profession, vppon their own heads. And *the fire mingled, with bloud* declareth the feruency and increase of the same euil, euen to the shedding of bloud. Now we must remember that these euills are brought to this combustion by meanes of those *fiery coles of the Altar*, vvhich is here very plaine. For the mischeife was not long a brewing but in the midds of the *Nicene fathers*, the *first Angell* blew his *Trumpet*. For those holy men, had scarce confirmed the truth vvith their common consent after they had diligently vvaighed & discussed matters, but this *haile* began to rush in and to keepe a meruailous blustering. Certain Bishops, being altogether citizens of the Earth, pretending that they were offended vvith certain words of the confession, but indeed being set on fire with the *coles of the Altar*, indeuored to hinder and with all their might to stand against the common consent of the *councell*. These were *Eusebius* the Bishop of *Nicomedia*, *Theognis of Nice*, *Maris of Chalcedon*, *Theonas of Marmaria*, and *Secundus of Ptolemais*, who cauillling at the word *coessentiall* vvould neither assent to the rest as touching the faith, neither yet vvould suscribe to the comdemning of *Arius*. This was a notable originall of the *Haile*, vvhich a litle after fell more abundantly. For after that *Eusebius & Theognis*, by fayning a change of their opinion had recouered their former dignity, they bent their studies, onely vppō this one thing how to thrust through the *Nicene faith* by the sides of *Athanasius*. And like mē that vvere their crafts masters

masters they did so cuningly carry matters, that there neuer were times more turbulent through most impudently forged tales, slanders, lies and through vniust vexations, as that *Athanasius had killed Ansenius, had ranished his hostesse, had craftily conuaied away the prouision of food that was sent from Constantinople had furnished a seditious conspiratour with mony*. What record can yeeld examples of like impudency? The goodly *Arian Bishops* cast out *Eustatius* of *Antioch* from his place, because he was one of the sound faith, alledging against him, that a harlot auouched he had had filthy company with her. Neither were these things done closely, and in priuate, but to the entent wee might take notice of the mighty noise of this *haile*, with *frequent Synods*, running vp and down from farre countries, euē from *Thracia*, and *Alexandria*, into *Syria*. With wicked accusations, and appeales vnto the *Emperour*, abrogations of the wicked opinions, and againe with the restablishing of the same, so that the whole *East*, had busines enough made from this matter and did on all sides ring out with the noise of this shower.

But the tumult staied not here, *Constantius* the sonne of *Constantine* mingled the *haile with bloud*. He banished many, and many he putt to death. How inhumane a fact was that, that he with torturing compelled that reuerend old man Hosius of *Corduba*, whom his Father had so honoured, to assent to the wicked opinion? But the sauagenes of *Valens* doth almost exceed all credit, wherewith the Church was wasted round about on euery side, the faithfull were cast down headlong into the riuer *Grontes*, & all kind of death was cruelly inflicted vppon thē. And verily that ship wherein hee commanded fourescore worthy men to bee burnt vppon the sea, vnder a pretence of sending them into exile, was a more horrible deuise, then that ship for the nonce made easy to bee looosed in the ioints, which *Nero* deuised vvherein to destroy his own mother. And so the *Bishops* who vvere wont of old to go beyond

all

all men in constancy and patience, did now in processe of time striue to excell the heathenish Tyrants in cruelty. What slaughters did *Macedonius* make through the whole *East*, *George* also and *Lucius* at *Alexandria*? It were too long to rehearse all, in a word the former times of Calamity returned again vpon the Church, the enemies name onely being changed. For those auncient enemies were *Heathens*. these *painted, and fained Christians*. Certainly the *haile* that fel from the skies about these times being of a wonderfull, and excessiue bignes, did most plainly declare, what was the state of matters now. *there fel down haile that would fill a mans hand, very like in biggnes to great stones, euery one whereof was such as a man could gripe and hold with his hand, as Socrates saith Book.* 4. 10. And then it seemeth did *Gregory Nazianzen* make that Oration, which hath this Title, *when as his father was forced to keepe silence, because of that calamity that hapned by meanes of the haile.*

And they were cast vppon the Earth, and the third part of the earth was burnt vp. Thus doth *Aretas*, the vulgar Latin, & certeine other Bookes read; And it seemes it should be so read; both that the greatnes of the euill might bee the more perceaued, as also that those things which follow might be the more easily understood, this first which is the cheife being once laid down.

Hee commeth now to the *second effect*, which onely damnified the wicked. When as the sealed ones were well enough protected in the meane time from the mischeife thereof. *For* saith he, *they were cast vppon the earth*, which we haue taught to signifie *earthly men*, that are altogether geuen to seeke for the things of this life. But this shower did not raine yppon the whole earth, but onely vppon a *third part of it;*

Now hee calleth it a third part after the common manner, distributing the whole earth into three parts. This third part was the *East*, that is, *Asia*, & the places adioning, as for *Europe & Afrike*, they rather heard of it thē felt it. *Valens, and Ursatius the one being Bishop of the people*

people of *Mursa in Panonia*, *the other of Singidon in vpper Mysia* endeuour to spread this poison into these parts, but the *Lord* did graciously keep it with in the bounds of the third part, least the same destruction at once ouervvhelming the vvhole Church, should vtterly ruinate it.

And the third part of the trees was burnt vp, Trees here are those men that are nourished vppon that Earth, vvhich he spake of euen novv, and among these, such as be the stronger & taller that ouer-top the rest, as *Chap.* 7. 1. Novv the *greene grasse* signifieth, the nevv borne babes of the Church, and the common multitude. Novv this tempest seemeth to rage more greiuously against the *grasse* then the *Trees*. For the *third part* onely of these is set on fire but the vvhole *grasse* is burnt vp; but this vvhole *grasse* belongs onely to *that third part*, euen as the *third part of Trees* are *all the Trees of the East*, so that it fareth not a whit better vvith the *Trees*, then vvith *the grasse*. These things do shevv vs, that all belonging to the Christian Religion, both high and lovv vvho kept in these Regions, and vvere not truly founded and built vppon Christ, were to be so miserably smitten with this tempest, that they should make this wrack of their saluation. It may be you vvil say, they vvere ordained to destruction & so damned before: it is true indeed in regard of Gods counsaile yet it often falleth out, that reprobate men do flatter them selues for a time with a false hope, & do professe some outward denoutnes vvith great shevv of forvvardnes, vvhich aftervvard time conuinceth to haue been, but meere hypocrisy, and a vaine vizzard of holines. So these *trees* and *grasse* thus burnt vp, should suffer a losse of all their piety by dashing themselues against the rocks of so grear impiety that was among the Bishops. And indeed how could it be otherwise, but that all they in vvhose hearts the truth had not taken deepe rooting, should either be carried away into errour, or vvhich is vvorse, should despise all Religion, should reuolt from Christ, and hate

those

thoſe that worſhip him, as vvhom they ſhould ſee to minde and labour this one thing, euen to ſtirre vp ſtrife, contentions, and hurly burlies. Worthily doth *Conſtantine in an Epiſtle, to the Synod gathered in Tyrus, vpbraid the Biſhops, that they did nothing els but ſow diſcord and hatred, and ſuch things as tended to the deſtruction of mankinde Socrat. Book. 1. 34.* But there is no need of witneſſes in a matter that is not doubtfull, rather is Gods great mercy to be magnified, vvhich preſerued a fevv ſafe from this boiſtrous ſtorme.

8. *And the ſecond Angell blew the Trumpet.* The firſt effect of this ſecond *Trumpets blaſt*, is *a great mountaine burning with fire, caſt into the Sea.* The ſecond is *the dying of the third part of the creatures which were in the Sea.* As touching the firſt, *Mountaines* in Scriptures are *Princes, Peeres, lofty minded men*, and the like, as *Eſay* ſaith, *that the day of the Lord ſhall come againſt all the high Mountaines, and againſt all the high hilles, and againſt euery high tower, and againſt euery fenced wall, Chapt. 2. 14. 15.* Where vpon it ſeemeth here to ſignifie *Kingdoms, Principalities, Honours, dignities, the Pompe, and wiſe of the world; and the ambitious affecting of ſuch things.* This *Mountaine* burneth vvith fire, like *Veſuuius* and *Aetna*. two Mountaines out of vvich iſſue flames of fire, becauſe the deſire of honour, and riches is of a burning nature, neither are men vvont coldly and freeſingly to be buſied in getting of them. It is caſt dovvn into the *Sea*; becauſe the ambitious aſpiring after theſe things, vvas caſt into the doctrine, vvhen there vvas *a new decree of the councell made as touching order and honour, of which their auncеſtors had neuer once dreamed.* For vve ſhevved before that the *Sea is the Doctrine, which is moſt pure in the true, and heauenly Church, Chap. 4. 6.* But in the earthly, and falſe Church it is groſſe, and troubled Chap. 7. 1. Seing therefore this is the meaning of the vvords, vve ſhall finde that this *ſecond Angell* blevv preſently after the firſt, among the ſame *Fathers of Nice.* For after the matter vvas once determined about the *coeſſentiall nature of the Sonne, about*

the

the celebrating of the passeouer in one and the same day; and concerning Miletius, they addresse themselues to make Canons, whereby the Ecclesiasticall discipline should be gouerned. Amõg other *Canõs*, they decree as *touching the primacy of Metropolitã Bishops, that the Bishop of Alexãdria should haue power ouer all the Churches in Egypt or Lybia, and Pentapolis, because the Bishop of Rome had the like priuiledge. Likewise that in Antioch, and other Prouinces, euery Church should haue his own honour reserued vnto it selfe. And that no man should be accounted a Bishop, that is ordained beside the will, and prinicy of the Metropolitan, that the Bishop of Ierusalem should be also honoured, in his due place, allwayes prouided, that the proper dignity of the Metropolitã Citty should remaine vntouched.* This *burning Mountaine* vvas *cast into the Sea*, when vpon this onsett, Ecclesiasticall men stroue together about dignities and honours as for heauen it selfe. In former times indeed, *Churches of lesse note and name*, vvere wont vvhen any doubt arose, to goe to and consult vvith the learned and skillfull Bishops of more famous citties, and to require their helpe, vvho by reason of the eminency of the place had more authority, but that vvich they did before of their ovvn accord, they novv must do of necessity, and those vvhõ of old they saluted as *brethrẽ and follow-labourers*. Novv they must call thẽ by higher titles. Hence that *dominatiõ*, and *lordly superiority* among Ministers inuaded the *Church*, by meanes whereof all things vvere shortly after turned vpside dovvn. *Constantinople* thought her dignity vvas litle prouided for by this *Nicene decree*. Wherefore a fevv yeeres after, vvhen there vvas *a councell* gathered together in that place. Vnder *Gratian*, and *Theodosius the Elder*, it decreed in more plaine vvords, *that the Bishop of Constantinople ought to haue the honour of the primacy after the Romane Bishop, because it is a new Rome, Coun. Const. 1. Can. 4.* In which words she both bewrayed her own ambitiõ, and she shewed a litle more fully, what the *Nicene Councell* meant, by those more obscure circũstances and circũlocutions.

And the third part of the Sea became blood. A second effect

effect is *the corruption of doctrine, and the dying of the creatures in the Sea.* The *doctrine* is turned into *blood*, that is into a quite degenerate nature; Before indeed it began to bee foule, and thick, vvhen it vvas defiled vvith many superstitions, but after that the desire of *Princehood*, and *Primacy* vvas mingled together vvith it, it vvas changed into a certaine hatefull *blood*. Novv vvhat this *third part* is, the Historie doth open euidently. In the former Trūpets blast, the *East* vvas strokē vvith *haile*, novv the *West* is plagued vvith bloudy vvaters, as *Egypt* vvas of old. Novv was *Rome* to play her part, who not content vvith the *primacy of order*, vvhich the *Nicene Fathers* had geuen her, stroue as much as shee could to challenge to het selfe *a primacy also of power ouer all*. And here vnto she had many oppurtunities about the rest. *It was the principall citty of old, and of late, it had that preiudice of the the Nicene decree to lift it vp, it enioyed exceeding great ease, when as in the meane time the whole East was on fire with lamentable fyrebrands of mortall dissension, to conclude it was sett vp as a sanctuary for the orthodoxe professours & teachers when they were thrust out of their own seates, vnder which pretence of defending these men, she crept vp into that Kingdom, which before she did so greedily affect in heart.* For vvhilest that both those exiled Bishops of vvhom she seemed to deserue so vvell did extoll her with a gratefull minde more loftily then vvas meete, and she gott and exercised a certaine Empire & domination vnavvares ouer all men: vvhich cunning conuaiance of hers doth euidently appeare in *Sozomenus Book. 3. Chap. 8. Athanasius of Alexandria, Paulus of Constantinople, Marcellus of Ancyra, and Asclepa Bishop of Gaza*, vvhen they vvere cast out by their ovvn men for protections sake fled vnto *Rome*, the defence of vvhom *Iulius* the *Bishop of Rome* did vvillingly apprehend, neither is that to be reproued vnlesse he had from hence made himselfe craftily a steppe to that Tyranny vvhich he and his followers exercised; For so he vvriteth to Churches in these mens cause, as if he had povver to commaund any

thing

thing at his absolute pleasure. *Because he held it to belong to his office in regard of the dignity of the Throne, to take care ouer all Churches, and Bishops, he therfore restored to euery one of these Bishops his own Church.* But after he had sent abroad his letters euery where through the *East*, full of *Imperiall power*. (As I said) which he arrogated to his own *Sea*, the *Bishops* of the *East* though in other things which they did, & wrote, they were not to be allowed, yed did they this very well, and according to their duety, in that they thought it fit to take down the insolency of the yong Popeling, and freely to taxe the Romish ambition; And here vppon they answer, *that the Church of Rome indeed doth striue and contend with all men about honour as if she had been made the Schole of the Apostles from the beginning, and the mother city of piety, although the teachers themselves of the doctrine came forth of the East, and were men that liued in that region*, &c. To this deuise of bragging thus insolently of the *Apostolike Chaire*, was added another, namely a crafty interpretation of all complementall duety as if it had been due obedience: they saluting them by the names of *brethren*, and *Collegues* they resaluted them with the names of *most honourable Sonnes*, and other notable conueiances of that kinde, as *Damasus* in an Epistle to the *Synod of Constantinople*. *In that* saith he *your charity my most honourable Sonnes, doth yeeld due reuerence to the Apostolke Chaire, therein you get vnto your selues much reuerence. For although it belong to vs especially, to sit at the helme which we haue taken vppon vs to gouerne in that holy Church, where the holy Apostle sat as Doctour, yet we acknowledge our selues, to be vnworthy of so great honour, &c. Theodor. Booke 5. 9.* The Charity of the *Pope of Rome* was incredible, that could embrace so many *Bishops* then present in the Councel, no otherwise thē as if they had been his *Sōnes*. In the next Age the insatiable desire of honour broke out more openly. Three *most holy Popes*, who no doubt could not erre, they were so holy, that is, *Zozimus*, *Boniface* and *Celestinus* conuicted of forgery, by falsifying the

Nicene Councell, to ſtabliſh their Principality. The ſixt Synod of *Carthage* (*though it reproue ſo deteſtable an act, more gently, thē was meete.*) *Writeth thus vnto Cæleſtine, that it could not finde any ſuch thing in the more true coppies of the Nicene Councell, which they receiued, as they were ſent, takē out of the authentike records by holy Cyrill, and Atticus of Conſtantinople, which yet they had lately ſet down being taken as out of a part of the Nicene Councell, and ſent by Fauſtinus and therefore it admoniſheth him, not to committ ſuch a ſinne as that he ſhould ſeeme to bring in the ſmoky & ſwelling pride of the world into the Church of Chriſt.* Thus in ſhort time impudency grew to a height, neither did it ceaſe afterwards, till *Rome* the conquereſſe, had gott away the Apple which they all ſtroue for, from all other Churches. The *Fathers of Nice* had an entent to prouide for the quietnes of the Church, by placing certaine *cheife Patriarkes*, as it were in a vvatch-towre aboue the reſt, but the cuēt conuinceth thē both to haue been in a very great errour, and to haue beſtowed their labour to very bad purpoſe, and with-all it teacheth vs, how much more ſafe it is to perſiſt in the ſimplicity of the truth of God, then truſting to mans wiſdom, to innouate ought therein. And thus we ſee this third part, into which the *burning Mountaine* was caſt, and that the doctrine was moſtfoulely corrupted by meanes hereof, and depraued, it is now God bee thanked made more knowen then that there ſhould bee any need to ſpend time in prouing it, wee ſhall finde this to be the perpetual cuckowes ſong of all the Popiſh ſort, namely to advance without all modeſty or moderation the *Apoſtolike* Sea to which purpoſe *they talke of the Sunne and the Moone, two ſwords, the Church built vppon Peter*, and there is nothing in effect, which they do not dragge in by head and ſhoulders.

9. *And the third part of the Creatures died.* There are yet two members more remaining of the Second effect the one concerning the *death of the Creatures in this ſea*, the other as *touching the deſtruction of the ſhips*. Theſe *Creatures of the Sea*, are all that baſer lower-moſt rabble of the

the Clergymen as they call them, ſuch as are *Porters, Readers, Singers, Coniurers, Attẽdants. Subdeacons, Deacons, Archdeacons, Deanes, Religious men, Monks, Friars and the reſt of this rout.* The *ſhips* are thoſe of the vppermoſt rãke, whoſe office it was to give them ſelues wholy to preaching of the word, and therby to tranſport it like *marchants*, hether & thether, or to traffike any other way in this *Sea, The third part of all thoſe ſhould dy*, that is, all mẽ that exerciſe this corrupt miniſtery through *Europe*, which is the third part of the world, by drinking in this bloody & mattry corruption, ſhould die of a ſwelling with ambition deſpiſing the ſimplicity of their function, and neglecting all reſpect of their duety, by meanes of their feruẽt deſire, to attaine a higher dignity in the world. In the *Eaſt*, the inundation of the barbarians quenched this flame, In the *weſt* the times being ſome what more peaceable gaue power vnto it to range more freely. The greatnes of which Flames where-with all the *mariners, oremẽ, Pilots, & Seamẽ that ſaile in the mediterrane Sea from the gulfe of Ionia euen to the Gades, which are the two Iſſes that part Europe from Affrike*, that is, all the Churchmen in this part of our vvorld, can more eaſily be comprehended in minde, & cogitation, then it can be declared vvith vvords by him eſpicially that laboureth for breuity. Would God the remainders and broken peeces of this mountaine, did not anoy the Chryſtalline Sea in the Chriſtian Churches euen at this day. Now how well doth it agree with this euill that light on the *Sea*, that about this ſame time as *Hierome* ſaith, *the Seas paſſed their bounds by reaſon of an earthquake that hapned, throughout the whole world, after the death of Iulian, as if God had againe threatned dilnge, or as if all things ſhould returne to their auncient confuſed Chaos, at which time the ſhips were carried to the ſteepes of the hills and there hung. Hieron: in the life of Hilarion.* The ſame thing doth *Ammiã Marcell.* report, Booke 26. At the end who ſaith that *this thing hapned the 12. day of the calends of Auguſt. when Valentianus was firſt Conſull with his Brother.*

10. *Then the third Angeli blew the Trumpet.* The firſt effect of the *third Trumpets blaſt is a ſtarre falling from the heauen into the third part of the floud, and fountaines, burning like a firebrand, whoſe name is Wormewood.* A ſecondary effect *is a bitternes, which they gat thence, and the death of men that dranke of the waters.* We muſt remember that which may appeare abūdantly, out of thoſe things that haue been ſaid before. but it is againe to bee repeated becauſe of them, who to darken matters, inculcate the contrary oftentimes, namely, *that theſe words are not to be taken properly.* If one great Sarre ſhould fall there ſhould be no need to expect any more miſcheife to enſue. Neither would it onely fall vpon the third part of the flouds, but it would couer the whole earth; So that they which vrge proper ſpeaking are forced to depart from the words, and to imagine this ſtarre to bee a certaine multitude of exhalations heaped thick together. But it will proue to be manifeſt out of the whole prophecy, that here is no entreating of any thing to come, but of that that is paſt in reſpect of this age of ours. They therefore that call vs back to the natiue ſignification of the words, do of ſet purpoſe deſire ſo to ouerwhelm the truth, that it ſhould neuer breake forth, but to the point.

We haue heard that *Starres* are the *Miniſters of the Word* in the Churches, Chap. 1. 24. And yet the word doth not ſo agree to them alone, but that it may bee applied vnto others. How art thou fallen from heauen, *o Lucifer thou Sonne of the Morning,* ſaith the Prophet, ſpeaking of the *King of Babylon Eſay* 14. 12. The word therefore is fitting for them that ſhine on high as it were in heauen, ſpecially if they ſhine with the light of the truth. This is *a great Starre,* not an obſcure and cloudy one, but of notable greatnes. *It fel from heauen,* by reuolting from the true Church by hereſy, or ſome other impiety. It burneth as a torch, becauſe the fire thereof is flāming and ſhewing it ſelfe forth, openly breaking out into the publike view, not glowing onely with an hidden kind

of feruency, as the *Mountaine burned* a litle before whose flame yet should not be long lasting, but for want of matter to feed it with, like the flame of a torch, it should go out. It falleth into the *Riuers* and *Fountaines*, namely vppon those, from whom as from Fountaines the doctrine should flow forth vnto others, such are the *Bishops*, dispensers of the word whose sundry respects gets them sundry names. Euen now they were *ships* transporting the traffick of the word hether and thether, now because they do feede and perserue that *Whole Sea of Doctrine* with their continual flowing, and increase that which is abding in the multitude, they are worthily compared to *flouds* and *Fountaines*. The *Starre* falleth vpon these, while perhaps the people remaine more sincere, which can not conceiue of so great suttilties, And yet how can the River flow purely when the Fountaine is corrupted? Vnlesse perhaps, as the Sea doth not waxe sweete by the flowing of the Riuers, so neither should the multitude get a bitternes though the Bishops were depraued. But here it falls out otherwise, *seing a litle leauen leaueneth a Whole lumpe*, and seing the Fountaines should be most corrupt, they should not goe scotfree that should drinke of them but they also should perish aswell as the other. The Name of the *Starre* is *wormewood*, not that it was so called commonly, but because it should shew it selfe to bee some such thing by the effect. Now *Wormewood* sometimes signifies the bitternes of affliction, as *behold I will feede my people with Wormewood, Ierem.* 9.15. That is I, will afflict them with most greiuous punishments. Sometimes it signifieth the deadly poison of hereticall wilckednes, as, *take heed least there be in any of you a roote bringing forth gall or Wormewood*, that is least yonr minde be a seminary of any Idolatry, or of a cursed life as the most learned men *Tremelius* and *Iunius* do interprete the place, Deut. 29. 18. Both of these (*as it seemeth*), are to be ioined here together, that so the bitternes of calamity should be mingled with naughty & corrupt doctrine. Now

to come to the application.

This third Angell blew his Trumpet about eleuen yeares after the formerē. Whas *Cōſtantius* to whoſe ſhare the *Eaſterne Empire* fell, ſtreight after the death of his father vvas caſt down frō heauen into the *Arian* hereſy through the fraud of a certaine Preiſt, whom he tooke into his familiar acquaintance. The impiety indeed was begotten before by *Arius*, and had gotten ſome patrones, as we haue ſhewed before, but *Arius* did ſtraight way diſſemble a recātation, by the ſame cunning tricke *Euſebius* & *Theognis* recouered their chaires. Neither durſt any man be any whit trouble ſome in an open ſort while *Conſtantine* was aliue, this madding gadbee did indeed vexe the minds of many and compelled them to ſtirre vp what troubles they could againſt thoſe of the Sound beleife, but they had another matter in pretence and ſhew, beſides theſe were leſſer *ſtarres*. But *Conſtantius* was *a great Starre* flaming like a lampe, bringing forth the matter into the open light out of the lurking holes thereof, and ſtriuing to amplify it with exceeding great heate of ſpirit. The like account is to be had of *Valens* the Emperour, who followed after *Iulian and Iouinian*.

Through the helpe of theſe two, *Wormewood* fell into the *third part of the flouds and into the Fountaines of waters*. Before this the Biſhops were ſicke of the diſeaſe, but now they began to be horne-mad, hauing gotten ſuch to authorize them. *The Whole Eaſt, except Athanaſius and Paulinus dranke in the deadly poyſon of the Arians & the Eunomians, Hierom againſt Errours. Iohn of Ieruſ.* Not onely *Nilus* Was turned into bitternes, but the flouds alſo, and fountaines of *Thracia, Helleſpont, Bithinia, and the Whole continēt region, in al* Which places the *Arians* expelled all that helde the truth out of the Church, & puniſhed them in great extremity and indignity, *Socra. Book.* 5.27. Moreouer *the poiſon was powred vppon all men vniuerſally from the borders of Illyricum, euen vnto Thebais* as *Baſil complaineth, Epiſt.* 69. Now what *Wormewood* was euer more bitter, then that the Chriſtians ſhould be whippe

whipped to death by Christians, should be depriued of their goods, and Priuiledges of their citties, marked in the forhead with a brand, and should not be one whit lesse cruelly, & outragiously handled by their brethren, then they were in times past by their most sauage and inhumane enemies. And yet the orthodoxe mẽ endured all these things, and many things more at the hands of *Macedonius* of *Constantinople*, and of other of his companions, who were rather *hellish furies*, thẽ *Bishops*, as *Socrates* reporteth. *Booke* 2.27. This plague did a long time most miserable torment and vexe that third part, both by it selfe alone, as also by that vnhappy brood of the *Macedonians*, & some such other cursed offspring, & yet after that *Valẽs* was dead, this flame also died, whose nourishment was spent as of a lampe vvhich hath no more oile supplied vnto it. These *wormewood waters* did maruailously aggrauate the calamity of the *Haile*, vnto which they did novv mingle them selues, & so they hindred the quenching aide against the westerne fire of ambition: For novv three Trumpets did iointly inuade the world together, which did at the beginning anoy it seuerally, and so more lightly.

11. *Therefore the third part of the waters became wormewood.* A second effect, that teacheth vs what vvas the fruit of this falling Starre. All the teachers and Bishops almost of that third part, vvhich should haue been headsprings of doctrine vnto others, did forvvith infect the wholesome waters with the bitternes of their wicked opinions, but they did not procure death to themselues onely by this miture, but all they also who dranke of these waters, and suffered them selues to bee infected with the same opinions came to destruction, as vve shewed aboue in the exposition.

12. *After that thè fourth Angell blew the Trumpet.* Here is but one effect onely mentioned of the fourth Trumpet; othervvise then vvas done in the former. And that not without cause but for this purpose as it seemeth, because the former euills proceeded from those

that were of the *houſehold of faith* in profeſsion, and therefore it was needefull not onely that it ſhould be declared what was done, but that the Authors alſo ſhould be known, to which the firſt effect did cheifely belong. Now this calamity ſhould come wholy from the *enemy*, and from men that are ſtrangers frō the *Church*, touching whom it was not neceſſary to record any fall of theirs. Wherefore he commeth in no other manner to ſpeake of this *Trumpet* then he did to relate the former calamities, which thoſe noiſome *heathenish Tyrants* did of old bring vppon the Church, Chap. 6. 12. 13. This one effect doth ſmite the third part of the *Sunne*, *Moone*, *Starres*, *day and night*. We interpret the *Sunne*, *Moone* and *Starres* as before, to bee, the chife ornaments of the more pure, and true Church; ſo that the *Sunne* are the Scriptures themſelues, the fountaines of light; the *Moone*, the doctrine fetched from thence, which is ſometime compared to water, ſometime to light in a diuerſe reſpect. The *Starres* are the miniſters, the *day*, ioy and gladnes which are in the Church ariſing from the enioying of this Sunne, the *night* the more rufull ſtate thereof whether it be by reaſon of affliction, or of ſome darckenes and obſcurity, that is caſt vppon the truth, or of both, whence it is, *that there ſhalbe no night, in the full felicity of the Church*, Capt. 21. 29. Neither are the *Miniſters Starres*, becauſe they are ſeruāts of the *night*, but becauſe they driue avvay darkenes in others, thēſelues being in the meane while inlightened throughly with the light of the *Sunne*. The meaning therefore is, *that a moſt greivous calamity ſhall inuade the third part of the world, which ſhalbe common no leſſe to the falſe then to the true Church*; as the Hiſtory witneſſeth that it came to paſſe. I let paſſe the tempeſts of thoſe warres which thoſe baſe nations. the *Gothes*, theſe of *Sueuia*, the *Hunni*, the *Heruli*, the *Vandals*, and the reſt, that belong to the State of theſe people, which being ſcarce repreſſed, by *Conſtantine the great*, at length when he was taken away from the earth ouerflowed all *Europe*; I think that this *fourth*

blaſt

blaſt is cheifely to be referred to that time, when as *Genſericus the Vandal* paſſed ouer from *Spaine* into *Affrick* being ſent for by *Boniface*, about the yeare 438. from Chriſts natiuity. For what *Decius* or *Diocleſian* is to be compared with the inhumanity of this man. The goodnes of God deliuered *Auguſtine* out of his iawes a few dayes before the citty of *Hippo* was taken. The reſt of the Saints, what torments did they not endure? The Tyrant commanded that all the Holy Books ſhould be burnt vp, that all men ſhould be ſlaine without any difference that they ſhould not ſpare the innocent Age, but that partly they ſhould ſnatch the ſucking children from their mothers breaſts, and daſh them againſt the ground, partly alſo that they ſhould cleaue them aſunder into two parts from the crown of their head. And it fared better with theſe, then with the reſt that remained aliue, of whom many were *miniſters* of the word and *noble men*, who were laden with mighty burdens inſteed of Cameles and other beaſts made to draw, and whē they began to lagge with wearines, they were driuen on and made to mend their pace with goades of iron. The Proclamations of the *King* were ſet forth, that all thoſe ſhould be altogether deſtroyed who had taken holy orders. And *Victor* of *Vticī*, who wrote the Hiſtory of this perſecution, recordeth, *that of a hundred and three ſcore Biſhops who of late were in Zengetana, and the prouinciall regiment, onely three remained aliue, at ſuch time as hee wrote theſe things, and of three one eſcaped perſecution, and led an exil s life at Edeſſa in Macedonia.* Then true it was that the *third part* of the *Sunne*, *Moone*, *Starres* & the *Day* was ſmitten when as the *Church of Affrick*, being a third part of the whole, did lie quite extinguiſhed as farre as any man could iudge. Eſpecially then when as *Hunoricus Nundrus*, and at length *Gilimer* vſed greater cruelty in their gleaning, if any greater could be, then *Genſericus* did in cutting down the firſt harueſt. Neither was the *night* vntouched, but the third part thereof was alſo ſmitten, that is, the whole falſe and counterfaite Church

alſo which is wont to bee more in number then the true, and to ouerwhelm it vvith her duſkiſh ſhadow, was partaker with the *true Church* of the ſame calamity. For the *Vandalls* coueted to cut of at once euery one of the Chriſtian name, otherwiſe thē the other Barbarous Nations in *Europe* did, who onely ſought to plant them ſelues there, but were not of ſuch hatefull minds to Religion it ſelfe. For which cauſe wee ſuppoſe this *fourth Trumpets blaſt* to be proper to the *Africane Vandals*, and ſo much the more, becauſe it came to paſſe by their meanes, that the *Sunne* hath been ſet in theſe Regions continually euer ſince till this day; For aftet that horrible darkenes, which the *Vandalls* brought in, *God* in his terrible iudgement, gaue ouer thoſe Nations to the *Mahometicall fury*, whoſe *helliſh night* at this day ſuffers not any ſauing beame to ſhine vppon it. How lamentable a thing is it that that part of the world that was vvont to be ſet out of old and beautified with moſt excellent lights ſuch as *Tertullian*, *Cyprian*, *Auguſtine* were, with infinite others, almoſt is now vvholy couered with blacknes of darknes, and hath not one leaſt ſparkle to gliſter in it? But ſuch is thy good pleaſure *moſt Holy Father*, who haſt left remaining the *Churches in Europe alone*, and haſt compaſſed them about with moſt woful ſpectacles of thy anger, both from *Eaſt*, and *South*, and that though they be ſuch as do abuſe thy holy name in a moſt unvvorthy manner. Thus therefore are the *foure firſt Trumpets*, *Contention*, *Ambition*, *Hereſy*, *Warre*, thoſe *foure Angells*, whom *Conſtantine the great* did for a time reſtrain. The prophecy of this Chapter containes about 230. yeares to wit, from the beginning of the raigne of *Conſtantine*, to the yeare of Chriſt, 533. At which time *Belliſarius* tooke *Gilimer* Captiue, and deſtroyed the race of the *Vandalls in Affricke Euagr. Book.* 4. 16. You may fetch a more large explaning of this Story from *Euſebius*. on the life of *Conſtant. Socrates*, *Theodoret*, *Sozomene*. *Euagrius*, *Procopius of the warre of the Vandalls & Victor of Vtica* touching this perſecu-

tion

tion vſed by the ſame people, whoſe commentaries God would haue to be extant, to geue light, and credit to this prophecy.

13 *And I beheld, and heard one Angell flying.* Novv he cometh to the *three laſt Trumpets*, which were more full of calamity, then the former, as appeareth by the common preparation made vnto them in this verſe. For as if the vſuall *blaſt* were not enough by it ſelfe to ſtrike a feare into mē, *a preface* common to theſe three, and that full of terrour is prefixed, and each of thē is afterwards illuſtrated with their ovvn tranſitiōs. As for the words, ſome do reade, in ſteed of *Angel Eagle* as *Aretas*, *Complut.* & the *Vulgar*, being induced thereto as it ſeemeth, becauſe the *fourth Beaſt* was like vnto *a flying Eagle*, Ch. 4.7. But the word *one*, ioined to it, maketh againſt that. For a determination is wont to be of an vncertain and indefinite matter: but the *Eagle* that was *the fourth liuing creature*, was onely one, wherefore it were ſuperfluous to ſay *I ſaw one Eagle*. Therefore *one Angell* doth ſerue more aptly, which is a commō word, and may by right be circumſcribed with ſome addition, euen as *Andreas* readeth it & other *greeke copies*. Beſids is he alſo called an *Angel that flyeth through the midds of heauen*, as afterwards Chap. 14.6. Now one Angell is ſome one ſinguler man, choſen & exempted out from the reſt to ſome peculiar office, the *midds of heauen* is not ſuch a middle as the *Aſtronomers* ſpeake of who call *Midday* by that name, but *middle betweēn earth & heauen*, to wit, *a middle of height*, not of *length* after which manner the *Angell appeared to Dauid*, 1. Chro. 21.16. Now ſeeing *heauen* is the Holy Church but the *Earth* is that vvhich is falſe and counterfaite, bearing the name and ſhew onely of the true, this Angel that appeared between both, ſeemeth neither to haue attained to the purity of *that*, and to haue flown vp beyond the filth and dregs of *this*. He *cryeth with a great voice*, that he may he heard of all men, *that greater calamities by farre, are to come out of the three Trūpets that remaine, thē thoſe that are already paſt*. But yet ſo as, that

that thoſe calamities ſhould befall the inhabitans of the *Earth onely*, vvho do counterfait holines, vvhen as indeed they be withered branches, and rotten members. The time and agreement of the matter do make me to think that this *Angell is Gregory the great the Biſhop of Rome*; This man was one as it vvere excepted out of the rabble of many *Popes*, vvhoſe labour God would vſe to profit his Church. Now although he vnvvittingly ſate in the *Chaire of wickednes* yet God knew how to dravv out his ſeruants euen out of the iawes of Hel. And indeed he is ſignificantly called *one*, as if it vvere miraculous, that in ſo degenerate a route any one mā ſhould be found ought vvorth. This *Gregory flevv between heauen and earth*, as being vvaighed dovvn vvith many ſuperſtitions and errours, that he could not ſo fully bee reckoned for a cittizen of the heauenly citty; and yet his notable goodvvill, deſire, diligence ſound iudgement in many things, did lift him vp on high farre aboue the reſt of the common ſort, and that troupe of ſuperſtitious men; *he cryed with a loud voice* by denouncing vnto the world a great calamity that vvas to enſue from *Antichriſt* who was ſtraightwayes about to come. *The king of pride is near*, ſaith he, *and that which is not lavvfull to be ſpoken there is an army of Preiſts ready, to fight his battailes, Book. 4. Epiſt. 34.* Againe, *the king of pride is at the doores, in the ſame Booke epiſt. 38.* In the ſame place, *Where is that Antichriſt, who ſhall challenge to him ſelfe the title of vniuerſall Biſhop, and who hath an hoſt of Preiſts prepared to follow after him? He is neere* ſaith he, *& at the doores*: Yea he vvas much neerer thē he thought, as in vvhoſe *Chaire* he himſelfe ſate, but by his own computation he could not be farre of. And it is not lavvfull to derogate from the credit of the *Pope*, vvho could not be deceaued, cheifely ſeeing he doth ſo often, and in good earneſt proteſt concerning the ſame thing. Seing then this *Gregory* next after the *fourth Trumpet*, the perſecution of the *Vandalls*, did ſo expreſſely cry out that *Antichriſt* was neere at hand, then which there can befall no greater plague and cala-

calamity vnto the vvorld , & that a few yeares before that that monſter though long before hatched, yet came forth into the open light, it muſt needs be that he is this *Angell*, vvho is almoſt as plainely declared in this Type, as if he had been named.

The 9. Chapter.

THEN the fift Angell blevv the Trumpet, and I ſavv a ſtarre fall from heauen vnto the earth , and to that ſtarre vvas giuen the key of the bottomeleſſe pit.

2 He opened therefore the bottomeleſſe pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a great fornace: and the Sunne vvas darkened, and the ayre, by the ſmoke of the pit.

3 And there came out of the ſmoke Locuſts upõ the earth, and unto them vvas giuen povver, as the ſcorpions of the earth haue povver.

4 But to them it vvas ſayd, that they ſhould not hurt the hay of the earth, neither any greene thing, neither any tree: but onely thoſe men, vvhich had not the Seale of God in their foreheads.

5 And to them vvas cõmanded, that they ſhould not kill them, but that they ſhould be tormented fiue moneths: and that their torment ſhould be, as the torment of a Scorpion, vvhen he hath ſtung a man.

6 Therefore in thoſe dayes ſhall men ſeeke death, and ſhall not finde it, and ſhall deſire to dye, and death ſhall fly from them.

7 And the formes of the Locuſts *were* like unto hor-

horſes prepared unto battel: & on their heads: were ſet as it vvere crovvnes, like unto Golde, and their faces like as the faces of men.

8 And they had haire as the haire of vvomen, and their teeth vvere as the teeth of Lyons.

9 And they had habergions, as habergions of irō: and the ſound of their vvings vvas like the ſound of charets, vvhen many horſes runne unto battell.

10 And they had tailes like unto Scorpions, and ſtings: and they haue povver in their tailes to hurt men fiue moneths.

11 And they haue a King ſet ouer them, vvhich is the ANGEL of the bottomeleſſe pit, vvhoſe name in Hebrevv is *Abaddon*, but in Greeke *Apollyon*, that is, Deſtroying.

12 One vvoe is paſt: and behold yet tvvo vvoes come after this.

13 Then the ſixt Angell blevv the trumpet, and I heard a voice from the foure hornes of the Golden Altar vvhich is before the eyes of God, ſaying to the ſixt Angell, vvhich had the trumpets.

14 Looſe thoſe foure Angels, vvhich are bound at the great riuer Euphrates.

15 Therefore thoſe foure Angels vvere looſed, which were prepared at an houre, & at a day, ād at a moneth, and at a yeere, to ſlay the third part of mē

16 And the number of the army of horſemen vvas tvvo thouſand times a hundred thouſand: for I heard the number of them.

17 And I ſavv the horſes in a viſion, and thē that ſat on thē, hauing fiery habergions, and of *Iacinth*, and of brimſtone: and the heads of the horſes were

as

as the heades of Lyons: and out of their mouthes vvent forth fire, and ſmoke, and brimſtone.

18 By thoſe three vvas the third part of men killed, *that is*, of the fire, and of the ſmoke, and of the brimeſtone, vvhich came out of their mouthes.

19 For the horſes povver is in their mouthes, and in their tailes: for their tailes are like unto ſerpents having heads, vvherevvith they hurt.

20 And the rēnant of the mē, vvhich vvere not killed by theſe plagues repēted not of the vvorkes of their hands, that they ſhould not vvorſhippe devils, and Idols of Gold, and of Siluer, and of Braſſe, and of ſtone, and of vvood, vvhich neither can ſee, neither heare, nor go.

21 Neither repēted they of their murthers, nor of their ſorceries, neither of their fornication, nor of their theft.

The Logicall Reſolution.

SVch vvas the common proheme, as we haue ſaid in the laſt verſe of the former Chapter. The ſpeciall effect of the greater Trūpets followeth, of vvhich two are handled in this Chapter, the firſt at the 13. verſ, the ſixt in the reſt, the firſt effect of that is the falling of a Starre frō heauē, ver. 1. A ſecondary one the opening of the bottōleſſe pit, a ſmoke aſcending out of the pit, darkening the Sunne, ver. 2. And the procreation of Locuſts, vvhoſe deſcription afterwards, is firſt their power like to Scorpions, ver. 3. Againſt vvhō it is, ver. 4. How long it laſteth, verſ. 5. How great it is, both by the degree of the tormēt vvhich ſhould not be vnto death, but onely vnto a butcherly torturing of men, ver. 5. As alſo by the eſteeming of death as of a lighter

lighter matter, ver. 6. After that a descriptiō is added of those Locusts, both of what kinde they are by them selues, and that partly summarily that they are like to warlike horses verse, 7. Partly member after member in respect of their heads end faces in the same verse, their haire and teeth, vers. 8. Their breastes and wings, vers. 9. Their Tailes and the continuance of their power to hurt men, verse 10. Then lastly of what kinde they are in respect of their king Abaddon, vers. 11. So much for the fift Trumpet. The two next are illustrated by their transitions, vers. 12. The former whereof that is the sixt, doth partly contain a calamity in the rest of this Chapter, partly a Cōsolatiō of the Saints in the two next, the calamity is first commanded to bee inflicted, the Author of which commaundment is declared vers. 13. The minister to whom the commaundment is made and the summe of the commaundment, vers. 14. And then it is accomplished in very deed, both by the captaines, to whom, the space of time wherein they should rage, and the number of those whom in their rage, they should slay is prescribed, vers. 15. As also by the Souldiers, whose number is declared, vers. 16. As also their feirce, and cruel nature, vers. 17. Of all which the Euent is double, a slaughter of the third part of men, vers. 18. 19. And an obdurating of rest verse, 20. 21.

THE EXPOSITION.

1. *Then the first Angell blew the Trumpet, and I saw a Starre.* The first effect of the fift Trumpet is *the fall of the starre* as vve haue said in the Resolution. Which Starre is not any good Angell. These are neuer said to *fall from heauen to earth*, which is allwayes taken in the vvorse part in this Booke, but to descend, as *Chap.*

10.1. *and* 18.1. and 20.1. Moreouer this *Starre* is the *Angel of the bottomlesse pit*, of whom *vers.* 11. Who is called *a destroyer*, not onely becauſe he ſhall deſtroy others, but alſo becauſe he himſelfe ſhal go into deſtruction, *Chapt.* 17.8, *Who came forth of the ſame bottomleſſe pit from whence he wrought deſtruction for others*; in the ſame place. It is true indeed that the *holy Angel hath the key of the bottomleſſe pit, Chapter* 20.1 But that is a key of *ſhutting vp* the pit onely after the Diuel was thruſt into it, this on the contrary hath onely power of *opening*. Neither is it a ſound point that the *key* is neuer committed to any other but to friends. For what other thing is a *key* but a power ouer any thing, which we knovv to be geuen to vncleane Spirits, whence the *Diuel* is called the *Prince of the vvordle, Ioh.* 14.30. *The Prince of the power in the aire*, Epheſ. 2.2. *The Prince of the darkenes of this world*, Epheſ. 6.12.

This *Starre* therfore by an vſuall cuſtom of ſpeaking in the Scriptures is *ſome vvicked man*, to vvhom we haue already heard that the name of a *Starre* hath been geuen. That *Ambroſe* which *Tonſtall* ſet forth not long ſince, will haue him *to be ſome maſter of an Hereſy who before hee fell did ſhine in the Church like a Starre in heauen, with learning, and wiſdom*; Ioachimus Abbas will haue him to be *ſome Clergyman and one endued with the knowledge of learning*. Rightly doe they iudge and according to the meaning of the *holy Ghoſt* himſelfe, as we ſhall ſee by and by. The word for *falling* is the participle of the preterperfect tenſe in the Greeke, to note that this *Starre* was novv before this *fallen*. For this *Starre* did not now firſt fall at the time of the *fift Trumpets* blaſt, but long before this had he declined by many degrees from his integrity, & was tumbled into this gulfe of impiety. And yet this preterperfect tenſe doth not onely note out a matter which vvas novv goue avvay, but alſo a continuing action after the manner of the Hebrewes of which kinde are thoſe places, *this is my beloued ſonne in vvhom I haue been vvell pleaſed*, Matth. 3.17.

So aboue *behold* saith Christ, I *haue stood at the doore and knocke*, Cha. 3. 20. And of this sort there are many speeches in other places *He fell from Heauen to Earth*, by reuolting frō the holy Church to the degenerate compañy of the wicked, but this fall began now first to be perceiued, after that the *fift Trumpet* sounded out. For that which is done by litle and litle, and closely, is not found out to be in doing, before it be altogether done: *The key of the bottomlesse pit* that is *geuen him*, is a power geuen ouer infernall darkenes, which is shut vp within the most darke deepe dungeon of hell, for that is the pit of Hell. Now this power is first of all geuen to send forth smoke, how soeuer he was fallen from heauen, before that the *Trumpet blew*. Now that we may finde out who is this *Starre*, the matter is not to be measured by one or two circumstances) for so we shall finde many to haue fallen from heauen) but all things are to bee comprehended together; which things truly vnto whom soeuen they shall agree, euen he it is doubtlesse, whom this prophecy painteth out vnto vs. It can not be that the holy descriptions should be common and vulgar, so that they may bee applied to things of a diuerse nature besides the minde of the *holy Ghost*. Now we must obserue that this Trumpet is not shut vp with in any bounds of *a third part*, as the former were, but that they have free power to take their scope, wehther so euer they wil, as the *Angel cryed* in the cōmon proheme in the end of the former Chapter, *Wo to the inhabitans of the earth*; as if the calamity should be contained in no other limits then of the whole world. Whence it commeth to passe, that the later Trumpets do not onely exceed the former in the kinde it selfe, and continuance of the euills, but also in the space and amplenes of the regions which they should damnifie. These things being thus laid down, we shall finde that this Trumpet sounded with in three yeares straight after that *Gregory* died, (whom right now we said to bee the *Angell flying through the middest of heauen*,) about the yeare,

607.

607. from Christs Natiuity. At which time *Boniface the third obtained at the hands of Phocas the betrayer and murderer of his Prince that he should be the vniuersall Bishop of Rome*, then also *Mahomet in the East was beleeued, by his followers to be a great Prophet*, whom *Rubertus Cetenensis*, and *Bibliander* in the eleuenth table referre to the same time though yet I suppose that others do more rightly referre him to some yeares after, for the summe of the matter there is no difference. Both *Starres fell from heauen before this time*. The defection of *Rome* is manifest in the Idolatrous worshipping of Reliques, by giuing that to Saints which is proper to God alone, not to speake of many other wicked superstitions, which it would be to long to number. *Gregory* that middle Angel, whom a man may worthily call & count a holy mā before all others of the Popes, in how plain words doth he bewray the impiety of this sea in this matter? *The Holy Martyrs our defenders are present* saith he *they would bee entreated, and they seeke that they may be sought. Seeke therfore for these helpers vnto your prayers, finde out these protectours of your guiltines*, *Homil. vppen the Gosp.* 32. Againe, *let Saint Peter be now your helper in all things, that afterwards he may be albe to forgeue you your sinnes*, Booke 4. Epist. 34. Also, *let him trust in the grace of almighty God, and the helpe of the blessed Apostle Peter*, Booke 4. Epist. 39. Yet more, Cant: of the Crosse, *wherin is the wood of the Lords crosse, and the haire of Iohn Baptist, wee fetch alwayes the comfort of our Sauiour through the intercession of his forerunner*, Book. 7. Epist. 126. Neither was this man the first author of his *Idolatry*, & they that followed after him, did not study to put it down, & to put it to flight, but increased it rather with all their might, till at length it came to the full height of impiety. And not without ca use was the *fall of this Starre* then first of all to be seene openly when he began to be called the *vniuersall Bishop*, when as the eares of all men did as yet ring with the late shrill voice of *Gregory*, saying. *He is Antichrist, who shall challenge to himselfe the name of*

vniuerſall Biſhop. Out of which it is alſo manifeſt, how they both deceaue, and are deceaned, who require the teſtimonies of *Ambroſe*, *Hierome*, *Chryſoſtome*, *Auguſtine*, or any other of the auncient Fathers, wherby it might be expreſſy proued that the *Pope of Rome is that Antichriſt*, whā as his fall could not ſo plainely be found out before that the fift Trumpet blevv, which truly it did not, before that thoſe holy mē were departed out of the world. *The fall* likewiſe of *Mahomet* out of heauen is manifeſt, The *Saracens* had receaued the true faith of Chriſt by the inſtruction of *Moſes* a certaine Biſhop of their own people, when *Mauia the Queene* raigned, as it is in *Socrates*, *Book* 4.36. Or *Mana*, as *Sozomene* calleth her Book.6.38. At which time *Valens* gouerned the Empire of *Rome* in the *Eaſt*,

From the beginning, or perhaps frō *Zacomus the Prince*, who floriſhed a few yeares before the truth ſeemed to haue been ſpread abroad among them vntil the time of *Heraclius*, corrupted doubtleſſe with many pollutions, as it is wont to be in proceſſe of time, yet not quite extinquiſhed, as it is cleare by *Mahomet him ſelfe, who knevv & receaued the holy Scriptures*, and got vnto him ſelfe companions, or Maſters rather for that purpoſe. *Sergius of Conſtantinople*, a *Monke* that was a *Neſtorian*, and *Iohn* of *Antioch*, an *Arian*. Wherefore it is euident, that both of them fel down. *The Key was geuen to the Pope of Rome* after that manner that I ſpake of: For after that the *Emperour* had by his edict, decreed, *That the Biſhop of Rome ſhould haue full power to call and diſmiſſe Synods, to confirme and aboliſh what ſoeuer was decreed in the Synods at his pleaſure, and that the citty of Rome ſhould be the headſpring of all ſauing life where, before that, Conſtantinople was ſo accounted becauſe there the Emperour had his Seate*, as Pompon. Lætus ſaith in Hiſtory of Phocas; what was there that his Key could not open? Doth not the *Pope* worthily boaſt of his *Keyes*, and carrieth them in ſteed of an enſigne, leaſt any man perhaps ſhould be ignorant that this is the ſame whom *Iohn* ſaw ſhould come. And this is the difference

between

betvveen the reſt of the ſuperſtitious perſons of the Romiſh Church, and the *Pope* himſelfe; There vvere many other, that gaue more honour to the *Saints departed*, then was meet, and that did defile themſelues with the horrible Sinne of *Idolatry*, but no other man had the Key geuen him to open the pit, ſaue onely this *vniuerſal Biſhop*, Let no man then for the cleanlier couering of *Antichriſt*, alledge that there vvere many other that vvere coparteners vvith Antichriſt in holding foule errours, but let him ioine vvith that the reſt of the properties, and not iudge of him by ſome one of them.

Now as for *Mahomet*, vvhat was there that he could not obtaine at the hands of the ſilly people, being once taken of al men for a great Prophet? *Who when he was by reaſon of ſome ſickneſs fallen into a trance, the rude multitude beleeued that he was then in conference with Angell Gabriel*. A povverfull key indeed, and fit to open that infernall den. The conſideration therefore of the time, the greatnes of the matter, the agreement of all things, vvhich ſhall more appeare in the expoſition that followeth, to enclude the enlarged bounds of this *Trumpet* do make this good, that vnder this *Starre* both *Mahomet*, and alſo *the Pope of Rome* is to be compriſed. Neither is it an vnuſuall thing that many perſons are noted out by one ſingular Type, as which the likenes betweeen them doth compoſe & make to be ſome one thing.

2. *And he opened the bottomleſſe pit; and there aroſe the the ſmoke of the pit*; So much for the firſt effect; Thoſe that be ſecondary, ſpring each out of other in a certain order. For firſt he *openeth the pit*, when the pit is opened *the ſmoke ariſeth out*; out of the ſmoke beſids *the darkening of the Sunne*, the *Locuſts go forth*. Now the *ſmoke* is *hereſy* in doctrine, and *ſuperſtition* in worſhip. For what other thing can ſteame out of the pit of Hell? Before this time indeed it breathed out a hideous ſteame by many holes and pores as it were, but now hell gates being opened by theſe mens helpe, it began to

it began to come leaping out in abundance. The *Sunne* and *aire* are darkened, when errours preuaile, and the light of the truth is extinguished. Neither is this darkenes in one place alone, such as commeth out of the top of some hill, but the whole aire is filled with this fogge, litle differing from the black darkenes of the night. And indeed when once the *primacy* was obtained from *Phocas*, *Boniface* the next both in name and order consecrated vnto all Saints, *Pantheon, a Temple for the honour of all the Gods belonging to the heathenish Idolatry*, so exercising the same impiety, which formerly the heathens had done, but vnder another more glorious name. And he ordained withal a feast for these Saints, that so it might not be the impiety of the citty of Rome alone, to worship a new Hoste of Gods. His next successour *Theodatus* decreed. *That the Parents who had at vnawares been witnesses to their own children at Baptisme, should not liue any longer together in Wedlocke, but that there should be a separation, and the woman should receaue her dowry againe, and a yere after should marry another.* Strange kinde of Incest by meanes of spirituall kinreds, which God had no knowledge of, when he made lawes touching incest, and vnlawfull marriages, Leuit. 18. Boniface the fift added to these, *that We are deliuered by Christ from Originall Sinne. That the law doth require nothing more of vs, then what We are able to performe by our own streng h, or at least by the helpe of Gods grace.* Vitalian decreed *that all things should bee done in the Church in the Latin tongue.* To conclude, not to prosecute an endlesse matter, it came at length to this passe, that they made all men of necessity to put their necks vnder this yoke; *That euery soule that meaneth to bee saued ought to professe the forme of the Romish tradition, and to acknowledge, that all the decrees of the Pope, Were to be receaued, as if they had been confirmed by the diuine voice of Peter himselfe, as Atho* saith in an Epistle that is among the Acts of the fixt Synod of *Constantin.* This smoke came forth a short time after that the pit was opened, which grew euery daye thicker by infinite degrees almost: The manner

also

alſo of worſhipping God began no leſſe to bee defiled, being al placed in *Maſſes, Altars, Garments, Images, Cupps, Croſſes, Candl-ſticks, Cenſers, Standards, Holy Veſſells, Holy Water, numbred Prayers. Pilgrimages, Faſtings, & an infinite troupe of other rites, not onely idle and fooliſh, but alſo wicked*, when as in the meane time the moſt pure ordinances of *God* were reiected, and troden vnder feete. How farre and wide this ſmoke had before this time ſpread it ſelfe in the *Weſt. Boniface Wenofride an Engliſhman* may be one, inſteede of many witneſſes; who being the *Legate* and *Apoſtle*, of *Gregory* the ſecond, ſubdued to the Popes bondage, the people in *Germany, Franci, Norici. The people of Lyons in France, Boij, Thyriget, catti, a part* of *the Saxons, the Daci, the Sclauonian, thoſe of Frezelande.* What a mighty company of ſlaues was here brought in by one mans labour? But this is nothing to the whole *Weſt* that was ſhortly after ouerwhelmed with this ſame ſmoke; For after that the *Princes were perſuaded that the Church was founded by Peter, and that this Peter had left his keyes and power granted him by Chriſt to his ſucceſſours of Rome, and no where els in the world, ſo that whoſoeuer ſhould cut himſelfe of from the Church of Rome, did exile himſelfe from all Chriſtiã Religiõ, as Adrian ſpeaketh in an Epiſtle to the Spaniards*, it was no meruaile if the ſunne was taken away out of al Churches euery where! by meanes of this darkenes. But yet this blacke night grew yet a great deale thicker with ſmoke, whẽ as at lẽgth the *holy Scriptures* were quite ſwept away behind the doore, & al good learning was baniſhed away, & Schoole diuinity was onely eſteemed, and the filthy decrees & dyrty decretalls carried all the ſway. Thẽ the Egyptiã darkenes, was no darkenes to this, which ouerwhelmed the whole *Weſt*. The *Eaſterne ſmoke* ſent out by *Mahomet* was ſo ſo groſſe euẽ frõ the beginning of it, that it might haue beẽ groped with hãds. He ioined his *Alfurta, his ſeruice Booke*, a horrible heape of all blaſphemies vnto the three parts of holy Scripture, as he diuides thẽ the law *of Moſes*, the *Pſalmes of Dauid*, & the *Goſpel*. And as if the men

of the *East* had not receaued miſchiefe enough by the dotages of *Mahomet*, *Heraclius the Emperour* poured in alſo among them the errour of the *Monothelites*. So then about theſe times any man may ſee abundance of ſmoke breaking forth of the pit when it was once opened.

3 *Now out of the ſmoke came Locuſts*. Another ſecond effect, was the *procreating of Locuſts*; that is, of men, who in their multitude & nature do moſt fitly reſemble thē. The words can not be vnderſtood of certaine true poiſonfull creatures, whoſe originall doth not require to haue *a man departing from the truth* to beget them, ſuch as we haue ſhewed the *Starre to be that fell from heauen*, neither do the *Locuſts* ariſe out of the ſmoke of Errours, but the broode muſt be of the ſame kinde, that the damme is of. Wherefore out of this ignorance, & moſt groſſe errours doe the *Saracens* that worſhip *Mahomet* come forth in the *East*, a Company that flyeth by troupes, to robberyes, & that liueth not ſo much by their own as by other mens goods. A nation made to eate vp, & to deuoure, other mens eſtates, which in a very few yeares waſted the *whole East*, and after that drained vp the *West*, and our *Europe* miſerably. The *Weſterne Locuſts* are the *Monkes*, *Fryars*, a *huge company of Religious orders*, *Cardinalls*, vvith *the whole Popiſh Hierarchy*. All theſe Beetle headed locuſts came flowing out of the ſame ſmoke, or dung rather of ignorance and errour. For after that men attributed their ſaluation to the workes of their ovvn wil worſhip, what way was there to ſtoppe & ſtint new religions, and ſuperſtitions a freeſh deuiſed euery day? All men do vehemently thirſt after ſaluation, the which when they perceiue to be in their own power, and conſiſting in the obſeruation of ſuch things as they could deuiſe, there could be no ſuch ſuperſtition from vvhich they could hold their hands. Certainly one man is not more commonly begotten by another, then theſe *locuſts* out of that *ſmoke*; Whatſoeuer was pleaſant any where, in any countries flying thether by troupes, and there ſeating themſelues they

deuoured

deuoured it vp vvholy. And their Victualls were nor more dainty, then as easily come by; for they liued, as if all mankinde had been made Caterers, & Cookes for these gourmandizers. What troupes of these locusts vvere to be seene of old time, any man may coniecture by that vvhich a certain *Generall of the Minorits*, (which one sect filled fourty Prouinces) *promised vnto the Pope towards the leuying of an army against the Turke, out of the Seraphical family of the Franciscans, thirty thousand tall warriours who might do him very stout seruice in his warres, & yet the seruice at the Holy things should not be hindered at all. Sabell Ennead.9 Book.6.* Wat an infinite company was there of all the rabble of Religious orders, when one family could set out such a plentifull army? To vvhich the testimony of *Polidore Virgill* may bee added, who saith, *that there was neuer any ordinance deuised by mans piety, which did more increase in a short time. For this one family of the Franciscanes alone had filled the whole world, so that the common people being astonished at it, did euen then suspect, that many did more delight in Ease and idlenes, then in godlines.* Of Invent. Book.7. Chap.4. Behold the locusts euen in the iudgement of the common people. There were Monkes indeed of auncient times, but yet such as liued by their own labour, and did not belong to the Ecclesiasticall order. But this new fry sowing, nothing of their own, onely deuoure other mens haruests, that it mught be euident vvhose offspring they are. The *Monkes were inrolled into the Tribe of the Priesthood by Boniface the fourth, & to them was the power of preaching & administring the Sacraments geuen. Boniface the fifth added the power of binding, and absoluing.* Now therefore are they made the *Popes Creatures*, as from whom alone they receaue dignity and authority, which before they could obtayne no farther, then the opinion of their piety could procure them. And it was not without good reason obserued by learned men, though such as neuer thought of this prophecy as it seemeth, *that*

in this Age there were three great Miracles done, the Monkes cloiſters were built, Kings themſelues were ſhauen Monkes, & daily whoring was canonized as a fit employmene for this holy State of men, Bale, Centur, firſt in Vitalian. Certainly the Monkery of this time had notable matter in it, fit to amaze the minds of men, though they litle regarded this prophecy.

And power was geuẽ them, like the power of ſcorpions. Now followeth in order the deſcription of the *Locuſts*, & firſt by the power that was geuẽ them, which they haue like to that of the earthly Scorpions. This is a liuing Creature of the kinde of thoſe, which the Latins call *inſecta, deuided in the body, which hath fiue armes forke toothed*, of all creeping things that are poiſonfull, the ſting therof is moſt cruel & greiuous; as Pliny ſpeaketh. It is of a very angry nature, whence aroſe the prouerbe, *thou prouokeſt an eight-footed Scorpion*, & there is a verbe in the Greeke tongue taken from a *Scorpion* ſignifyng to *exaſperate, and to prouoke like a Scorpion*; And as is fitting for her outragious fury, ſhe carrieth her ſtinging weapon alwayes ready, drawn forth, to ſtrike a deadly blow with all. The reſt of ſuch kind of creatures haue their ſtings hidden within their taiſes, onely the *Scorpion* is armed with a long ſting ſticking out, and that is not idle, but awayes a ſtriking, neuer ceaſing, leaſt at any time, ſhe ſhould ſlippe any occaſion of doing miſcheife, it creepes on crookedly, and ſo it ſtrikes the more at vnawares. Such is this *ſmoky brood* in the power of hurting, which were before *Locuſts* in multitude, and lazynes. The matter is cleare in the *Saracenes*, who are a furious kinde of people, alwayes ready and preſt to kill and ſlay, which was wont to come by ſtealth and out of ſome lurking place, & ſodenly to ſet vppon men in thoſe places where they were leaſt feared. Our *weſterne Religions locuſts* alſo, which ſeemed to breath out nothing but charity, gẽtlenes, humanity were as eaſily prouoked to anger as *ſcorpions*. If any man ſhould but in the leaſt

leaſt mãner diſpleaſe any one of the poll-ſhorne beaſts, the vvhole crue vvas vp in armes, and vvhatſoeuer he were, hovv great & high ſoeuer, he vvere ſure to haue his ſtinging payment.

Don pluto dares not to aſſay, though he be Prince, of Hell,
So much as dares th'unruly Monke, & crafty beldame fell.

In vvhich two verſes *Pope Pius*, who before his Popedom vvas *Æneas Siluius*, auoucheth that the rage of the diuel is more milde then the Monkiſh madbrained fury. They carried their dart ſticking forth, openly in the ſight and hearing of all men, that is, their terrible thunderbolt of *curſing* and *excommunicating*, but they gaue their *blow* commonly vvith a vvinding and vvry carriage of them ſelues, and cloſely, pretending alvvayes falſe cauſes of their fury. At leaſt if they liſted not to dravv out this dart, they did torment men vvith feare of *Purgatory* and *Hell*; whether at their pleaſure they tumbled down all their enemies. Now therefore vvas the time *when as men dvvelt among Scorpions*, Ezech. 2. 6.

4. *And it was commaunded them, that they ſhould not hurt the graſſe of the earth.* Theſe vvords ſhevv ouer vvhom the povver vvas geuen them. Firſt all the *graſſe* is ſimply excepted, and then alſo in part euery *greene thing and the trees*, onely thoſe ~~men~~ vvho are *not ſealed* are geuen ouer vnto their lavvleſſe luſt. As for the *graſſe*, (which may bee tranſlated as the old Interpreter doth, and called *hay*, cheifely ſeing *greene* follovveth immediatly,) it is *dried graſſe* cut from the earth, vvhich ſeing it is the company of the wicked as vvee often ſhewed, *the graſſe that is cut from thence* ſhalbe men that are ſeparated by God from the company of the vvicked by certaine manifeſt notes. *The locuſts ſhould not hurt theſe men*, not becauſe they vvanted either vvill or endeuour, but becauſe they ſhould looſe their labour in ſeeking their

their deſtruction, whom the Lord ſhould defend with a mighty arme againſt their aſſault. Euen as we reade it came to paſſe in the *Eaſt* when *Conſtantine, Pogonatus* was *Emperour*, about the *yeare.* 674. For then the *Saracens* did inuade *Thracia* with great forces both by land and Sea; and they aſſaulted *Conſtantinople* it ſelfe the regal citty; but after that they could effect nothing vvith their violent aſſaults by the ſpace of ſeauen yeares together at leaſt, when the moſt of their ſhips were burnt vvith a fire that vvas uevvly inuented by *Callinicus*, and the remainders of their Nauy vvere partly drowned with the Storme, partly broken in peeces againſt the rocks, they vvere ſo diſcomfited, & weakened, that they were glad when their matters grew deſperate, of their ovvn accord to deſire a peace for thirty yeares, which they bought with a yearely tribute, of a thouſand pound in Gold, and 40. captiue men. Now do ye enquire the cauſe vvhy the *Saracenes* did fight ſo vnhappily here? There vvas a certaine *hay-tyme* in thoſe regiós, while *Conſtantine reiecting the impiety of Heraclius*, and *Conſtans* his father, and rooted out quite the hereſy of the *Monothelits*, by gathering the *ſixt Synod at Conſtantinop. Martinus* in Ieed & *Agatho* the *Popes of Rome* did condemne the ſame hæreſy, vvho cannot yet be counted among this hay, being tied faſt to the earth with other ſtrings, as namely of moſt filthy Idolatry fró vvhich the Church of *Conſtantinople* vvas more pure, as vvhich receaued not true and expreſſe Images before *the ſixt Synode* that was held a few yeeres after, vnder *Iuſtinian* the ſecond, as *Antonius Contius* ſheweth in the *third of the decrees*, and *Polyd. Verg. de Inuent. Booke 6.* 13. In the time of *Leo Iſauras* the ſame *Locuſts* came flying again about the yeare 719. and that in a farre greater nauy, and dreadfuller army both for number, and violence. But God ſuffered them not to hurt his hay, which he had movved by raiſing vp *Leo* to prohibit the wicked Idolatry, which hay-cutting vvas yet more euident, vvhen *Gregory* the ſecond accurſed the

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Emperour and depriued him of his *Empire*, and from his *cõmunion*, that is he cut him off frõ the reprobate earth, becauſe he had decreed that the holy Images, and Statues be demoliſhed, and defaced. The *Locuſts* therefore are driuen away with warre, famine, fire by ſea, tempeſt & fiery haile, to make them acknowledge God the auenger of the cauſe of thoſe that be his *hay*, and ſo all that great Nauy of ſhippes did periſh, ſaue ten, fiue of which yet vvere taken by *Cæſars Souldiers*, the reſt did at length arriue in *Syria*, that they might be the meſſengers to tell of that horrible deſtruction. Which was a manifeſt teſtimony of the hay preſerued by God frõ the iniuryes of the *Locuſts*. Beſids theſe *Locuſts*, the vvhole *Eaſt* alſo vvas full of *Monkes*, but as *Scorpions* do not hurt in ſome places of the world, as in the *Iſle Pharaos*, the *Alpes of Noricum*, and elſvvhere, but in moſt places they ſtrike to death vvhich can not be remedied, and as locuſts often tymes do deſtroy vvhole countries through famine, which they procure, but ſometimes they themſelues ſerue inſteed of foode: ſo the poiſon of the *Monkes* vvas more deadly in the *Weſt*, & yet it did not paſſe ouer into the *Eaſt* as vve ſhall ſhevv in his proper place, nay neither were they much noiſome in the *Weſt* to the *Graſſe* that vvas *cutt down*. Men that had wiſdom and courage, to vvhom the truth did a litle more clearely ſhine out, did vvithout feare deſpiſe the hypocrites, neither did they ſuffer themſelues to be deuoured by thẽ, as the reſt of the ſilly people did, who were made a pray by a ſhew of piety.

Nor euery greene thing nor euery tree, but onely men who, &c. The meaning is, that ſome good deale of green things, and ſome trees vvere to be be exempted from this vexation by the Locuſts, all the reſt being left to their cruelty to ſeaze vppon, who had not the ſigne of God on their foreheads. In the former Chapter, the ſeauẽth verſe, *the third part of the Trees was burnt vp, and all the green graſſe*, namely of that third part, becauſe all that graſſe and thoſe trees vvere of the flocke ordained to deſtruction.

But

But vnleſſe ſome trees had been accounted to be in the number of the Elect, the *foure Angells* aboue ſhould not haue been forbidden, and made to ſtay their fury, no not for one moment, Chap. 7. 1. Here are a few therefore exempted, as the natiue force of the vvords declareth ſufficiently; the vvords indeed do beare that interpretation, which the moſt learned *Theod. Beza* bringeth, *neither any greene thing, nor any tree, but onely men.* For the vniuerſall ſigne *All*, is ſometimes taken for *any*, as Chap. 7. 1. *Neither vppon all trees*, that is, *any*: where the *Complutenſe* readeth, *vppon any tree*; and Chapt. 21. 21. *Euery thing that is vncleane*, that is, *any thing*. The particles alſo (*ſaue onely*) may be reade by vvay of Oppoſition, *but onely*, as Chapter 21. 21. *But onely thoſe that were written*. But here I doe think that vve ought rather to tranſlate according to the proper ſignification of the words by vvay of exception, *ſaue the men onely, which had not*, &c. The difference is, that *an exception* is allwayes of a thing that is of the ſame kinde, the oppoſition may be of any thing that is diuerſe. So this placeth *euery greene thing*, and *euery tree* in the number of thoſe vvho are ſealed; That giueth this ſealing *to ſome certaine trees & to ſome greene thing onely*, counting all the reſt but as ſhrubs in no roome of thoſe that are to be ſaued, vvhich is more fitting to that vvhich before we ſpake of, Chapt. 8. 7. Neither is it needfull to depart from the natiue propriety of theſe particles in the other places that are alledged, if vve ſhall conſider of the matter diligently. Out of this then vve may gather, that there are ſome vvith in the compaſſe of the falſe Church, whom God doth challenge for his by a ſecret ſealing, and that this *greene thing* and theſe *trees* are *men*, as wee haue interpreted them. 7. 1. The exception, which doth by name note out *men* that be *ſealed*, requiring that the *greene thing* alſo and *the trees ſhould be men*, out of vvhoſe number men are exempted. And indeed there vvere many men, yea many Kingdomes as *England*, *Denmarck*, *Germany*, &c. Whether, the rage of the *Saracines* did not make a

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forcible entry, & in thoſe places vvhere they did rage, did they exerciſe their tyranny vppon any other, then vppon thoſe men, that vvere vvithout the *ſaving Character?* What other contention in thoſe times, and places do the Hiſtorians relate, then about the *Sepulchre*, and *croſſe of our Lord*, and ſuch vaine things as theſe, vvith which the Chriſtians that were ſuch in name onely were bevvitched? Neither did *the Religious Locuſts* torment any, but men that vvere deuoted and chained to their ſuperſtition, as vve ſaid right now.

5. *And to them is was commanded, that they ſhould not kill, &c.* Novv vve ſhall vnderſtand how great this power is, by *the degree of torment, the continuance of it*, and *the comparing it with death*. But hovv can this agree to the *Saracenes* vvho ſpilled ſo much Chriſtan bloud. Theſe things ſeeme to be ſpoken not ſimply, but by compariſon. If the ſlaughter which theſe men made be cõpared with that which was to be made in the next Trũpet. The *Saracenes* may ſeeme to pricke, & to torture, and not to kill. At their firſt Originall, the *Chriſtian* profeſsion vvas not ſo hatefull neither was there any neede to make great ſlaughter, vvhen as the nations, which they ſett vppon did in a manner of their own accord geue vp the bucklers and ſtrike hands of fellowſhip vvith them in their impiety. In latter times the victory was gotten with ſo much the more cruelty, and blood, by hovv much the fight vvas more fierce & & ſharpe. But the *Holy Ghoſt* hath of purpoſe choſen that kinde of ſpeaking, vvhich might excellently agree to both the troupes of *Locuſts*. For the cruelty and rage of the *Weſterne ones* ſhould not be ſo great in killing the bodies, ſo that this comparatiue ſpeach doth both note out the ceaſing of theſe *Weſterne ones* from this bodily maſſacre, and yet it doth not take away from thoſe other of the *Eaſt* all bodily ſlaughter, though it make farre leſſe then that which was to be after.

But that they ſhould be tormented, that is the men that want the

signe. Here is a defect of the relatiue *they*. The word here vsed for torméting, properly signifieth to be *searched*, and *examined*, here it signifieth to bee *afflicted*, or any wayes vexed, as it is cómonly in the Scriptures, and elswhere. *Monanus* and *Plátines editió* reade it actiuely that *they may torment*, which it seemeth they had rather reade, that the sentence might not runne roughly, but *Aretas* and the Vulgar reade it passiuely as also doth *Theod Beza*. And it is not to no end that there is such a sodaine passage made from the actiue to the passiue, but that we might know that this lamentable time is not to be measured by the fury of the raging enemies, but by the calamity of those that endur their cruelty, which giueth much light for the vnderstanding of the continuance of this torment, of which we shall heare in the words that follovv.

Fiue moneths. *Primasius* readeth *sixe moneths*, but the Greeke coppies do with one consent read *fiue* and so doth the vulgar Latin. It is indeed a very obscure place, and that that hath alvvayes troubled the Interpreters very much. For how can so litle a space of time agree to these Kingdomes of the *Saracenes*, and *Papists*? Let each day be numbred for so many yeares, that fiue moneth should be æquiualent at least to a hundred and fifty yeares, after the manner of Scriptures in other places, as in *Ezechiel*; *Forty dayes, I geue the euery day for a yeare*, and according to the constant custom of this Booke, as we shall shew afterwards god willing, yet vvhat is this so small and narrow a space, to these so long, and lasting tyrannies? Wherefore *Bullinger* and others of our writers, do think that this number is here set down as being the time of the hotter moneths, vvherein cheifely the *Locusts* are wont to be in their strength, in steede of the whole space that is grantend them to rage in, how great soeuer it be; vvhich opinion seemeth to me to be likely, if the exceeding great accuratenes of the computations which is vsed in other places of this Booke, did not require some certain and definite matter in this place also.

The

The Ieſuites do of ſet purpoſe, as I think, like the fiſhes called *Cuttls* caſt inke after them, that ſo they might lurke the more ſafely when all matters are confuſed, and troubled, theſe fellowes wil haue ſo many moneths ordinary moneths vnderſtood as are ſet down, as if that denouncing of wo had been in vaine, which the *Angell that flew through the middeſt of heaven* did ſound out before the three latter Trumpets. Did he not therby foreſhew that the plagues to come ſhould bee more greiuous then thoſe which were paſt. Now what more greiuous ſhall this Trumpet contain then the former, if the *Locuſts* in whom all the force of it lyeth, haue neither any power to kill, and that vvhich they haue ſhould be for ſhort a time? It was a great deſtruction which the former Trumpets did bring in, full alſo of terrour, and that not paſſing away in a moment, nay not in many yeares as we haue ſhewed. But if this calamity ſhould be ſo contracted, it ſhould neither be equall to the former euills in the greiuouſnes of of the vexation, and it ſhould be much lighter by reaſō of the ſhortnes of the greife. But I will not ſtay in confuting the trifling conceits of the Ieſuites. It is moſt equall, that they who hammer out figures at their pleaſure where there are none, ſhould like blinde beetles be able to ſee none where there are ſome in deed.

The matter may perhaps the better be cleared, if wee doobſerue certaine poſitions, which the vvords themſelues do helpe vs with. Of which this in the firſt, that here is nothing to do vvith *whole Kingdoms, & the Kings themſelves, but onely with the Locuſts, and their great power.* Which we ſe to breake forth as it were by certaine degrees. Firſt they come forth of the *Smoke*, the ſmoke came out of *the pit when it was opened*, the pit is not opened before *the key was geuen*; neither is the key geuen, aſſoone as *the Starre die fal*, but after ſome lōg time; Out of which it muſt needs be, that the *Angell of the Pit*, is much more auncient then his heiliſh brood. For who can require a childe, to be equall in time to his Parent?

That therefore which is proper to the *locusts* is not to be cast vppon the *Kingdom it selfe*, and *the Kings*, as whose age is not from hence to be considered but onely the sommer as it were and cheife vigour of that ouerflowing sinke of mischeife, I say the sommer of it, because neither the first Original of *Locusts*, nor their last end seemeth to be defined in this space. For it must needs be that they must haue a beginning to bee borne in, before they haue power to hurt. And after their power should once be diminished, they would be noisome no small time with the stinke of their rotting carcases.

The second is this, that wee must not reckon the *time of this power from those that do offer the mischeiuous wrongs, but frō those that suffer thē*; to which that verbe passiue *should be tormēted* belongs of which we spake euē now. For there is great difference, from whether of these we make computation; If we reckon from the *Locusts* thēselues, they should haue power to do mischeife, in no part of the world, but onely for the space of these fiue moneths, but if respect be had to those that endured the vexations, the same space of time shalbe geuen to certaine countries, and it shalbe accounted according to the variety of the places howsoeuer perhapps the continuance of the *Locusts* in some other place should bee much lōger. Out of wich the third position followeth, *that the fiue moneths alone are not to be numbred, but that there are as many to be vnderstood by the figure Synechdoche, as there are regions, which should vndergo the same calamity for so long a space of yeares.* Which foundatiōs being laid, we shall see no small consent of the History. The first troupe of *Locusts* was of the *Saracenes*, who beginning about the yeare 630. to fly about, *Mahomet* being their captaine, did afflict most miserably, *in the first fiue moneths*, that is, *in the first hundred and fifty yeares*, all *Arabia, Syria, Mesopotamia, Armenia, Persia*, they beseiged *Aegypt* also, wasted *Africa*, and at last inuaded *Spaine*. It is true you wil say, but they held all these places except *Persia* perhaps, *Armenia*, and some part of *Arabia*, not onely

for

for the ſpace of a hundred & fifty yeares, but for foure hundred more or leſſe. I deny it, not, but wee muſt in the meane time marke and count, how long they were noiſome to the men of the *Chriſtian Religion* in theſe places. It is certain that there were *aſſemblyes* of *Chriſtians* in great number, whē firſt the *Saracens* came ruſhing in, and that they were not vtterly rooted out aſſoone as theſe came in, but after a long laſting miſery. They were at length quite ouerthrown with deſtruction, ſlaughter, death, & reuolting to impiety that preuailed, and which by getting new ſtrength grew to be euery day more & more confirmed. By meanes of which things it came to paſſe, that thoſe regions which once belonged to the *Worſhippers of Chriſt, in the ſpace of theſe fiue moneths* became to be wholy in the power of the Infidels, there being either no *Chriſtians* at all left, in thoſe places or very few. In the next ages wee ſhall finde the ſtories to be very ſilent in ſpeaking of the *Churches* in theſe places. Now we define this firſt ouerruning of the *Earth* by the *Saracenes in a hundred and fifty yeares*, not becauſe at the end of theſe yeares they were ſtraightwayes caſt out of thoſe countries, which they had conquered, but becauſe they had ill ſucceſſe afterwards in their battells againſt the *Romanes*, being often conquered put to flight & ſlaine, hardly *holding* that which they had gotten, much leſſe geting any more.

At the yeare 780. towards the end of *Leo Copronymus*, that is, after the hundreth and twentyth yeare, from the time that they began to preuaile, their inſolency was repreſſed by almoſt continuall diſcomfitures which they tooke, and by ciuill diſcord. *Lechanodraco* tamed them in *Aſia*, *Conſtantinus* who raigned with *his mother Irene* did put them to flight, *Nicephorus* was ſlayn by *Leo Armenius*. The ſame did *Theophilus*, *Michael his ſonne* by *Baſilius Petrona*, and *Andreas his Captaines*, and the reſt of the enſuing *Emperours* had no leſſe proſperours ſucceſſe of their battailes againſt

them, ſo that there being now a manifeſt declining of their former proſperity, their flouriſhing Sommertime may worthily ſeeme to expire in the *Eaſt* about that time which I haue ſet down. But when they thus began to wither in the *Eaſt* they began to budde againe in the *Mediterran Ilſes*, in *Italy*, and *Peloponeſus of Greece*, all vvhich places they did cruelly make hauocke of and layd vvaſt for the ſpace of an other *hundred and fifty yeeres*. The people of *Cyprus* were turned out of their habitations, and tranſported to ſome other place about the yeare, 707. at length, after 160. yeares they recouered their natiue Soile, by the proſperous conduct of their *Captaine Zimiſca*. This ſpace is ſomewhat more by a few yeares, but ſome weakening and infirmity is wont to go before an vtter ruine, ſo that their flouriſhing eſtate, may very well ſquare-with the number laid down. About the yeare 678. they bring vnder all *Sicily* in to their power, which often time before they had aſſayed to do, neither could they be expelled from thēce quite, till *George Maniaces* did vtterly deſtroy them, in the yeare 1060. more or leſſe. *Zonaras* recordeth, that not long after this, they were ſubdued againe and brought vnder the power of theſe *Agarenes*, but *Ambuſtus Catacalon* killing many thouſands of them, did ſo repreſſe them, that they neither durſt nor could do the Chriſtians that inhabited that place any great harm. This ſpace of time alſo is longer then the moneths here ſet, vnleſſe perhaps the inhabiting of the *Saracenes* was not ſo comberſome to the people of this Country all theſe yeares, that are boue the number of the *fiue moneths*. But in *Italy* the matter is more plaine. When it called forth the *Saracenes* out of *Babylon* to come and helpe them, about the yeare 830. it found them ſtraight wayes to be deſtroyers of them, vvhom it ſent for to bee helpers. For they did in a moſt greiuous manner lay waſt the cheifeſt part of that country, neither had they any breathing from calamities til *the Emperour Otto the ſecond*, in the yeare 980. (That is, by a cleare coputation,

a hundred

a hundred & fifty yeares after they began to make a ſpoile of it) did ſlay them with ſo greiuous a ſlaughter, that he got his name from thence, and was commonly called the *death of the Saracens*. There is ſo great a conſent of the time here, as if the *Holy Ghoſt* had pointed at this country onely, and had ordained to make it a ſpectacle Gods wrath, by deliuering it ouer to bee ranſaked and vndone by theſe *Locuſts* as the which had been a *miſtriſſe of impiety* to the whole earth, and out of which that other kinde of *Locuſts* iſſued out no leſſe pernicious then that former. But of theſe wee ſhall ſee more by and by, let vs now proſecute thoſe things which are yet behinde to write of thoſe *former Locuſts*.

This firſt troupe therfore, which by the determinate ſpace of a hundred and fifty yeares did violētly inuade diuerſe places by a certaine changeable courſe, had at length whē they failed, new cōpanies of *Turkiſh Locuſts* to follow after them, and to ſupply their roome. Who at the firſt were not ſo noiſome by any damage, that they did by themſelues, as in that they did dryue forth the *Saracens* more and more to the whole *Weſt after* they had ſeazed vppon their habitations, who before did in great abundance dwell in the *Eaſt*. But after that the poyſon of the *Agarenes* waxed old and decayed, to the end that the *Chriſtian profeſsion* might not enioy any the leaſt breathing time, the *Turkes* play their parts in their roome and that farre more cruelly, then they euer did, whom they ſucceeded. For they began with *Diogenes* the *Emperour of Rome* the yeare 1073. Whom when they had takē captiue they let him go again but at lēgth he was killed by his ovvn people after they had firſt put out his eyes.

The *Turkes* not induring to haue their kindnes ſo litle or nothing to be regarded by the *Romanes*, diſquieted the whole Eaſt vntill a new aſſault of the Scythians ſtroke a feare into them, and made them to bethink and deuiſe rather how to defend themſelues, then to prouoke others, to which point when they were brought,

they entreated and obtained peace at the hands of *Iohn Duca*, the *Emperour of Rome*, who then liued at *Nice*, becauſe *Bizantium* was of old taken by the *Latines*. Which thing fell out in the yeare 1223. Niceph. Gregoras Book. 2. Rom. Hiſtor. For ſo it pleaſed *God the higheſt Gouernour* of all things that the *Turks* ſhould firſt torment men like *Locuſts* & *Scorpions*, ere they made ſlaughter vpon ſlaughter without all indifferent reſpect of perſon, age, or Sexe, like feirce, and enraged Lyons. And therefore the Aſſaults they made till the yeare 1300. are worthily called by the Hiſtory-Writers robberies rather, then iuſt warres; For during this time, all they did was rather vppon a minde to raué and prey, then vppon any hope to poſſeſſe thoſe places, which they ſet vppon. I haue related theſe matters with more words then ordinary, but it is becauſe I deſire to make this prophecy more lightſome and cleare, which to do I care not what labour I puts my ſelfe vnto.

The other kinde of *Locuſt*, are our *weſterne Religious ones*, who came not to their ripenes while the *Saracenes* vvere in their vigour. There were indeed ſwarmes of theſe drones before but as yet they were not come to their hot Sommer time, Wherein they ſhould moſt of all beſtirre them, till the *Dominicans*, *Franciſcans*, *Begging Friars*, *Penitents*. *The obſeruants*, *the Trinitaries*, *the Friars of the H. Ghoſt*, and an iuſinite ſcumme of ſuch ſcoundrills, aroſe vp in the dayes of *Iunocentius the third*, and that vvith full power to torment men as they liſted. There vvas neuer any Age that vvas ſo fertil in hatching nevv Religions, as *Polydore Vergill*, and other learned men haue obſerued. And there are ſome vvriters who thought it not fit to reckon vp all the orders, both becauſe they laboured to be breife, as alſo becauſe they vvere vvont to ſpring vp ſodenly like muſhromes, as *Polydor Virgil* ſpeaketh, Book. 7. 3. And indeed nov vvas the povver of darkenes, vvhen the *Locuſts* were armed euery one vvith his ſting to do his miſchieuous vvorke. *Hildegardis the Abbateſſe* ſavv by reve-

lation,

lation, and bewailed a fevv yeares before, that miſtery that was to come vpon the world by the *begging friars, thoſe hungerbitten Locuſts*, and experience taught the world not long after, that her pitifull complaint was not in vaine. This peſtilence endured, and left nothing that was not quite conſumed till that about the yeare 1360. That is, a hundred and fifty from the time that they had receaued their power, a more vehement weſt winde then vſuall began to blow by meanes of *Wickleſe*, and other godly men, which ſhaking theſe *Locuſts* from the boughes ceaſed not to blow till it ſent thē all backe again to their *purple Fathers*, and ſo as it were pitched them head long into the *red Sea*. And let not any man obiect, that their ſtinking carkaſes do infect the aire ſtil vnto this day, for no man can deny it but that they loſt their ſtings from that time, which is the onely thing, that this prophecy aimeth at.

And their paine ſhould be as the paine of a Scorpion. Not that they did kill as *Scorpions*, (for that was forbidden them before) but that they ſhould make a wound that ſhould be as painfull, as the ſtroke of *a Scorpion*. It is probable, that ſome great ſwelling inflammation that cnitteth and pearceth doth ariſe from thence, ſpecially ſeeing it is a creature that is ſo angry & moody as we haue declared before verſ. 3. Now what torment is to be compared with that when men are ſpoiled of their goods, pvlled away from their wiues, bereaued of their children, which are the cheife comforts of this life, and this not by any neceſsity of the diuine prouidence, the greife whereof time may weare away, but when thoſe which be aliue, are drawn a ſunder from their liuing wiues, children & friends, to the daily renewing of their greife, ſo that a man remaineth aliue onely to be miſerable? Now that men indured all theſe things from the *Saracenes*, it is more known, then that it needeth any examples, and we ſhall as well ſee that men ſuffered the like at the hands of the *begging Fryers*, if wee *w ll* giue a litle more diligent heed. For theſe are they who ſpoiled

heires of their patrimonies, (by ſitting cloſe by their parents at the houre of their death, and by wringing frō them partly with threats of *Purgatory*, partly with hope of deliuering them thence by their *maſsings*, and *dirges*,) their fat farmes, landes, fields, and heapes of mony. For which purpoſe any word was ſufficient though it came from them when they were halfe dead or though they had geuen vp the Ghoſt, any groning noiſe that came from them, was taken for an affirmatiue anſwer to their interrogatories, It was very hard for heires to be ſtripped by this couſenage of all their goods, but it was more greiuous to be ſpoiled of their wiues, & children, what other did they then this, when vnder a ſhew of a vow they broke of mariages, withdrevv children from obedience to their parents commandement, and made them hide themſelues in monaſteryes in ſpight of them? To this purpoſe did thoſe worthy decrees of theirs ſerue, as firſt, *That if any man ſhall ſay that a contract of marriage may not be diſſolued by a ſolemne profeſſion of ſome Religion which either of the married perſons ſhal make, let him be accurſed.* This is the decree of the *Councell of Trent*, but it was in vſe in former times, chiefly when theſe Monks abounded. Yea many examples do teach vs, vvhich becauſe they are ſo well known I ſpare to ſpeake of, that they held, that not onely contracts of marriages are voide by a profeſsion of Religion, at vvhich time the fire of luſt is more feruent, and it is the greater torment not to obtaine a mans deſire, but that euen marriages when they were conſummate were in this reſpect void. Moreouer, *that it is lawful for Children to enter into a Religion againſt their parents wills*: vvhich was another cruell racke of miſerable men. Therefore they tooke away wiues and children from them to whom both *God* and *nature* ioyned thē. Whom vvhē once, they had gottē into their own cuſtody as hoſtages, what miſcheife neede they feare to bee done them by the moſt louing huſbands of thoſe wiues, & the moſt indulgent parents of thoſe children,

when

whē as they knew they durſt not attept any thing againſt them, leaſt they ſhould be cruell againſt their ovvn bowells? Yea rather what was there that they might not hope for, and carry away at their hands? This tyranny therefore brought no leſſe wealth and ſecurity to the Spoilers, then torment to thoſe who were ſpoiled. Not to ſpeake, how it vexed the *ſacrificing Preiſts*, and the *Biſhops* to ſee the *Riligious Locuſts* thruſt their ſickle thus into their harueſt, and to ſee themſelues by this meanes wiped hanſomely both of all their eſtimation with the people, and their gettings from them, while the *Fryers* carried the maine ſtroke in hearing confeſſions, and performing other things that belonged by right to the *Seculars*, as the *Arch-Biſhop* of the *Biturigis complaineth in a Synode of the French Biſhops, Centur. Magdeb.13.Chap.9.Colum.964.* But this torment was the gilhter, as conſiſting wholy in matters of this life, that was farre greater, which caſt a ſnare vpon mens conſciences, by impoſing vpon them a neceſsity of confeſsing all their ſinnes and euery circumſtance. *Innocentius the* 3. to whom the *Weſterne Locuſts* are beholding for their ſtings, it was he that poured the firſt poyſon, & power of tormenting men into this ſuperſtitiō. *He* (ſaith he) *that doth not whē he is alone confeſſe all his ſinnes faithfully at leaſt once a yeare to his ōwn Prieſt, let him bee both kept from comming into the Church while he liueth, and when he is dead, let him want Chriſtian Buriall. Council. Later.* Can. 21. The Locuſts being armed with this dart, did torment men horribly; And indeed what racke can be more full of paine? Not to confeſſe was as much as wilfully to caſtaway a mans own ſaluation, as they were perſuaded, but to confeſſe, vvas all one as for a man to offer his necke to a hangman, when as theſe holy hypocrites did moſt readily abſolue, woolues & foxes of their horrible crimes, but they would deuoure ſimple Aſſes, onely for lurching a litle ſtraw from a Pilgrime; as it was prettily taxed in that ſtaffe of verſes, called a penitentiary for an Aſſe; *the Iniury which thou*

haſt done to a Pilgrime, in taking away this ſtraw from him, is an hnge and horrible ſinne, &c. So much for this torment, which is as much as ſufficeth to make the Truth manifeſt. The full opening and enlarging of it, would be longer, thē were fitting for that worke we haue in hand.

6. *Therefore in thoſe dayes, &c.* Men ſhalbe ſo weary of their life, that they ſhal ſeeke for death in like manner as they do for a matter vvhich they moſt ardently affect; that is, Death ſhalbe iudged a leſſe euell, thē this torment. Hence it was that the people *Mardi* in *Aſia* did fly to *Libanus* and choſe there to liue and die, that they might eſcape the *Saracenes*, to whom many captiue ſeruants, & ſuch as were borne in the country fled and flocked, being not able to endure any longer the intolerable tyranny of the *Saracenes*. And yet that ſafety which they hunted after, & thought to attaine by reuolting, and flying away fled from them; for they were compelled with force and armes to vndergo their former ſeruitude againe, as *Zonar. ſaith in the life of Conſtāt. Pogonatus*. Our people of *England* were ſo cruelly glagued, and pilled by the *weſterne Locuſts*, that they did complaine though al in vaine, that they were more miſerable then *Balaams Aſſe*. Clubbes and ſpurres lay thumping and digging vppon their backs and ſids and that without any the leaſt intermiſsion; if they would not mend their pace: on the contrary, to go forward, and to obey their vniuſt exactions, which the *Holy Pope* vrged continually by the meanes of theſe *horſelaches*, was nothing els, but to plunge themſelues wilfully into certaine deſtruction, that lay before their eyes. Certainly in the time of the raigne of Henry the 3. men that were by Gods iuſt iudgement geuē oner to the luſt of theſe *Locuſts*, were ſicke of a diſeaſe worſe then death. Neither was this the miſery of our *Kingdom* alone, but our neighbour Kingdoms of *Scotland*, *France*, and *Germany* did grone vnder the ſame Burden, whervppon *Iohn Camotēſis* as he is cited of *Agrippa in his Booke of the vanity of Sciences*, doth not without cauſe ſay thus, *the Legates*

of

of the Popes of Rome do ſo madly behaue themſelues in the Prouinces, as if the Deuill of Hell had gone forth from the preſence of the Lord to ſcourge the Church of God. But men ſought for death cheifely, and yet could not come by it, they vvere ſo terrified by theſe *Locuſts with the feare of Purgatory*. Full faine would they haue died a common bodily death, vvhich all men of old haue allvvayes iudged to be the hauen, and end of all miſeries; but when the Locuſts thundred out this terrible Tale, that the flames of Purgatory vvere not a whit leſſe full of torment, then the fire of Hell, they trembled when they were ready to die, and ſaw themſelues plainely bereaued of all that comfort that they looked for from death. Hence it was that to redeeme themſelues frō this vexation with care and feare, they caſt away vppon the *Locuſts* what ſoeuer they would aſke, yea oftentimes that which they aſked not at all. And yet how muſt their miſerable minds needs be tormented with doubting when as common ſenſe tolde them, that their ſinnes could not be purged away vvith any corruptible price? Anguiſh therefore & penſiuenes did oppreſſe them on euery ſide, ſeeing their bought confidence did litle or nothing free them from torments.

7. *And the forme of the Locuſts.* Here we haue a liuely portraiture of the *Locuſts*; which firſt are made like to *horſes prepared vnto battell*. The alacrity of this Beaſt to the fight is great, *his feete dig vp the ground in the vally, & he reioiceth in regard of his ſtrength e goeth forth to mete the barneſt man, he mocketh at feare and is not afraid and turneth not backe from the ſword*, Iob. 39. 25. The readines of the *Locuſts* ſhould be no leſſe. The incurſions of the *Saracens* are famous in all Hiſtories: the warlike chiualry of the Popiſh band, is not perhaps ſo well marked by all men, and yet it is as euident, and notable, yf we ſhall examine the matter throughly: What Souldiers did *Innocent the 3.* muſter for the rooting out of the *Albingenſes?* Beſids *Dominicus* who was a deadly proclaimer, and heralde of this warre, who became a litle

litle after one, of the *foure Captaines of the begging Fryars* muſtered an Army of the Croſſe bearers by the helpe of vvhom as of Horſes running to battell, he hoped to ouer throw and quite to deſtroy the Hereticks, as they call them; This order indeed had their beginning ſome time before, but when as it had been with in a ſhort vvhile after, almoſt brought to an vtter decay *Innocentius the third* reſtored it again, that they might do him ſeruice in this warre; ſo as theſe peſtilent companyes that had been at the point of death vvas fetched backe frō Hell at his commaundment, and by his authority they got power to rage, and more noiſomely then euer to trouble the world a freſh *Polyd. Verg. of the Inuent. Book. 7. Chap. 3.* Neither did the *Pope* whoſe manner it was to make hurly burlies, and to ſet Kings together by the eares (*as Probus Tullenſis* ſheweth in the meeting at *Herbibolis* vnder *Honorius the fourth*) vſe any other bellows after that time to ſtirre vp the fire of contentions: Yea as often as the *Pope* himſelfe was to wage warre, (*for the Pope holds of Mars as being a iolly warlike fellow*, and not without cauſe ſeeing he hath ſuch warlike ſubiects as the *Locuſts* are) full armies of the *croſſe bearing fryars* vvas allvvayes at hand to fight in their Kings quarrell. Worthily did *Hildegard* foretell *that theſe hypocrites ſhould be ſowers of diſcord, who do reioice in nothing ſo much as in the contention, and bickering of other men.*

And they had as it were crowns on their heads. The firſt property was generall, now he proſecutes the matter member by member. *Theſe Crowns on their heads like gold, is that polling or ſhauing of the head*, vvhich vvas vvont to be of old in great account vvith men, euen as if it had been a diademe of Gold. It is called a *Crown* becauſe the top of the head when it is ſhauen, ſeemeth to ſhew it ſelfe in the mideſt like a Crown. What reckoning was made of it in old time, *Bellarmine* ſheweth out of *Hierome* in one of his Epiſtles to *Auguſtine* which is the ſix and twētith Epiſtle of thoſe that

are

are written to *Auguſtine*. I beſeech your Crown to ſalute in my name my Lord *Alipius*, and my Lord *Euodius*. And *Auguſtine* in his 147. Epiſtle to *Proculian* the Biſhop; your men do adiure vs by our crown, and our men do adiure you by your Crown. Me thinks I ſhould heare that in *Homer* Illiad: *Yea by this ſcepter do I ſwear*. Both kinds of *locuſts* are notably known by theſe Crowns. *Herodotus* reporteth in his *Thalia that the Arabians are ſhauen euen as Bacchus was wont to be ſhauen; now they are polled ſo as they make a round circle beneath when they ſhew their Temples*. But the ſhauing of *monkes*, *and all Religious orders* is moſt famous, *Polydor Vergil* ſpeaking of the *Benedictines* ſaith *they are ſhauen with a razor from the Crown of the head beneath the middes of the ſkull; the haire is cut of below into the likenes of a litle circle, it compaſſeth the whole head about the eares and the Temples like a crown, whence it is that that the toppe of the head when it is ſhauen is called a Crown, Book. 7. Chapt. 2.* See how fittly he interprets *Herodotus*, though thinking of no ſuch matter, but onely lead therto by the agreement of the matter it ſelfe. For that which he ſaith, *they are ſhauen into a round beneath*, this man tranſlates it elegantly, *the haire is cut of below in forme of a litle circle*. It vvas indeed a matter forbidden of old to the Iewes. *Thou ſhalt not cut round the corners of thy head* and that as it ſeemeth becauſe of the *Arabians* who vvere their neighbours, & vvere ſhauen after this faſhion, leaſt they ſhould in any thing be like the *Idolaters*, *Leu. 19. 27.* But it vvas meete that theſe *Monkes*, who differ in name onely from the vvicked nations, ſhould agree with them in the likenes of ſhauing their heads. *The Gold of this Crown*, that is, the authority & dignity of this manner of ſhauing, we may ſee by that that they made their obteſtations by their ſhauen crowns, as vve ſavv right now in the Epiſtles of *Ierome*, and *Auguſtine*. If this ſuperſtition vvhile it vvas in the tender yeares of it, was in ſuch requeſt, vvhat a ſtately and Maieſticall thing vvas it trovv ye after that it came to the full ripenes? *Ribera* will haue the Greeke

Greeke word that ſignifies a *Crown* to bee here put for an *helmet*, according to the cuſtome of the Greek tongue, but he is deceaued. Another vvord indeed very neere it, *Stephane* is vſed ſometimes in that ſignification in *Homer*, but the other words which is here *Stephano*, is neuer ſo vſed, as we may learn out of *Plutarch. Sympoſ.* 8. *Problem.* 8. The Latines ſaith he, call *Stephanos* a Crown, *from the Crown of the head*, as *Homer* likened, a helmet to *Stephane*, ſo *Heſychius* deſcribes *Stephane* to be a kinde of helmet, that hath toppes ſticking out: But he ſaith no ſuch thing of *Stephanos*. *To that* (ſaith he) *Seruius affirmeth vppon that of virgill all according to the cuſtom had ſhorne haire, hid with an helmet*: on which place *Seruius* writeth thus: a crown, that is an helmet, & he hath vſed that ſpeech of *Homer*, for he called an helmet *Stephanen*. I doubt not but *Seruius* knew that *Stephanen* is in *Homer* & not *Stephanon*: but becauſe of the Lykenes of the vvords, the Printers haue erred & giuen us the one for the other. Seing therefore that the *Grecians* do diſtinguiſh the vſe of theſe two words, the ſignification of the one, is not to be transfered to the other.

And their faces was like the faces of men. They made indeed a pleaſant allureing ſhew, and full of humanity but ſuch as had no truth, nor ſincerity vnderneath it: What crafty companions were all the rout of theſe Religious Orders in this thing? whom did they not exceed in fayned courteſy, but vvel did *Hildegard* prophecy of them. *They ſhalbe courteous* ſaith ſhe, *but yet great flatterers, perfidious traytors, Holy hypocrits*, &c. we haue no need of witneſſes in ſo cleare a matter. Thoſe barbarous *Arabians* alſo, hovv could they haue gotten ſo many countries in a ſhort time vnder their povver, vnleſſe they had allured them by their fained humanity to a voluntary reuolting. When bloody cruelty ſheweth it ſelfe openly, men had rather die by fighting, then by miſerable ſeruitude.

8. *And they had haire, as the haire of Women. Haire is giuen*

uen women for a couering ſaith the Apoſtle *1.* Cor. *11.* 15. This haire that groweth ſo rankely teacheth vs, that the *Locuſts* ſhould be hidden vnder the names of vvomen, as it vvere vnder long haire; and that they ſhould glory exceedingly in this ornament, as counting it to be a very high honour to themſelues. What is more expreſſe? It is well knovvn, that the *Arabians* vvere called *Agarenes* of *Agar Saras* maid, and that this name is often giuen them in *Zonaras*, *Nicetas*, *Gregoras*, and other Greeke writers, vvho were of neceſsity to make mention of their Acts, and it vvas no name geuen them by way of reproch, as *Sabellicus* vvriteth *Ennead 9. Book 6. Fol. 177.* But it vvas alſo their moſt auncient name, & moſt glorious in their ovvn opinion, *1.* Chron. *5.* 10. *19.* and 27. 31. And long before the booke of Chronicles was written, Pſal. 83. 7. Whence it may alſo appeare that it vvas an honorable name and ſuch as they would haue themſelues cheifely called by. For els hovv ſhould they be diſtinguiſhed from the *Iſhmaelits* that had the ſame Originall, but that they inhabiting tovvards the ſouth of *Iewry* did brag more of their fathers name, theſe dwelling Eaſt and ſoutheaſt vvard, and being more nigh the Ievves, boaſted more of their mothers name. And this name did at length ouercome the other in glory it being more famous among the forraine vvriters and it becomming at laſt the aunceſtors name vnto the *Iſhmaelites* themſelues in ſtead of the former. But whence then came the *Saracenes?* Of *Sarah* herſelfe as it ſeemeth. For after that their offſpring from *Agar* ſeemed to bee ſome vvhat more baſe, then vvas fitting for their Eſtate, that was grown more mighty (for by the ouerthrow vvhich they gaue the *Iewes*, both their hart and their vvealth vvaxed great,) they caſt of the *handmaid* & vvent into the name of the *Miſtreſſe*, and ſo vvould be called aftervvards *Saracens*.

For ſo *Ierome* vvriteth vpon *Ezec.* 25. The Scripture by *Madamues*, vnderſtādeth, *Agarenes*, vvhō vve novv called *Saracens*,

Saracens, taking to them ſelues the name of *Sarah* falſely; that they might ſeeme to be begotten of her that was a free vvoman, & the Miſtreſſe, vvhence he ſaith often in other places that this is a wrõg name, becauſe it had beẽ peruerſely challendged by theſe men to themſelues. Which things do conuince that this name cannot well be deriued of the Arabick vvord *Sarak*, which ſignifies in that tongue theeues and Robbers. For vvhat one man, much leſſe a whole nation would take ſuch a reproch-full name to them ſelues? And there was no reaſon vvhy *Ierome* that was ſo near, to their firſt ariſing both in time and place, being one that was ſkillfull in the Tongues, & curious in ſuch things as theſe, ſhould enuy them this name, & call it a peruerted name, vvhich might indeed moſt fittly and vvorthily be geuen them comming from this roote. If I may be ſuffered to giue my coniecture, I think it to be a name compounded of *Sara*, and another vvord put to it, *Kedar*, vvhoſe firſt letter after the manner of the Hebrues concurreth vnto the compoſitiõ as if it had been vvritten, *Sarah quedar*, by contraction *Sara* and in Chaldee: *Saraq* or Sarag. Which is as of they ſhould call themſelues, *Sarean Arabians* or *Saracens*, to diſtinguiſh them ſelues from the *Sarean Iſraelites*. Not that they would faine themſelues to be borne of Sarah, but ſeing the maides children belonged to the miſtreſſe, Gen. 16. 2. Why might not the children take the name of the miſtreſſe to them ſelues, aſvvell as of the maide? This indeed might haue had ſome ſhew if they had beẽ borne in the houſe, but vvhen as they vvere borne out of the family, & that ſo many Ages after, they do impudẽtly in putting on this name; I haue been more large in relating theſe things that I might ſearch out the truth of a matter that vvas doubtfull; if perhaps my labour might be profitable herein. The ſumme of all is this, that the *Arabians* did geue themſelues this name taken from women for the honour of their Nation.

Did not the *Weſterne Locuſts* alſo vaunt themſelues proudly of the name of *Mary the mother of Chriſt*? The

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Carmelites were called the Monkes of the Virgin Goddesse, from whom when *Honorius* the 3. tooke avvay their particoloured garmẽt, he gaue them a white one, and called them *the family of the Virgin*, that the name of *Virginy* might agree with the *white garment*, white being a colour that is not at all defiled, *Polyd. Verg. Book* 7.3. After that arose a new family of the *Seruants of the Virgin Mary*: that had *Philip of Florence a Phisition for their first founder*. The same *Polyd, Chapt.* 4. But what are these, few to the whole nation of Religious Orders? Yea but *Dominicus*, and *Franciscus*, from which two sinkes, an infinite company of vile persons issued, glorying *in the same Mary their Patroneſſe*, I take to vvitneſſe the *Lombard History*, which they call *the golden Legend*, which is of credit enough to conuince them of impiety, and to proue the truth of this Prophecy, though in regard of the matters therein related, there is nothing more false and foliſh. Thus they write in the life of *S. Dominik* giue me leaue to relate vnto you their fooliſh, filthy fable. *When as bleſſd Dominick was instant with the Pope at Rome entreating him to confirme his order praying in the night, in the ſpirit ſaw Christ being in the aire, holding three ſpeares in his hand, and ſhaking them againſt the world, whom his mother meeting enquired of him, what he would do. Then he ſaid, behold the whole world is full of three vices, namely, Pride, Couetouſnes, and luſt and therfore, I will deſtroy it with theſe three ſpeares. Then the Virgin falling down at his knees ſaid haue mercy my deare Sonne, and temper they Iuſtice with mercy to whom Christ replide, doeſt thou not ſee what iniuries are offered me? To whom ſhe ſaid o my Sonne, aſwage thy fury, and ſtay a while longer, for I haue a faithfull Seruant, and a valiant Champion, who will go vp and down traverſing, and vanquiſhing the world who ſhall ſubdue it vnder thy dominion; I will alſo giue him another Seruant to helpe him, who ſhall fight manfully with him, To whom her ſonne ſaid, Behold I haue accepted thy perſon, but I would ſee which be the men, whom thou wilt appoint to ſo great an office. Then ſhe preſented S.* Dominick *to Christ: To whom Christ ſaid, indeed*

this is a very worthy & valiant champion, & he wil performe al thoſe things diligently that thou haſt ſaid. She offered St. Francis alſo, & Chriſt in like maner commended this man as he had done the former, &c. In the ſame place a litle after, *now while St. Dominick perſeuered in prayer, and did beſeech the bleſſed Virgin to whom as being his ſpeciall Patroneſſe he had commited the whole care of his order, &c.* Out of which we ſee with what *haire* the *Friars* are adorned, And not theſe alone, but the whole rout of Romaniſts alſo, who account not to haue *Jeſus Chriſt* fauourable vnto them any otherwiſe then as they can get *Mary* to vvinne them ſome fauour at his hands, by making requeſt for them. But it wil be needleſſe to cite witneſſes for that which they them ſelues do of their own accord confeſſe at this day. But (you will ſay) how is it that I attribute *long haire* to the *Fryars* now, whom right now I called ſhauelings, and Pollards? To be ſhauen and to boaſt of the names of women are not contrary, and that this is ſignified by this allegory, and not any proper haire of their head, I ſuppoſe it to be manifeſt enough, ſo aboue *Chap.4. The foure and twenty Elders are ſaid to ſit vppon Thrones with crowns aboue vpon their heads who yet afterwards fall down on their face, and caſt down their crowns at the voice of the Beaſts, that do continually geue glory to God*, which wil not ſeeme to hang together if we take the vvords properly, and not figuratiuely. *Chriſt* alſo in the Parable, by one man that was not clothed with his *marriage garment*, and therfore vvas caſt out into vtter darkenes, inferreth *that many are called, but few are choſen*, when as the proper application would conclude the contrary that many are called, and few are reiected, Matth. 22. 13. 14. But indifferent, eraders will eaſily by their own helpe ridd them ſelues & others of ſuch doubts.

And their Teeth were as of Lyons. The experienced Cruelty of both kinde of *Locuſts* hath abundantly proued this truth to the world, *that they haue Lions teeth,*

teeth, when as the *Saracens* did robbe and ſpoile with fire and ſword: the *Friars* did *deuoure widows houſes vnder a ſhew of prayer and deuotion*.

9. *They had habergions alſo.* Both of them ſhould be notably fenced, euen no leſſe ſafe, then if they were couered with iron brigantines, all labour ſhould bee in vaine that was takē either to conquer them with warre, or to reſtraine them with force, as long as their time of raigning ſhould laſt. Hovv vnhappily the *Romanes* di oftentimes fight vvith the *Arabians*, til the determinate time of their raging vvas paſt, *Zonarus* maketh report in *Conſtans* the nephew of *Heraclius*, in *Iuſtinian Rhinotmeta*, and others, The ſame thing is euident in the *Friars*, one example ſhalbe in ſtead of many. The *Vniuerſity of Paris* brought a certaine blaſpehmous Booke to the *Pope* patched together by the *Dominicans*, which they called the *Euerlaſting Goſpell*, the Pope diſſallowed of the Booke, yet would he not haue it to be publikely condemned, leaſt that by this meanes the dignity of the *Monkes* ſhould bee ſomewhat impeached, Neither would he any vvhit the more reſtrain, their vngodly inſolency, *Magdeburg. Centur.* 13. *Chap.* 8. They then that would dart at theſe men, it was all one as if they had caſt their dart againſt an iron brigādine or rather againſt a vvall of braſſe.

And the ſound of their wings. There was a mighty noiſe made by the *Locuſts*, when they did but once ſtirre vp themſelues to aſſault any man. I will ſay nothing of the *Saracenes*, whoſe hoſtile incurſions vvho can be ignorant hovv great a terrour they ſtroke into mē? Was it not a thing vvorthily to be feared of all Kingdoms and Dominions vvhatſoeuer, to ſee a *forreyn Pope* haue vvithin the midds of their bowels ſuch an infinite multitude almoſt of moſt ſtrong mē, vvho vvere altogether vnder his allegiance, and vvholy at his becke alone? By vvhat cunning deuiſe could the *Pope* more terrifie Kings, then by the clapping of theſe wings together? It is no meruaile, if the *Popes* did nouriſh his heard with ſo

great coſt and charges, vvhoſe helpe they found to be ſo commodious vnto him.

10. *And they had ſtings in their Tayles.* *The Complutenſis* and ſome other coppies reade it otherwiſe then it is in *Bezaes Tranſlation*, thus, *and they haue Tayles like to Scorpions, and ſtings, & haue power in their tailes to hurt men fiue moneths.* *Aretas* conſenteth to the ſame reading. And ſo the Hiſtory requireth it ſhould be read. For that which vvas put before indefinitely, *verſ.* 3 *and* 5. As if the power of hurting had been common to all the *Locuſts*, by this meanes it is more diſtinctly, and expreſſely reſtrained to ſome certain kinde of them. Now then it is ſhewed that the cheife part of their rage ſhould be *in their Tayles*, to which *the fiue moneth* alſo ſhould properly belong.

Novv *the Taile* is euery thing that is the worſt and moſt filthy in the kinde thereof. Doth not the matter it ſelfe ſpeak and tell vs that it came ſo to paſſe in experience? Who vvere they among the *Saracens* cheifely, that did miſcheife vnto our men: Namely the *Taile of the Saracens*, the loweſt and baſeſt company of them, as it were the dregs and ſinke of all, vvhich hauing no no habitations of their own vvherein to reſt, did courſe vp and down hether and thether, into *Cypres*, *Crete*, *Sicily*, *Sardinia*, *the two Iſles Baleares*, *Spaine*, *France*, *Italy*, and all to ſeeke out a place to dwell in. The reſt of the Rout, whoſe Tyrany had been the more ſtable and durable, held the countries, vvhich once they poſſeſſed vvith more tranquillity, and vvith greater renown.

The *Begging Friars were the Tayle alſo, of all Religious Orders* vvho were chiefely for this armed with *a ſting*, & had *fiue moneths to rage in.* For after that they had had their beginning frō *Innoc. the* 3, they grew infinitely almoſt, euen till the yeare 1350. That is, till *Gerard Ridder* wrote a Booke againſt them, which he entituled, *Teares of the Church*, wherein he proued that *that kinde of life was farre from Chriſtian perfection, that it was againſt all charity, to eate of other mens labours, when a man could get his liuing with his own hands, that they were a ſort of hypocriticall*

hypocriticall fellows, and such as liued a most filthy life that they mingled fables, that is, Apocryphall, and most vaine dreames with the sincere truth and all for fauour and filthy lucres sake, that they deuoured Widdows houses vnder a colour of long prayers, that they did sundry wayes trouble the Whole Church, with their auricular confessions, Sermons, and Dirges, and that therfore it was the duety of the Bishops to bridle and restraine this immoderate licentiousnes, and these abuses of the Monkes. To this effect vvrote he; The vvhich I haue summarily set down, because it doth meruailously agree with this description of the *Locusts*. But I do not ascribe the breaking & battring down of this pestilent rout to this mans labours alone, but there vvere many other couragious men, & louers of true piety about that time, who did as it were with their ioint forces put them to flight. Hence then is that made plainer, vvhich I spake of before vppon the fift verse, *That the Whole Kingdoms, either of the Saracens, or of the Papists are not to be thrust vp into this narrow space of the fiue moneths. But that this is the time onely of the Locusts, those especially which should be accounted as this Taile of them, in that sence which we haue geuen thereof.*

Vers. 11. *And they had a King set ouer them.* The two articles in Greeke *that Angell* of *that* bottomlesse pit, make great force in speaking, as is wont to be in matters that be certain, & wel known. Yet we haue had no other mention of this *Angell of the bottomlesse Pit* in expresse vvords vnlesse that should be he, to vvhom the *Key of this Pit was geuen, vers.* 1. And so indeed it must needs be. For who should be rather the *Angell of the Pit*, then he that had the Key geuen him to open the pit, and to send out a smoke? By vvhich argument we have proued that the *Starre* vvhich fell, was *an euill Angel*, This King of *Saracenes is Mahumet*, or the *Mahumetan Calipha*, vvhom they obeyed: and the *King* of the Religious *Locust* is the *Pope*, For *Boniface the fift* made these *Monkes* to be of his Clergy, vvhereby it appeared plainly,

whose creatures they were, as we said on the 3. vers. So *Innocent the* 3. that it might appeare plainly, that the *Tailes* of the *Locusts*, that is the *begging Friars* acknowledge no other King but the *Pope*, decreed in the *Laterane Councell, Can.* 13. *That no man from thence forth should inuent any new Religion, but that whosoeuer would conuert to any Religion, he should assume one of those which were before allowed of.* Which is not so to be vnderstood, as if he did simply forbidd new Religions, but that no new order should be thenceforth ordained, without the approbation of the Apostolike Sea, as it is Cha. of the Relig. Domin. And this decree was renewed by *Gregory the tenth in the Councell at Lyons. Chapt. about the diuersity of Religions.* By which decrees that was made necessary, which before was free as *Bellarmine* confesseth *Booke* 2. *touching Monkes, Chapt.* 4. Now what is this els but to be a King? Namely, to haue power to binde men, with the chaines of Lawes, and to impose a necessity of doing things which of themselues were free before. Wherefore the Papists are selfe condemned by their own iudgement, neither neede we any other arguments. Now this King it set down by name and that two vayes, for he is called in Hebrue *Abaddon*, in Greeke *Apollyon*, after such a manner as is commonly vsed by the Hebricians, who put the participle for the substantiue; And indeed *that Aduersary Antichrist* is called the *Sonne of destruction*, 2. *Thess.* 2. 3. But yet he is thus called by a name taken from both nations, because this king should be common to Iewes & to Gentiles; diuerse truely in the sound of the tongues, but one and the same indeed. Euen as *Augustine* argueth out of the words *Abba Father*, that there should be a consent of *Gentiles* aswel as *Iewes* in the worship of one true God. The Hebrue word indeed agreeth to the *Saracens*, because they come near to the Hebrues in a kind of affinity, and are neighbours to them in their countries; but the Greeke word *Apollyon*, after the manner of the Scriptures noteth out the

rest

reſt of the nations whatſoeuer, vvhich haue their ofſpring elſwhere then from the Hebrues. In hovv neere an acquaintance therefore are the *Pope of Rome* and this *Mahumetan King* ioined together, though they make a ſhevv of fighting one againſt another enemy-like? The *Holy Ghoſt* doth vvorthily geue them both one name, vvho do one & the ſame thing though vnder a contrary ſhew. Thus then vve haue a moſt plentifull deſcription of the *Locuſts*, ſo that to man can novv iuſtly make doubt, either who ſhould be the *Angel of the bottomleſſe pit*, or *which is his helliſh army?* Did not *Bellarmine* therefore egregiouſly abuſe and deceaue both himſelfe and his Auditors, vvho in a certain oration vvhich he made in the Schooles, dragges in all theſe things by the head and ſhoulders, they they might make againſt the *Lutherans?* Did he once reſpect the time, vvherein this pernicious company ſhould ouerrune the vvorld? For certainly that is the time vvhich did next of all enſue after that deſtruction vvhich the *Vandalls* brought vpon the *third part of the Chriſtian world.* And vvhat other *Locuſts* vvere there extant then, but theſe vvhich I haue ſpoken of? Where els ſhall *Bellarmine* finde, this ſhauing, this Patron of this vvomaniſh troupe, this deſtroying, & deſtroyed Captaine and the reſt of thoſe markes, then among that folke, of which he is one himſelfe, and that now while it is languiſhing, and ready to breath the laſt? But that the matter may be yet made more cleare if it may be, I haue a good minde to adde to all that hath been ſaid in ſtead of a concluſion; the prophecy of *Hildegard the Abbateſſe*, both becauſe I haue often made mention of it, as alſo becauſe I think it is not eaſily come by, and it doth ſeruc to giue much light to the matter in hand. That worthy man *Iohn Foxe* our Countryman of bleſſed memory, hath ſet this ſame down in his Booko of the *Acts, and monuments of the Church*, and that in our Engliſh tongue into which he turned it out of the Latin Coppy which he had by him written in parchment in old Characters.

I will turne it againe into Latin out of his translation, and thus it goeth.

The Prophecy of Hildegard.

In those dayes there shall rise vp a sort of Blockish fellowes prowde, couetous, perfidious, and crafty, that shall eate vp the sinnes of the common people, carrying a certain shew of foolish superstition vnder a fained couerture of beggery: preferring themselves before all other men by reason of a counterfait Religion; Men of an arrogãt disposition, and fained Holynes, Voide of all shame, or feare of God, Ininvẽting many new mischiefes strong & stout; but all prudent men, and faithfull Christians shall Curse this pestilent order. Men who wil shunne labour, & geve themselves wholy to idlenes, rather chusing to get their living by flattery, and beggery, and that will bend themselves with al their might euery way they can, peruersely to resist the teachers of the Truth, and hinder them, and for this end they will flatter noblemen that they may assist them in this purpose; They shall also deceaue the Nobles and draw them into errour, that they may furnish them with all necessaries, yea with all the delights and pleasures of this World. For the Diuell shall ingraft these foure principall vices into their minds. Flattery, Enuy, Hypocrisy, and Sclander. Flattery where with to purchase great matters to them selues; Enuy when they shall see benefits bestowed vppon others besids them selues. Hypocrisy whereby they shall seeke to please men by meanes of a counterfait dissembling, Slander, whereby they shall extoll and set out themselues with prayses, by derogating from others, that they alone might be renowmed among men, specially the simpler sort that are deceaued by them. They shal preach indeed diligently, but without all sense of pietye, and not after the manner of the holy Martyres of old. They shal derogate from the secular Princes, they shall take away the Sacraments from the true Pastours, & shall take almes of those that are very sicke, and miserable, insinuating and by litle & litle winding themselues into the harts of the common people. They shal haue familiarity with women, teaching them how to deceaue their husbands & freinds, with sugared, & dissembling words how to

robbe

robbe them of their goods, & then to geue the ſame being thus purloined vnto theſe their teachers For they ſhall lay hold on whatſoeuer men get, or howſoeuer it be gotten, by ſtealth, robbery, or by any legerdemaine; & wil ſay to them, geue it vnto vs, & we wil pray for you, ſo that labouring to couer other mens ſinnes, they ſhal quite forget their owne.

And alas, they ſhall receaue any thing, from rogues, filchers, Theeues, Robbers that ſteale by the high way ſide, Sacrilegious perſons, Uſurers, Adulterers, Hereticks, Sciſmaticks, Apoſtats, Whores and bawdes of Noblemen, periured merchants, corrupt Iudges, Souldiers, Tyrants, or any that liue contrary to Gods law. Peruerſe and wicked men they ſhall be, embracing the perſuaſion of the Diuel, the ſweetnes of Sinne, a ſoft and delicate life, and a certaine fullnes and abundance of all wordly things, though it be to their own eternall damnation. All theſe things ſhall manifeſtly appeare to be in them, and they ſhall euery day waxe more and more wicked, and that with mindes more and more obdurate. But when as once cheir crafty conueiances ſhalbe found out, and all their other wickednes, then ſhall their large gifts ceaſe, and they ſhall go from houſe to houſe like hungerbitten, and madde dogges, looking downe vppon the earth, and drawing in their neckes like doues and all to get their fill of bread. Then ſhall the people purſue them with this out cry; Wo be vnto you miſerable wretches, that are ordained to ſorrow, the world hath deceaued you, the Diuell hath guided you with his raines hetherto, your fleſh is fraile, your heart is altogether without witt, grace, or wiſdom, your mindes are vnſtable, and wauering, and your eyes are blinded with much vanity and folly. Your idle bellyes haue luſted after delicate diſhes of meate: & your feete haue been ſwift to wickednes. Remember the time when you were in ſight happy, yet priuily enuyous: poore abroad, but rich at home: couertous in ſhew, but great flatterers in deed, vnfaithfull, trecherous, peruerſe backbiters, holy hypocrits, ſupplanters of the truth, immoderaly iuſt, proud, vnchaſt, vnconſtat teachers, delicate Martyrs, gainthirſty Confeſſors, gentle, but yet ſlanderers: Religious, but yet couetous: humble, but yet proud: mercifull, but yet impu-

dent lyers, pleaſant flatterers, peacemaking perſecutors, oppreſſors of the poore, bringers in of new ſects deuiſed by your ſelues, men that were counted merciſull, but are found out to be wicked wretches, louers of the world, coniurers, dronkards, ambitious, patrones of wicked facts, the pollers and pillers of the whole world, vnſatiable preachers, that ſeeke to pleaſe men, and to deceaue women, ſowers of diſcord; Of whom that famous Prophet Moſes ſpake wiſely in his Song, A people without counſaile, and vnderſtanding, would to God they had knowledge and vnderſtanding and could haue foreſeene their latter end. Ye haue built your neſts on high indeed, and when ye could riſe vp no higher, ye fell down like as did Simon Magus, *whom God deſtroyed and ſmote with a mighty plague; So ſhall you alſo be throwne down vppon the earth out of the clouds, and that by meanes of your falſe doctrine, your wickednes, lies, ſlanders, & deteſtable facts. Then the people ſhall ſay vnto them, Out vppon you, get ye packing hence, you Captaines of miſcheife, ouerturners of truth, ye* ſhunamitiſh *brethren, fathers of hereſies, falſe Apoſtles, that counterfaited the life of the Apoſtles, whereof ye haue been imitators by no meanes: You ſonnes of iniquity, we will not follow the manner of your wayes. For pride & arrogancy haue ſeduced you, & inſatiable couetouſnes, hath entangled your erring minds. And ſeeing that you would needs aſcend vp higher then was meete and equal, ye are fallen backe headlong into euerlaſting ſhame & reproch by God iuſt iudgement.* Theſe things wrote *Hildegard* about the yeare 1146. Threeſcore yeare before the *begging Friars* were borne whom ſhe doth yet point out in ſo liuely and orient colours, that ſhe may ſeeme rather to make a narrration of a thing paſt, then to foretell a thing to come. Who can deſcribe the Original & diſpoſition of theſe *Locuſts* more euidently, who can declare their deſtruction more clearely, yea who among our ſelues can do theſe things better who haue ſeene the matter proued to be true by the Euent? And ſhe did not onely

entreat

entreat of thoſe *locuſts* that ſhould crall out into the world next after her own Age, but ſhe ſpeakes plainely of the *Ieſuits* alſo of this our time, and the reſt of this ſtinking ſtampe, which annoyeth the world at this day. For al theſe are *Locuſts* belõging to the ſame Pit of Hell, vvho haue the like condicions, and ſhalbe ſure of the like deſtruction.

12. *One Woe is paſt.* That is the *firſt* of the three greater and heauier ones. For the *ſecond* follovveth as it is called, Chapt. 11. 14. And ſo vve obſerued before that *one* among the Hebrues doth aſwell ſerue *for order* as *for number*, Chapt. 6. 1. This *Woe* is ſaid *to be paſt*, not becauſe there ſhould no remainders of it be left, when the next Trumpet came in vpon it, but becauſe the extreme heate of it ſhould be much cooled, ſo as it ſhould ſeeme to bee very near quite extinguiſhed. For this *Angell of the bottomleſſe Pit is not to bee quite abol ſhed together with all his complices and attendants, before that glorious comming of the Lord*, 2. *Theſſ.* 2. 8. The ſame meaning is there of this word, Chapt. 11. 14. For the euill of the *ſixt Trumpet*, ſhould not forthwith vaniſh away altogether at the firſt blaſt of the *ſeauent Trumpet*, but ſhould tarry ſtill after that for ſome long time. Novv the the ſpace of this *Trumpet* is for 600. yeares and more, that is, from the yeare 506. to the yeare 1350. or thereabouts.

13. *Then the third Angell blew the Trumpet.* Now followeth the *ſixt Trumpet*, and *the ſecond Woe*, whereof firſt *the commaundment* is declared, and then the *Execution*. In *that* are to be conſidered the *Author*, the *Miniſter*, and the *effect of the commaundment*. The *Author is a voice from the foure hornes of the golden Altar.* What kinde of *Altar* this is, wee ſhewed vppon the 3. *verſ. of the* 8. *Chapt.* It ſignifieth *Chriſt* properly, in vvhom & by whom alone our prayers do pleaſe God, as of old this was ſhadowed out by the *golden Altar of incenſe*, that ſtood before *the vaile*, vppon vvhich alone it vvas lavvfull to burne Holy perfume. *This Altar had*

foure

foure hornes, vppon which once onely euery yeare Aaron was to make reconciliation with the bloud of a Sacrifice, for sinne in the day of reconciliation; Exod. 30. 10. For al though the dayly prayers vvere svveete, and had a good sauour, the perfumes vvhereof vvere daily burnt vppon the *Altar*, yet these yearely prayers, which vvere made vppō the hornes of the Altar, vvere most feruent of all other, and of greatest moment. But we must obserue that this *voice* vvhich is heard, that commeth from the *hornes of the Altar* is not *a supplicating*, but a *commaunding voice*, saying *loose the foure Angels*, wherevppon we gather that this *voice* is not the voice of *the faithfull that pray*, but *of Christ that heareth their prayers*. For therefore is it sent forth from the hornes of the Altar, both to teach vs, that this voice is an answer that is made to the supplications the Saints, as also that we might knovv, that by him alone vve obtaine that vvhich vve aske, by whom & in vvhom alone we offer prayers vnto God. When as therefore the Godly did earnestly striue with God by prayer, that he would prouide for his *Church* that was novv in a destressfull and dangerous case, this commaundment commeth forth from the *hornes of the Altar*, to loose the *foure Angells*, that vvhile these should handle the obstinate enemies of the sincere truth as they deserued, the truth it selfe might in the meane time flourish againe, and might enioy some more quiet calme. We haue learned out of those things vvhich haue been said before, that pure Religion was vtterly oppressed, and ouerwhelmed, partly with the ouerruning of the *Locusts*, partly with infinite other corruptions, but especially with the tyranny of *Antichrist*. Novv vvhen it was the good pleasure of God to begin a certain restoring of his truth about this time, it pleased him with all to trouble & rovvze vp Antichrist, and to keepe him perplexed with feare of these *foure Angels* that are let loose, least otherwise he should nippe and destroy his truth as it was springing vp in the first blade, and so should keepe it from waxing vp to that ripenes,

vvhich

which vve ſee it is now at this day come vnto. Wherefore this commaundment vvas made very ſeaſonably for the Church, for vvhoſe ſake alone all the changes which we ſee in the world come to paſſe.

4. *Saying to the ſixt Angell.* To him to whom the commaundment is geuen. This *Angell* is firſt of all the reſt made a covvorker in executing the puniſhment, the former did onely denounce the euill, perhaps the contagion of Sinne did hinder, ſo that they could not put their hand to the worke, but here there ſhould be a more euident ſeparation made between the *puniſhment* and *the fault*, that ſo he who ſhould execute *that* ſhould not need to feare to bee tainted with *this*.

Looſe the foure Angells. The purport of the commandment is touching *foure Angels that are to be looſed*, vvhich ſtood in readines onely expecting vvhen they ſhould haue their watch-word geuen them. But vvhat manner of *Angels* be theſe? Are they ſuch as be properly called ſo, and that are ſo fixed to a certain place, that they can not ſtirre from thence, till they haue ſome ſpeciall leaue and licence geuen them? Indeed we reade that *the euill Spirite Aſmodeus vvas ſent away into the deſert of the vppermoſt part of Egypt*, and vvas made to abide there, Tobit. 8. 3. But this might ſeeme and that not without cauſe to be friuolous, becauſe of thoſe Iewiſh dreames, to which that people was ſo addicted, that euen *Ioſephus*, otherwiſe a learned and eloquent man, durſt affirme, that *Salomon vvas the firſt that inuented, at leaſt one that did in his Bookes bring to exceeding great perfection that diueliſh Art of* adiuring Spirits, *Booke of Antiquit.* 8. *Chapter*, 2. This (I ſay) in Tobie, ſhould iuſtly be accounted vaine and fooliſh, vnleſſe vve had better authority for it, then that, out of this ſame booke of the Reuelation; Chapt. 1. and 2. Where it is intimated vnto vs, that *the vncleane Spirits are ſhut vp into certaine places, as it were into a priſon.*

The which yet ſeemeth not to bee common to them all, but peculiar to ſome certaine of them. For hovv

ſhould

ſhould all of them bee tyed vnto certaine determinate places whenas *it is free for ſome of them to compaſſe about all the earth*, Iob. 1.7. When as the Ancient and Cheiffetanes among them doe walke about like *roaring Lyons, ſeeking whom they may deuoure*, 1. *Pet.* 5.6. They haue alſo *power in the aire, & there is a Spirit, that doth now worke effectually in* the *children of diſobedience*, Epheſ. 2. 2. & there are ſome *that be the Princes of the world* yea *the Gods of this world, blinding the minds of vnbeleeuers*, Epheſ. 6. 12. 2. Cor. 4. 4. What can they do theſe things when they are abſent? Therefore certain of them onely ſeeme to bee caſt into certaine places, as it vvere into priſons, others ſeeme to haue more free ſcope to walke abroad. And yet the impiety of *Magicians* is nothing helped from hence vvho think that they can binde the diuells neceſſarily to abide *within a circle, in a ſmooth ſtone, Iron. braſſe, a glaſſe, a mans naile, or ſome ſuch matter.* For *God* hath reſerued this povver to himſelfe alone, and his holy Angells, vvhom he vſeth oftentimes for his inſtruments in this matter, as for men he hath geuen them no ſuch power as this in any place. Now theſe *Angells*, are not the *Deuills onely*, but they be alſo *men*, who are vnder their Gouernment, and at their command for whom to be called Angells vve haue ſeene it to be an ordinary matter.

For the Deuills army is made of men; as it is manifeſt out of the twentith Chapter of this Booke, verſ. 7. Where this ſame matter is againe entreated of, *Satan went out to deceaue the Nations, and to* gather them to battel, now the Captaines are of the ſame kinde with their Souldiers.

Wherefore ſeeing the order of matters in this Booke hath brought vs to the thouſand three hundreth yeare, it is not to be doubted but that theſe *Angells* bee the *Turkes*, and to this opinion do the moſt of the Interpreters conſent. They are ſaid to be *foure*, becauſe there were *foure principall families of the Turkes*. For after that they had receaued a diſcomfiture from the *Scythians* and

and had loſt the *Pallace of Iconium*, and had ſpent ſome yeare in Robberies, at length when the *Scythians* were gone backe they recouered them ſelues againe, and diuided that part of *Aſia*, among their peeres vvhich with in a ſhort time after that, they got away from the *Romanes*. Of vvhom the firſt was *Carmanus Atiſarius*, the ſecond *Sarchanes*; The third *Calames*, and *Ceraſus his Soune*, the fourth *Atman*, as *Gregoras* vvriteth his name, or Ottoman as others vvrite it; vnto vvhom the ſame Gregoras addeth a fift, vvhom he calleth *Amurius*, *Booke* 7. 1. And they ſeeme to haue been ſo many at the beginning, but afterwards they vvere reduced to foure. *Laonicus Chalcocondylas* ſaith there vvere ſeauen at firſt, *Booke* 1. *Of his Turkiſh Story*: but this vvriter ioineth one *Tecies* vvith *Ottoman*, and rehearſeth the Sonnes ſeuerally from their Fathers. But it is not to be meruailed that that confuſion vvhich vvas among thoſe Barbarous Princes and people could not be certainly and diſtinctly ſet down in the vvritings of the Hiſtorians, though *Gregoras* liued in the ſame times vvith them, and vvas the *Maſter of the Rolls to the Emperour Andronicus the Elder*. This *Turkiſh generation* came ſome ages before from *Armenia*; and the countries that ly next vnto *Euphrates*. Out of vvhich places they did eaſily driue the *Romanes* that had been of long time before put cleane out of heart and conſumed vvith many calamities. Now about the beginning of the raigne of the elder. *Andronicus Palæologus*, before the yeare 1300. they ſpread them ſelues ouer all *Aſia*, vnto *the Aegean Sea*. But yet to the intent that they might not breake forth from any other place then from their appointed bounds and liſtes, about that time vvhen the raines were giuen them to range abroad, the Lord droue them againe, and bound them to *Euphrates*, through the helpe of the people called *Catelani*. Theſe men did ſerue in the Warres for pay vnder *Andronicus*, and had *Ronzerius* for their Captaine; vvhoſe prouveſſe vvas ſo great, that for feare

of

of them, the *Turkes* fled away not onely frō *Philadelphia*, vvhich at that time they beſeiged, but euen almoſt beyond the auncient borders of the *Romane Kingdom*, as *Gregoras* witneſſeth Book. 7. 3. This feare therefore draue them into the Countries that are about *Euphrates*, and did as it were caſt fetters vpon them for a time. Neither was it a ſmall chaine vnto them, to keepe thē from raging as they liſted for a vvhile, ſo that by reaſon that their forces were diuided among many Princes, each of them was weaker, apart by them ſelues, thē that they durſt attempt any great matter. Both theſe impediments were taken away, at the time vvhen this power ſpoken of here was geuen them. For firſt the *Catalani* did not proſecute the victory which they had begun, but went away & returned home a litle while after. Moreouer about the ſame time, namely about the yeare 1291. the *Chriſtiā Princes* had loſt all that which they had gottē both in *Paleſtina*, & the countries adioyning by twelue battailes, and which they had held in poſſeſsion for the ſpace of 196. yeares, ſo that they were glad to forſake all thoſe landes, & to go euery one to his ovvn habitation. To conclude, all the *Turkiſh families*, did ſubject them ſelues to that of the Ottomans alone, either of their own accord, or els compelled by force thereto. By meanes whereof the *Turkes* being free from all feare of enemies at their backes about *Euphrates*, and hauing no man before them, that could withſtand them with ſufficient ſtrength, did renew their aſſault vppon the *Romanes*, and did at length vtterly ouerwhelme them with in a ſhort time like an inundation of waters.

Bound at that great Riuer Euphrates. So properly called, being that famous Riuer of *Armenia*; that flowes nigh to the Weſt ſide of *Meſopotamia* where the *Turkiſh nation* inhabited many yeares, before that it tooke this warfare in hand.

15. *And the foure Angells were looſed.* Here we haue the execution of the commaundment, which falleth into the yeare 1300. by one conſent of all the Hiſtorians,

rians; when as after they had composed all dissensions at home, and had all of them consented to be vnder the Gouernment of the Ottomans, it was lawfull for them to vse all their streght with all liberty for the inlarging of their dominions, and so at length to creepe forth of those straits, whereinto they had been formerly thrust. Now how long time this power that is here geuen to the *Turks* should last it is declared in the next words, which *were prepared at an houre and a day, and a moneth and a yeare*, the which so exquisite a description serueth to comfort the godly, to whom the *holy Ghost* would haue it known, that this most greiuous calamity hath his appointed termes and limits, euen to the least moment, beyond which it should not be prolonged, The which space seemeth to be for 396. yeares euery day, being taken for a yeare after that manner as we did interprete the moneths before. Now a yeare here put simply is vnderstood to be a vulgar and *Vsuall Iulian yeare*, that consists of three hundred sixty fiue dayes, and some houres. All which time being numbred from the yeare 1300. shall expire at last about the yeare 1696. Which is the last terme of the Turkish name, as other Scriptures also do proue with a meruailous consent, into which I may not now make a digression, but there will be an occasion geuen elswere to speake more fully thereof if God will. In the meane time we must know, that the strength of the *Turkes* shall not stand intire, & vnshaké during this Terme, but shall totter, & waxe towards the ruine thereof about forty yeares before that their vtter destruction shall come. But of this matter we shall heare elswere more at large.

To slay the third part of men. It is not for nothing that he makes mention of power geue them to slay, because these Angels should spill more bloud, then any other enemies that were spoken of before. A great number was slaine by the *Saracenes*, and the *Antichrist* of *Rome* is wholy embrued in the bloud of the *Saints*, as we shall se Chapt. 17.4.6. But the slaughters that should

be made by thoſe, are none to theſe which the *Turks* ſhould make, and therfore they come not into any account. The rage of this ſauage enemy is limited with the boũds of the third part, as we haue ſeene it already accompliſhed in the *Eaſt*, partly in *Aſia*, partly in *Europe*, where vppon it is not to be feared, that it ſhould be much more enlarged. And certainly it is ſtaid by force of the ſame prohibition, whereby the waues of the raging Sea, is ſtayed with the ſlender Sands. For what barre is there againſt it in the *Weſt*, while Criſtian Princes bend their forces one to deſtroy another. And yet there may be ſome excurſion made out of courſe beyond theſe bounds for a litle time, to puniſh ſome men with all, as we obſerued in the *Church of Sardis* Capt. 3. 3.

16, *And the number of horſemen of warre.* In the Greeke the ſingular number horſeman, is put for the plurall horſemen, vnleſſe perhaps it be put diuidedly, as if he ſhould ſay, and the number of his armies of that that belongeth to the horſemen, two thouſand times a hundred thouſand. I heard alſo the nũber of the armyes of the footemen, but which I neede not to relate, ſeeing any man may eaſily coniecture by ſo great a number of the horſemen, that the footmen are almoſt innumerable. *Complutenſes* and the *Kings Bible reade of the horſe.* A certaine old Coppy readeth *of the horſes*, & millions of, and the vvord *two* is put out. The which yet *Aretas* hath, and the *Vulgar*: the *Interpreter of Aretas* and the vulgar explane this number by the parts, *twenty thouſand times ten thouſand*, vvhich *Th. Beza* tranſlateth in the whole ſumme *two thouſand times a hundred thouſand*, In the member followving the *Complutenſes* and the Kings Bible leaue out the copulariue & which *Aretas* and the vulgar reade. *Th. Beza* turneth it by the rationall particle *for I heard*, as if the number that was expreſſed belõged to the whole army, which yet is expreſſely referred to the band of horſemen, and ſo the indefinite number of the reſt of the *bands*, ſhould reſpect the *foote band*, as we ſaid before.

Vnleſſe

Vnleſſe perhaps al his forces be *of horſemen*, becauſe of that ſwift increaſe, wherewith the *Turks* ſhould preuaile, as it is alſo intimated by the verſe following. Theſe things though they be of leſſe moment, yet are they not to be neglected. We vnderſtand by this, that the forces of the *Turks* ſhalbe huge and mighty, And indeed it hath been ſo found true in experience in many battailes, that the *Turke* alone doth bring forth more ſouldiers into the battaile, then all the *Chriſtian Princes* ioined together.

17. *And I ſaw the Horſes in a viſion.* So much for the number of their forces. The nature of them is opened in this verſe, which of what kinde it is, is ſhewed by the *Horſes, the armour of the Riders*, by *the Lyoniſh heads of the Horſes, & by that that commeth of their mouth*, They are *horſes in alacrity, & readines to fight*, as aboue ver. 7. *The habbergions of the Riders were fiery, of purple and of brimſtone colour*, of the ſame nature altogether with that which commeth out of the mouth of the horſes, *which breath out fire and ſmoke whoſe colour is of purple & brimſtone*, which three are men-killing inſtruments of as, we ſhall ſee afterwards. Seeing thē that they are armed with theſe three in their breaſts, it is all one, as if he ſhould ſay, that they are armed with the deſtructiō of mē, ſuppoſing al their ſafety, and defence to conſiſt in killing other men. How liuely do theſe things expreſſe the *Turkiſh Empire*, which is vnder propped with no other buttreſſe, but with tyranny alone? But beſids their *fiery brigandines are open* and made manifeſt to all mē, euen as fire alſo can not be hidden. What other argument can there be, by which *this Trumpet* is challēged as proper to the *Turkes*, and not to the *Saracens*, or *Romanes*; For the *Turkes* fight opēly & bid open defiance to al that be of the *Chriſtian name* of whō there is none, who may not ſee a farre of an hoſtile minde towards them both on their breaſt plates and in their breaſts. The *Saracenes* indeed did annoy them alſo, but they inuaded thē ſodainly, & by fittes, flying in vpon thē as cloſely, & craftily as they could. The *Romiſh Locuſts* alſo

did so deceaue, and do so still deceaue men with their iugling tricks that they whom they kill cannot be persuaded, that they be their enemies. For they hid their coats of male, & their breast plates, & they make shew of no hostile matter, but lurke like *Scorpions vnder a Stone*, The *lionlike heads of the horses* note out their notorious cruelty, wherewith this generation is made infamous aboue al others that euer were heard of. Yea & they do herein passe the *Locusts*, who had *teeth onely like Lyons*, but these haue their whole head, that so the strēgth of their iawes, and the sternenes of their countenance might bee added to the cruelty of their *teeth*. That which commeth out of their mouth is of three sorts, *fire smoke*, & *brimston*, which threseme to note out one thing, namely their *warlike gunnes*, & *peeces of ordinance*, the original where of was not much later then the *offspring of the Turkes*, & which the *Turkes* do vse in a more outragious desire to worke mischeife, then any other kinde of men. The greatnes of that *Gunne* was almost incredible which *Mahumet* vsed in beseeging *Cōstantinople*, for the *drawing where of there were seauenty yokes of oxen & two thousand men were vsed as Laonicus Chalcocondylar reporteth, in the eigt Booke of his Turkish Histories*. And those twelue thousand *Ianizers*, which are the ordinary gārd of his body, are al Gunners. Now se if any thing could be spoken more fitly to declare the nature of Gunnes. First here is mention made of fire, but least it should be thought to be vulgar, there is a double difference added of *smoke* and *brimstone*, For the *fire* that commeth from *Gunnes*, is notably known from ordinary fire by an abūdant *smoke*, which ariseth out of the sodain inflamming and extinguishing there of, as is vsually seen in descharging of ordinance. Where the fire continueth burning and flamming out brightly, there is least smoke of all, as which the flame doth wholy almost cōsume. Besides this fire is of brimstone, is not gun powder made of saltpeter, cole, and brimstone? The *Holy Ghost* therfore describes this enemy vnto vs by those warlike instruments,

inſtruments, which ſhould take their beginning almoſt with this tyranny. Now this fire commeth out of his mouth, becauſe they do as eaſily ſēd out this fire, as they do breath, If ſo be that ſoueraigne, and Captaine Robber of the world ſhall but once commaund any country to be waſted, he hath armyes at an iuch, and thoſe moſt fit for his purpoſe, which will preſently do his commaund and lay all waſt.

18. *By theſe three.* Hetherto hath been ſhewed what manner of *Captaines*, and *Souldiers the Turke hath*, now he cometh to the effect of their warres, Which is firſt *the killing of the third part of men.* We heare (the more is the pitty) of continuall butcheries by them made, neither is any man ignorant almoſt, how farre & wide their cruelty makes aſſault. Now in that he ſaith *by theſe three*, it is to be vnderſtood *by theſe three ioinly.* He reckoneth *three things*, as if they were diſtinct, becauſe the former deſcription of the fire did require ſuch a numbring of them, And yet men ſhal not periſh by meanes of their gunnes alone, but one kinde of warlike inſtruments is put for the whole kinde.

19. *For their power.* Complutenſe and the Kings Bible reade otherwiſe, *for power is in their mouth, and in their Tayles*, *Aretas* and the Vulgar conſent vvith them. And ſo it ſeemeth it muſt needs be read? Otherwiſe the reaſon vvhich followeth doth not agree with thoſe things that go before, in thoſe vvords *for their Tayles*, &c. Hence therfore we haue another difference betvveen *theſe horſemen*, and *the Locuſts*. For theſe did carry their *darts in their tayle cheifely*, that is *the ſcumme of the Saracenes*, a company of vvanderers and Vagabonds. Who hauing no habitatious of their own, flew vp and down hether & thether, ſeeking places to dvvell in, & turning others out of their poſſeſsions, vvhen as in the meane time their *ſupreme Princes*, called *Calyphi*, *Seriphes*, *Soldans*, tooke their pleaſure at home in *Babylon*, *Perſis*, and *Aegypt*. So the *begging Fryars*, the *Tayles* of all the Religious orders did ſting moſt vilanouſly.

nously. But here *Head* & *Tayle* are euen alike & both of them do worke mischeife alike. The *great Turke himselfe*, the *Bassa*, *Beg* and the rest of the instruments of his Tyranny, do all of them, breath out and exercise the same cruelty. Moreouer these Princes are the setters on of the rest to be cruel, and put weapons into their hands, to fulfill their furious minds withall.

Hauing heads wherewith they hurt. The *Tayles* also haue *heads* and *mouths*, out of which they poure out the same destruction. All of them from the *high Emperour* to the baseſt wood-cleauing slaues, are like the *Serpents* called *Amphisbæna*, that sting at both ends, as the most learned *Iunius* hath exellently obserued.

20. *And the remnant of the men.* The other *euent* is the *obstinacy of the residue* that escape the fury of these *Turks*, who yet are nothing at all moued with these euills, neither do they endeuour, to amēd their wicked liues. Now who be these residue? Are they not they of the *West*, seeing the third part of men in the *East* was long since slaine? *Affrick* was so ruinated, & weakened, by the iuasion of the *Saracenes* that it yeelded it selfe to be vnder the dominion of the *Turks*, without any bloudshed. Now the Sinnes which do sticke so fast in their hand and impenitent hearts, are first against the first Table, viz their *Idolatry*, in this verse. The notorious wickednes whereof is declared first by the *Author*, that it is *the worke of mans hands*, then that it is a *worship geuen vnto deuills*. Thirdly from that *desperate and outragious desire & delight* which they haue vnto and in this Sinne, which appareth by so & many diuerse sorts of *Idolls*, of *Gold*, *Siluer*, *brasse*, *stone and wood* and last of all by their notorious folly worshipping things that bee voide all sense. Out of all which it may be made more cleare then the noone light, which of the *Western Inhabitans* are the cause of this most greiuous calamity, with which this *Western part of the Christiā World is plagued by the Turks*. For where shall we finde this *Idolatry*? Truly the *Protestants* as they call them, and *the reformed*

Churches

Churches, haue ſent away all worſhip, reuerence, & holy honour of Images to Hell againe from whence it firſt came; That *Church* therefore which boaſteth it ſelfe to be *Catholike*, whoſe Head *is the Pope of Rome*, whoſe Temples gliſter with golden, ſiluer, and brazen Images, yea vvhich refuſeth not to worſhip images of ſtone and vvoud, that *Church* (I ſay) is this reſidue company here ſpoken of, vvhich defending the Idolatrous adoring of Images by wreſting of the Scriptures, by counterfait miracles, and by what force, fraude ād deceitfull meanes ſoeuer it can poſsibly, vvill not bee rovvzed vp from this her dead ſleepe by this moſt greiuous ſcourge of the Turkiſh tyranny. Do they not very impudently and obſtinately ſtriue to make good, *that Images which are conſecrated to the true God, and to his glorified Saints are by no means to be reckoned among Idolls?* But what other *images* doth the *Holy Ghoſt* here ſpeake of, but thoſe vvhich are mainteined ſo ſtifly and pleaded for ſo peeuiſhly in the Chriſtian world, and that after *the third part of men haue been ſlaine by the Turkes?* What other *Images* doth he call *diueliſh?* What other *worſhip*, doth he call the *worſhip of Deuills?* The matter is plaine it can not be denyed.

Leaue of therefore at length; ô *Rome* to ſeeke out theſe fooliſh ſhifts, and ſtarting holes; Do not thus deceaue thy ſelfe and bleare thy own eyes. Thy *Adoration* before the *Image of the Virgin*, is all one as if thou ſhouldeſt *pray to Venus*. The *worſhip* vvhich thou offereſt before the painted ſimilitude *of the Father*, is made to the *Deuill*, and not vnto *God*.

The *Holy Ghoſt* here is my *Author* that vvarrants me to bee thus bold in my aſſertion, though thou as thy manner is vvilt cry out, that theſe are blaphemous vvords, and wilſt accuſe the *Holy Truth of impiety*. But it is not to bee hoped that vvords ſhould teach thee and make thee vviſer, vvhen as blowes and thoſe ſuch hard and mighty ones will not, pierce into

thy hard, proued, and *Leuiathan-like heart*. Notwithstanding though thou wilt get no good by these iudgemēts of God, all the Godly wil detest thee, who doest, with these horrible sinnes of thine, bring this most fell and fierce Furye, this cruell Turke vppon the Christian world, and keepest him in so long: Art thou not ashamed to exhort the *Christian Princes* as thou doest to wage warre, against the Turke, whom yet thou makest to be inuincible with thy *Idolls?* To pretend to haue a minde to fight against a cruell enemy, and yet secreetly and vnder hand to furnish him with aide, that so all our forces against him, should be made a pray vnto him? If indeed thou doest from thy heart desire to haue this Arch-spoyler of the world to be repessed, or rather to be cleane taken away and destroyed, cast away from thee thy *dunghill Gods*, cast of thy sacrilegious supremacy, reforme all thy other grosse corruptions according to the rule of true piety, then shalt thou see this mischeiuous, and terrible Monster, that is ouerhelmed with all manner of wickednes to come to ruine of himselfe, as the which would not stand one moment as he doth if he were not vpheld and vnderpropped with thy abhominations.

But I know that neither thou wilt bee admonished with words, thou art so incorrigible neither can hee be ouercome, till thou bee ouerthrown with fire and sword; as it shall bee made manifest afterwards.

28. *Neither did they repent.* Another kinde of sinnes, against the second Table which be foure in number, *manslaughter*, *witchcraft*, *whoredom*, *robberyes*, of which he that knows not that *Rome* is the great exchange and stillyard to the *Christian world*, surely he is like one that can not see clearely, though the Sunne shine bright at noone day.

THE

The 10. Chapter.

THEN I ſavv an other Angell cõming dovvn from heaven, clothed vvith a cloude, & the rainebovv uppon his head, & his face vvas as the Sunne, & his feete as pillars of fire.

2 And he had in his hand a litle booke opened, and he put his right foote uppon the Sea, and his left on the earth.

3 And cried vvith a loude voice, as a Lion roareth: and vvhen he had cryed, ſeven thunders uttered their voices.

4 And vvhen the ſeven thunders had uttered their voices, I vvas about to vvritte: but I heared a voice from heaven ſaying unto mee, ſeale up thoſe things vvhich the ſeven thunders haue ſpoken, and vvrite them not.

5 And the Angell which I ſavv ſtãd uppõ the ſea and uppon the earth lift up his hand to heauen.

6 And ſvvare by him that liueth for euermore, vvhich created heauen & things that are therein, & the earth and the things that are therein, & the ſea, and the things hat are therein, that time ſhalbe no more.

7 But in the dayes of the voice of the ſeventh Angell, vvhẽ he ſhall beginne to blovv the Trumpet, euen the myſterie of God ſhalbe finiſhed, as he hath declared to his ſervants the Prophets.

8 And the voice vvhich I heard from heaven

ſpake unto mee againe, and ſaid: go and take the litle booke vvhich is opē in the hand of the Angell ſtanding uppon the ſea, and uppon the earth.

9 So I vvent unto the Angell ſaying unto him: giue mee the litle booke: and he ſaid unto mee, take it, and eate it up, and it ſhall make thy belly bitter, but it ſhalbe in thy mouth as ſvveete as honie.

10 Then I tooke the litle booke out of the Angels hand, and ate it up, and it vvas in my mouth as ſvveete as honie: but vvhen I had eaten it, my belly vvas bitter.

11 Then he ſaid unto mee, thou muſt prophecy againe among the people, and nations, and tongues, and to many Kings.

The Logicall Reſoluing of it.

SO much for the firſt member of the ſixt Trumpet, to wit, the Euill it bringeth. The Comfort of it followeth, which conſiſteth partly in the Authority of him that reuealeth it, partly alſo in the things that are reuealed. His Authority appeareth clearely by the power of a certaine Angell deſcending from heauen, who is notably deſcribed by his apparell, the ornament of his head, the brightnes of his countenance, the burning heate of his feete, verſ. 1. Alſo by his knowledge, which the Booke ſheweth that was open in his hand, and by his preſence euery where, declared by ſo great a parting of his feete aſunder verſe 2. The things that be Reuealed are either ſuch as are to be ſealed vp, or to be communicated. Thoſe haue the voice of the Angell for their principall cauſe, the ſeauen Thunders for

their

their Instrumentall cause vers. 3. As also a consequent of these voices, both Iohns desire to write, and iniunction not to write, vers. 4. The things to be communicated are either as touching the consummation of the mystery of God, in the times of the seauenth Trumpet, which is confirmed by an Oath, vers. 5. 6. 7. Or els as touching the Gift of Prophecy, restored againe vnto the Church, the preparation whereunto is laid down in the rest of the Chapter. The Prophecy it selfe followeth in the Eleuenth-Chapter. The Preparation consists either in the Signe, or in the Interpretation of it. That hath a commaundment to take the Booke before it was taken, vers. 8. And the obedience of Iohn, vers. 9. After that it was deliuered there is both a cõmaundment to deuoure it, as also an aduertisment touching the sundry tast of it vers. 9. And a triall made thereof by Iohn, vers. 10. Last of all the Interpretation is added, vers 11.

THE EXPOSITION.

1. *Then I saw another Angell.* We referre these things in the *Analysis* to *the solace of the Church against the euills of the former Trumpetts, specially the sixt*. Which is added vnto it very seasonably. For who is there, who would not languish away almost with the tediousnes of such long lasting troubles, hearing of nothing els in the Church throughout a long row of yeares and Ages but *stormy tẽpests of Haile, burning mountaines, the darkening of the sunne, Troupes of Locusts, and Serpents spitting out flames of fire*, vvith vvhich an infinite number of men should be miserably consumed and burnt vp? Now therefore after that the Church hath been as it were tossed vp & down in the deepes a long time, and in exceeding manner, and the land & hauen is

ſhewed them, wherein they ſhould at length haue ſome reſt and reſpite from theſe euills; and not ſo onely, but a proſperous gale of winde alſo bloweth vppon them in the meane time, which might make them to ridd way the better in their voyage. For which purpoſe an *Angell* of moſt great power deſcendeth down from Heauen, of a diuerſe nature from thoſe *Angells*, who *blew the former Trumpts*, or of which any mention had been made elſwhere before. For they were *Seruants*, this is the *Lord Chriſt himſelfe*, as whoſe *apparel, countenance, & voice*, and his whole aray is more maieſticall then can ſuite with a creature. Neither doth this hinder it that he hath ſuch a ſtrange forme, and ſo vnlike to his true humanity. Seing it is cleare out of the firſt Chapter, that he doth in ſpeciall manner take to himſelfe ſuch a reſemblance, as might moſt fittly ſerue to explane and to confirme the things that are propounded to come. Therefore as touching this deſcription of him he is called *ſtrong* or *mighty*, becauſe he hath power enough in his hand to deliuer his *Church* from thoſe euills wherewith it ſhalbe at any time oppreſſed. *He deſcended from heauen*, becauſe that he ſhould now at length after ſo long a ſpace of time viſite his *Church* from which he ſeemed to haue been for a long while abſent. And indeed about the time of the ſounding of the *ſixt Trumpet*, whē as the *foure Angells* were looſed in the yeare 1300. as we haue ſayd *Chriſt* began to ſhew himſelfe in his ſtately preſence more at large, then in the former times that vvent next before that, and yet he came dovvn from heauen clothed after a ſort with *a duſkiſh cloud*; being not plainly made known vnto the world, but inwrapped as yet in ſo great obſcurity that he did but appeare vnto them as it were through a lattice. *He weareth a rainebow vppon his head*, which is an euident foreteller and vvitneſſe, of the old couenant, and calme that was after the floud, that we might both vnderſtād that he is faithfull and conſtant in his promiſes, as alſo that the former tepeſts ſhould be euery day more and more by litle and litle

litle driuen away, till at length the ſky be cleare and quiet on all ſides. *His face ſhineth like the Sunne*, ſeing Chriſt is moſt glorious at leaſt ſo farre forth as hee is made known vnto men. But *his feete do ſtill burne in the fire*, becauſe his *poore members* that are of baſe account in the world ſhould be burnt vp vpon earth vvith a greiuous heate of affliction. And yet there ſhould be no danger of periſhing in the fire, becauſe *his feete are pillars*, and thoſe made *of fine braſſe*, Chapt. 1. 15. For theſe things belong to the ſame time, ſee Chapt. 2. 18. So then *Chriſt* doth repreſent in his own perſon the *Church that then was to bee ſeene vnder the ſixt Trumpet.* Which began to recouer ſome health againe about the yeare 1300. Yet ſo as it was ouercaſt with much darkenes, notvvithſtanding it did geue ſome hope of a more full reſtoring to health in due time, & in the while time it laid open the moſt pleaſant countenance of *Chriſt*, ſuch as the vvorld had not of a long time ſeene, though the faithfull vvere all the vvhile driuen into many ſtraights.

2. *And he had in his hand a litle Booke open.* To vvhom doth an open Booke better agree, then to him that hath opened the *Seales* thereof, Chapt. 5. 5. In that Chriſt therefore commeth forth with this Booke wide open we are taught that now againe men ſhould haue power & liberty geuen them to know the truth, after a long buriall of it in ignorance, as vve knovv it came to paſſe about that time. For about one and the ſame inſtant did the *Turkes* begin to preuaile in the *Eaſt*: and learned mē to ariſe up in the *Weſt*, vvho did defend the truth with boldnes and freedom of Spirit. But yet this Booke vvhich he hath in his hand, is but a litle one, as it is called, & that either becauſe there were not ſo many Changes of matters in the vvorld remaining vn accōpliſhed, but that they might bee all cōtained in a ſmall volume as the vvords declared in the ſixt verſe of this Chapter There ſhalbe no long delay of time any more or rather becauſe the knowledge that ſhould be of theſe matters at this time ſhould bee ſlender, and ſmall, for declaring

declaring of which ſerued Chriſts being clothed with a cloud as we ſaid vppon the former verſe.

And he put his right foote vpon the Sea. This *thicke Sea* of the inferiour world is *the doctrine of the corrupt Church*, Chapt.8. 8. Which yet doth no leſſe belong to thoſe who ſhould by vertue of their office publiſh and diſpenſe it. The *Earth* deſcribes the reſt of the common people, which are *Chriſtians* in name onely. Now *the feete of Chriſt are his members*, namely his faithfull ſeruants by meanes of whom he walketh on the earth. Of theſe *feete*, the right one is the ſtronger & by the ſetting of this vppon the *Sea*, is declared that Chriſt was now at length about to call out of thoſe dregges of the Church men, ſome choiſe ones to be his faithfull members. His *left foote* alſo placed vppon the earth teacheth, that he would take ſome alſo out of the *laity*, vvho though they did not equall the *clergy men*, thoſe right feete of his, in the excellency of their gifts yet they ſhould be made his true members, and ſhould enioy the like houour with them. Such right feete as theſe are here ſpoken of, vvere *Iohn de Poliaco Martine of Padua, Iohn de Gandano, Michael Cicerius, Michael de Coriaria, William Ockam, Gerard Ridder, Iohn Rochetalada; Armachanus the Iriſh Biſhop, Iohn Wickleffe & others*, Chriſt drevv theſe men out of the Salt Sea of the Popiſh doctrine, after he had taken them out of the rabble of Clergy men, and then he lead them vnto the vvaters of truth, that were more ſweete and vvholeſome. His left feete taken out of the Laity, vvere *Ludouick of Bauaria* the *Emperour*, *Marſilius of Padua*, *Dantes*, *Aligerius* and many others, vvho did vvith all their might defend the truth, vvhen once they had come to the ſight and knovvledge of it.

3. *And he cryed With a loud voice.* Hetherto we haue had the deſcription of the *Angell*. Now the principall cauſe of ſealing vp matters is ſet dovvn, to wit, *the crying of the Angell*, like to the lowing of a Lyon. For ſo the vvord here called roaring, doth properly ſignifye

fye the lovving of Oxen and ſuch beaſts; Lyons roaring is called by three other names in Greeke. And yet the word properly ſignifying to roare is geuen ſometimes to Oxen, and this word of *belowing* is ſometimes geuen to Aſſes and Camels, as *Hoſychius* teacheth, But the *Angell* here is ſaid to bellow, not becauſe he ſhould mutter for feare, & durſt not put out his voice, for with all it is ſaid *he cryed with a loud voice*, but to ſhew that the meekenes, & patience of an oxe was now to be mingled with the fortitude of a Lyon. And ſo indeed did Chriſt cry out at this time valiantly being as it were reuiued in his members, and yet this Cry was onely like the bellowing of an Oxe, neither did it much terrifye any man as yet. Thoſe Chriſtian worthies vvho firſt of all ſprung vp did make pittiful complaint & outcry with their voices while they contended for the truth, againſt lies, but yet they were faine to endure the greiuous yoke of bondage, which they were not able to ſhake, with all their ſtruggling to the contrary.

The ſeauen Thunders ſpake. Which like an Eccho anſvvered this bellovving. Novv theſe *Thunders* are thoſe *ſeauen Angells* as I ſuppoſe of vvhich there is mention made afterwards, Chapt. 14. 6. &c. Certainly the time agreeth, as we vvill ſhevv on that place, beſides their function may very vvell be likened to *Thunder*, which did reſound whē this bollowing noiſe was made, For they taking their beginning frō hence did ſo warre, and make ſuch a loud noiſe, that they who deſpiſed the *bellowing of the Angell*, began at length to be horribly afraid at this *Thunder*, now it is worthy the obſeruing that the thunders ſpeake not but at the *crying of the Angel*, euen as the Eccho hath not a voice of it own, but giveth backe the voice onely which it receaued; euen ſo theſe reſtorers of the truth howſoeuer they ſhould bee cōdēned of the world for bringing in nouelties, yet they held nothing which thēſelues were not taught of God.

4. *And when the ſeauen Thunders had vttered their voices.* So much for the cauſe; now the deſire of *Iohn* is declared,

clared, vvho vvas about to write after he had heard the *Thunders* but he vvas forbidden by a voice from heauen and commanded to *seale them vp*. Theſe myſteries were to be kept ſecret as it is aboue, the Booke could not be read, as long as it vvas ſealed, Chap. 5. For the moſt in theſe times knew not vvhat the voices of the Thunders meant, neither did they perceiue what vvould come of them.

And Write them not. So reades *Aretas*, the Vulgar, & other Greeke Coppies, as if theſe vvord did declare to vvhat meant the former vvord *Seale vp*, namely not commit them vnto vvriting and to make a record of them, but to keepe them in ſecret to himſelfe. But is that reuealed vnto *Iohn* in priuate, vvhich he might not diuulge among others? That ſeemeth not to be ſo, becauſe *Chriſt did therefore receaue this prophecy to declare it vnto his ſeruants, as it is aboue Chap.* 1. 1. Where he ſaith *to his ſeruants*, not *to any one*, ſhevving it was for the common good of the vvhole *Church*. Wherefore theſe words ſeeme to bee thus vnderſtood, as if he ſhould ſay, do not ſet down theſe voices of the Thunders in this place, but reſerue them for another, that is more proper and fit. Which Interpretation is fauoured by certaine printed Coppies, which reade, and after theſe things, *thou ſhalt Write them*. Now although the word in Greeke put for *after*, might eaſily be changed into *not*, the firſt vowel being changed, and the laſt particle being cut of, yet I can hardly think that there can quite countrary readings bee found at any time: wherefore in ſuch a caſe, where it is ſo hard to iudge what is beſt to aſſent to, I like beſt of that interpretation, which may equally agree with both, namely according to that ſenſe which we brought euen now, vnleſſe ſome man had rather haue thoſe words (and *after thoſe things thou ſhalt Write them*) to be referred to the next viſions, which follow and that the voices of the Thunders ſhould be buried in perpetuall Silence. But the former opinion is ſounder, that becauſe the *Reuelation* is geuen for a common comfort,

thoſe

thoſe things were to be ſhewed afterwards in their proper place which are here commanded to be kept in ſilence. And yet I would not deny that ſome thing may bee comuunicated to the *Saints* apart by themſelues, as there was *vnto Paul, who heard words that could not or might not be vttered*, 2. Cor. 12. 4. But the purpoſe and drift of this Prophecy is to be reſpected. Moreouer to what purpoſe ſhould that which the *Thunder* ſpoke bee ouerwhelmed with euerlaſting ſilence, if it ſhould be at laſt accompliſhed? Therefore the meaning of theſe words that they ſhould be ſealed vp from this time, wherein they ſhould bee hiddrn from the world, as it commonly falleth out with matters in their firſt beginnings, but yet after that they ſhould be written in their due place, when they ſhould haue their iſſue, and ſo by the euent ſhould be moſt plaine. That is, they ſhould be vnderſtood when they were finiſhed, not be known whē they were to be done or in doing.

5. *And the Angell which I ſaw ſtanding.* So much for that that is to be ſealed vp. Now followeth the conſummating of the myſtery which is the firſt of the things to be communicated. It is confirmed by an oach, that it ſhalbe in a ſhort time. For in that *he lift vp his hand*, that was done according to the auncient ſolemne manner of thoſe that ſvveare. Wherevppon *to lift vp the hand* is often put *for to ſweare*, Geneſ. 14. 22. Nom. 14. 30. Ezech. 20. 5.

6. *And he ſware by him that liueth.* The Grecians do vſually in ſwearing put that vvhich is ſworne by in the accuſatiue Caſe, but *Iohn* after the manner of the Hebrues puts it in the datiue vvith the prepoſition in; *as ſweare vnto me in the Lord*, that is *by the Lord*, 1. Sama. 24. 22. Now hee deſcribes God by his povver vvhich ſhineth forth cheifely in creating all things, by vvhich he putteth vs in minde, that he is no leſſe able to ſet an end to things as he is to geue them a beginning. And that therefore we ſhould not doubt, but that he could ſtraightwayes finiſh the worke that was to come, who

did in the beginning frame all things of nothing.

That there ſhould be no more time. I tranſlate the word here called Time, and call it delay of time, thus, that there ſhould be no more delay of time. For ſo this word doth ſometimes ſignifie protracting or long continuance of time in the Greeke: Time vvill mollifie and mitigate, that is, continuance of time, vvhence a verbe commeth that ſignifies to ſlaken, to come ſlovvly, to ſtay. *Aretas*, and the common ſort of interpreters vvill haue theſe vvords to bee vnderſtood of the aboliſhing of time after the conſummation, if as the Sunne, and the reſt of the Starres ſhould ſtay their courſes, and ſhould no longer go their yearely circuits. But they are to be referred rather to the ſhortnes of time that ſhould be to the conſummation. For otherwiſe here ſhould be no ſpeciall cõſolation, but ſuch as ſhould be no leſſe cõmõ to all ages. For euen frõ the beginning of the world it might be well ſaid, *that there ſhould be no time after the conſummation.* To what end alſo ſhould hee ſeparate the parts that were not at all diuided. But in the beginning of the next verſe ſaying, *time ſhalbe no more, but the myſtery ſhalbe conſummated.* Time after the conſummation differeth not all from the conſummation.

This is therfore the meaning of the words *that a very little time is now remaining vntill the finiſhing of the myſtery.* Which is the ſumme of the preaching *of the firſt Angel, Chapt.* 14.7. *For the houre* (ſaith he) *of iudgement is comming,* in vvhich that vvhich is here ſignified by the *Angell that ſweareth,* is performed, For they belong to the ſame time and the matter of their preaching is one and the ſame. And yet indeed though they ſhould hold their peace, the very reſtoring of the truth ſhould cry that the end approcheth.

7. *But in the dayes of the voice.* He deſcribeth here the time of the conſummation. But that which followeth, *When it ſhall come to paſſe that he ſhall blow the trumpet,* the vulgar doth not well to adde *When he ſhall begin to blow the Trumpet.* Which did indeed deceiue ſome interpreters,

preters, so that they thought that *this finishing of the mystery*, was to be referred *to the first blast of the seauenth Angel*. But it shalbe made more cleare then the light afterwards, that this end is not to bee expected *at the beginning of the seauenth blast*, but after some lõg time thereof. The space of time between Viall and Viall shall not be small, the first whereof is not to bee poured out before the *seauenth Trumpet* hath blown, as after shall be more clearely made manifest, what is that then that the *Angell* promiseth touching the taking away of long delay? Not that the matter shalbe don in a moment, but because the space of time that shalbe is nothing to that that is past.

The mystery of God shalbe fulfilled. So doth the *vulgar* reade, *Complutensis* reades, *it should bee finished*, repeating the particle that, which was in the former verse. See what *Beza* saith on these words. All interpreters that euer I could come to the sight of, do with one consent vnderstand these words of the last day, & last comming of Christ vnto iudgement, vvhich indeed is to come to passe in the dayes of this *seauenth Angell*, yet notwithstanding if we consider the drift of this Booke, & the last moments of time be diligently weighed one by one, it will easily appeare if I be not deceaued, that there is another meaning of these words. The whole Prophecy aimeth at this, to teach vs what should be the race of the Church, as long as it should continue in her pilgrimage vppon the earth; The which seeing it was don most euidently *in the Church of the Gentiles*, some mention vvas to be made *of the restoring of the Iewes*, as the which other Scriptures declare that it should certainly be, before the last end of the whole vvorld come; As if we examine each of the moments of the *seauenth Trumpet*, we shall finde that the *Booke of the Reuelation* proceedeth no further, then to the restoring of this Nation, that hat been so long past of, as we will by Gods helpe make it manifest in the due place.

Which reſtoring may well be called a *myſtery*, becauſe it is ſo farre remote from the vnderſtanding of man, as where of they to whom the benefit belongeth haue no hope at all, as the Prophets teach in many places.

Wherefore (ſaith the Lord in Eſay) *ſhouldſt thou ſay: o Iacob, and ſpeake o Iſrael, my Way is hidden from the Lord, and my cauſe is paſſed away from my God?* Chapt. 40. 27. And againe, *But if Sion ſay, God hath forſaken me, and the Lord hath forgotten me*, Chapter 49. 14. I ſuppoſe then that this calling of the Iewes is *this Myſtery* here ſpoken of. It is indeed certaine in the time of this *Trumpet*, that the laſt end is to be put to all things, and therfore we finde no ſuch clauſe of the *ſeauenth Trumpet*, *the Third Woe is gone*, as is vſed in ſhutting vp the *fift*, *one Woe is paſt*, Chapter 9. 12. *and ſixt* Chapter 11. 14.

For this Booke of ther Reuelation doth not lead vs ſo farre, becauſe it is not expedient for vs to know ſo much, neither is it to bee imparted to any Creature, as the which the Sonne himſelfe as he was man was ignorant of, Marc. 13. 32.

As he hath declared to his ſeruants the prophets. To whom *this myſtery* vvas abundantly reuealed but yet ſo as it is not ſo well vnderſtood of the men in our times, where by it commeth to paſſe, that thoſe things which the Prophets foretell as things to come, the common ſort doth ſo interprete them as if they were already paſt. Moſes in his moſt renowned ſong, celebrateth this *myſtery* about the end of it, Deuter. 32. So *Dauid* commonly *in the Pſalmes*, So *Iſay*, *Ieremy*, *Ezekiel*, and the reſt, it where too long euen to reckon vp the places. Learned men wilbe content euen thus to haue this matter pointed at, as whom it ſhalbe enough euen in one word too admoniſh, that vve are to ſeeke out another manner of interpretation of many places in the Prophets, them that which they haue hetherto followed in their expoſitions.

If theſe words ſhould be vnderſtood of the laſt comming of Chriſt to iudgement, the Prophets haue not

not ſo many words at leaſt not cleare enough as touching this matter. But now hence wee may learne, that the old Prophecies are not to be thought to receiue accompliſhment, either *in the firſt cõming of Chriſt*, or *in the calling of the Gentiles*, but that they do reach euen vnto the full conſummation of the *myſtery*. They therefore that thruſt them vp into the ſtraits of the *calling of the Gentiles*, do ſhut vp from themſelues the paſſage into the vnderſtanding of them, and bereaue the Church of a great part of her Solace.

8. *Go and take the litle Booke*. Another thing that is to be communicated is *the gift of Prophecy reſtored againe vnto the Church*. For this new commaundement ſheweth what ſhould be done by the Miniſters of the word, that ſhould liue in the times of this *ſixt Trumpet*.

As for *Iohn* himſelfe, hee for his part ſeemeth to bee prepared enough before to perceaue the matters in this *Reuelation*, both by the things which he ſaw and heard, as alſo by the *inſpiration of the Holy Ghoſt*, wherewith he was extraordinarily indued. And if there were onely ſome tranſition propounded here, that ſo matters might bee taught more clearely, hee would haue vſed the ſame in their due place elſwhere in this Treatiſe. Wherefore I doubt not, but that *Iohn* is here propounded for *a Type* of the *Miniſters* of that time, as he doth commonly elſwhere ſtand in the roome of the faithfull. As hee therfore ſhould *take the Booke from the Angell, and after he had eaten it vp, ſhould againe do the worke of a Prophet*, ſo there ſhould bee faithfull Miniſters raiſed vp about theſe times, who ſhould preach the truth vnto the world. Wee haue ſaid before, that ſome Godly men did riſe vp by and by after the *Turkiſh tyranny* began who being thoſe feete of the Angel ſet vppon *the Sea*, and *the earth*, did diſcharge this office of *Prophecying* couragiouſly.

Which was a notable bleſsing of God, ſeeing *now* of a long time this office was exiled, from the earth, being chaſed away with that helliſh ſmoke, vvhich

the bottomlesse Pit that was opened by the Romish Starre sent out of it, Now it returned againe by the mercy of God, and men were inuited to *take the litle open Booke*, which the former times had shut vp. The force of which *commaundement* stirred vp those that I spake of and many others that followed after, who would neuer haue cast their liues into so great dangers, which they must needs vndergo in so great enuy and hatred almost of all men, vnlesse some heauenly desire put into their hearts by God had inflamed them. But out of this commaundement we may draw this generall proposition, *that men are sluggish and slacke vnto the study of prophecying and do not gird vp their loines readily to vndergo* this office till they be pricked forward vnto it by Gods Spirit.

9. *So I went to the Angell.* This gift is to be obtained *by prayer*, euen in those that haue power giuen them by vertue of their office to Prophecy. We must beg earnestly at Gods hand together with *Iohn, that he would geue vs the Booke*, yea though we be already entred into this function. And *the Booke is geuen*, when men are furnished with abundance of more full, and fruitfull knowledge thereof. And so indeed in this age there was most exellent abundance of this, when as now first of al the *art of printing Bookes* vvas found out through the great blessing of God. But besids, these things do declare, *that the men of that time being once awakened by God out of their dead sleepe, should bend all their force, to profite more and more in the truth that was now kindled in the world.* And indeed the industry, of those men was so rare, and their increase in all kinde of knowledge was so svvift and speedy, specially of diuine thinges, that a man might worthily say they did rather *deuoure then read Bookes*. After *Wicliffes* time vvhen the Schoolemens Barbarous writings were cast behinde doores as refuse stuffe, good and liberall learning reuiued by meanes of so happy store of most exellent wits, that there is no man but vvill confesse that

that that was the time, wherein men *did eate vp Bookes.*

And it ſhall be bitter in thy belly. The word when it is taſted with the mouth is ſweete, but bitter in the belly, that is, *the knowledge of Gods Will is very ſweete and pleaſant by it ſelfe, but the publiſhing of it, whereby the fruit of it might come vnto the reſt of the members, is full of troubles and anguiſh like the concoction of meate after it is digeſted in the ſtomacke:* which thing *Ieremy* had experience and complained of long a go, Chapt. 15.16. Alſo *Ezechiel* 3.3. And ſo in a word haue all done that haue runne in this race, but eſpecially theſe new *Champions* of this time that I ſpeake of. And indeed the word was ſo much the ſweeter vnto them, vvith hovv much more hearty hunger they came vnto it, after it had been ſtolen away from the world for certaine Ages, and vvas now firſt of all reſtored againe through the mercy of God, contrariwiſe the office of preaching it was ſo much the more bitter, by how much more groſſe the blindnes was wherein men were drowned, who muſt needs be found to be the more obſtinate, and miſcheiuous, againſt the faithfull preachers and profeſſors of the word, becauſe they had been ſo lōg inured to and nouſled in their wicked opinions and practiſes. The State of that time could not bee declared more breifely, nor yet more manifeſtly.

10 *Then I tooke the Booke.* Although *Iohn* heare how great trouble this meate ſhould bring yet hee willingly obeyeth the *Angell*, and deuoureth the Booke, as he was commaunded. The deſire after the heauenly word of God was more ſtrong and forrible vvith him, then any reſpect of irkeſomnes, or of gripes at heart that vvere like to ariſe out of the bitternes of it. And this kinde of fortitude was ſingular in the learned men of that Age, that we ſpake of before: it could not be, but they knew well enough, what dangers and troubles they ſhould raiſe vp againſt thēſelves by defēding of the *Truth* yet for all that they were not a whit leſſe painfull, and couragious in ſeeking and ſetting out the truth,

but contemned all the bitternes of any danger whatsoeuer, in respect of that sweetenes, which they tooke in and sucked out of the *ioy of the Holy Ghost*. By whose worthy example, all the *Min sters* of the word are to be prouoked, to go forward in the discharge of their holy function boldly and stoutly, and neuer to forsake, or to balke it for any troubles they can meete with all. It is not any strange thing to finde that bitter in experience, which when it was first but ouerly tasted with the tippe as it were of the tongue, seemed to be sweete. Let euery *Prophet* therefore meditate throughly of this instruction, and hide it in his heart, least perhaps whē hee lights into euills which he neuer before made reckoning of, he faint and giue ouer all at length, not being able to hold out to the end, in regard of his own great infirmity.

11. *Thou must Prophecy againe.* Now hee sheweth in a few words, to what purpose the former signe was vsed, namely that wee might vnderstand that the gift of *Prophecy*, should bee restored againe to the *Church*. The preparation whereunto was *the taking and eating vp of the Booke*, and that is, the desire after all good learning, wherewith men were inflamed, which gaue great hope that more plantifull light would breake forth euery day more and more. But the opinion of those men is fond, who will gather out of these words that *Iohn* is to be looked for together with *Enoch* and *Elias* to come again at the end of the world.

These thing belong not to the last day, but to the *sixt Trumpet*, which wee shall demonstrate afterwards to be now past and gone. As for *Iohn* hee is onely brought in as a *Type* not described by any office that he should take vppon him, & discharge in his own person in the last Age of the World.

THE

The 11. Chapter.

AND a reed vvas giuen mee like unto a rod, and the Angell ſtood by ſaying, riſe, and mete the Temple of God, and the altar, and thē that worſhip therein.

2 But the court vvhich is vvithout the Temple, ſhut out, mete it not; for it is given to the Gentiles: & they ſhall treade under foote the holy city tvvo and fourtie moneths.

3 But I vvill giue to thoſe my tvvo vvitneſſes, and they ſhall prophecy a thouſand tvvo hundreth and threeſcore dayes clothed in ſacke-cloth.

4 Theſe are tvvo oliue trees, and tvvo candleſticks, ſtanding before the God of the earth.

5 And if any man vvill hurt them, fire proceedeth out of their mouthes, vvhich ſhall devoure their enemyes. For if any man vvill do them vvrong, ſo muſt they be killed.

6 Theſe haue povver to ſhut heauen: that it raine not in the dayes of their prophecying: and haue povver ouer vvaters to turne them into blood, and to ſmite the earth vvith all maner plagues as often as they vvill.

7 Moreover vvhen they haue finiſhed their teſtimony, the Beaſt that cōmeth out of the bottomeleſſe pit, ſhall make vvarre againſt them, and ſhall ouercome them, and kill them.

8 And their corpſes ſhall lie in the ſtreetes of the great citie, vvhich is called ſpiritually Sodom and

Egypt, vvhere alſo our Lord vvas crucified.

9 And men of Tribes, of people, and of tongues, and nations ſhall ſee their corpſes three daies and an halfe, and ſhall not ſuffer their carkaſes to be put in graves.

10 And the inhabitans of the earth ſhall reioice ouer them, and be glad, and ſhall ſend giftes one to an other: becauſe theſe two Prophets vexed the inhabitans of the earth.

11 But after three dayes and an halfe, the Spirit of life comming from God, ſhall enter into them, and they ſhall ſtand up uppon their feete: and great feare ſhall fall uppon them, that ſhall ſee thē.

12 After they ſhall heare a great voice from heaven, ſaing vnto them, come up hither: and they ſhall aſcend up to heauen in a cloud, and their enemies ſavv them.

13 And the ſame houre vvas made a great earth quake, and the tenth parth of the city fell, and in the earthquake vvere ſlaine ſeven thouſand men, & the remnant vvere feared, and gave glory to the God of heaven.

14 The ſecond vvo is paſt, and behold, the third vvo commeth quickly.

15 And the ſeuenth Angell blevv the trumpet, and there vvere great voices in heauen, ſaying, the Kingdoms of this vvorld are the Lords, and his Chriſts, and he ſhall reigne for evermore.

16 Then thoſe foure and tvventy Elders, vvhich ſate before God on their thrones, fell uppon their faces, and vvorſhipped God.

17 Saying, vve giue thee thankes, Lord God almighty,

almighty, vvhich art, and vvhich vvaſt, and vvhich art to come: for thou haſt receiued thy great might, and haſt obtained thy Kingdom.

18 And the Gentiles vvere angry, and thy vvrath is come, and the time of the dead that they ſhould be iudged, and that thou ſholdeſt give a revvard unto thy ſeruants the Prophets, and to the Saincts, and to them that feare thy name ſmall and great, & ſhouldeſt deſtroy them, that deſtroy the earth.

19 Then the temple of God vvas opened in heauen, and the Arke of his couenant vvas ſeene in his temple; and there vvere lightnings, and voices, and thundrings, and earthquake, and much haile,

The Logicall Reſolution.

SO much for the Preparation vnto the new Prophecy, as was obſerued on the 8. *verſe of the former Chapter The Prophecy it ſelfe followeth in the firſt fifteene verſes of this. Which concerneth either the whole body of the Church, or els certaine principall members thereof. As for that, the Church is either true, or counterfaite, the* true, *ſhould be very ſecret hidden, ſmal, driuen into ſtraits during this whole Terme* of tvvo & forty moneth, *verſe* 2. *The* falſe, *ſhould in the meane time bee exceeding ample, large, and ſpatious, verſe* 2. *The principall members thereof are the* tvvo Prophets, *whoſe diuerſe eſtate is ſhewed according to the threefold difference of the time. The firſt is* for the ſpace of a thouſand tvvo hundred, and threeſcore

dayes

dayes, *during all which time they ſhould go in blacke and in mourning weede, verſe 3. Who yet for all that ſhould bein the meane time like olive trees, and Candleſticks, verſ. 4. And ſhould not be hurt by any that ſhould carry it away ſcotfree, verſ. 5. And they ſhould be endued with great power, verſe 6. The ſecond time is* of three dayes, & a halfe, *wherein they ſhould be ſlain, verſe 7. And ſhould lie vnburied in the ſtreets of Sodom and Egypt, verſ. 8.9. And ſhould make their enemies glad with their death, verſ. 10. The third time is* indefinite, *after three dayes, and a halfe, wherein they ſhould riſe againe being raiſed vp by the Spirit, firſt vppon their* feete, *which ſhould* ſtrike a terrour into their enemies hearts, *verſ.* 11. *After that into heauen verſe.* 12. Whereat the tenth part of the Citty ſhould fall, many ſhould be ſlain, and the reſt ſhould be terrified, *verſ.* 13. *Laſt of all there is a Tranſition made, which declareth the end of the ſixt Trumpet & the beginning of the ſeauenth, the Reſolution whereof ſhalbe had afterwards, verſ.* 14.

THE EXPOSITION.

Verſ. 1. *Then was there giuen me a reede.* After the preparation that was made, whereof we haue heard in the former Chapter, namely, that in the firſt time that the truth began to ſpring againe afreſh, & when as many exellent mē did geue themſelues diligently to the ſtudy of good learning, whoſe feruent deſire thereunto was ſo great, that for *two hundred yeares together* after the yeare one thouſand & three hundreth, they ſeemed *to eate vp Bookes*; I ſay, after this preparation, at length about the end of the *ſixt Trumpet*, the matter was brought to this paſſe as is here in theſe vvords ſet dovvn, to vvit,

vvit, a more *full Prophecy*, and a more plentifull knowledge ſhined forth both of the times that vvere paſt, as alſo of thoſe that vvere preſent; learned men ſaw by *that Booke* which they receaued from the *Angell*, that the Church had been now for many Ages in very great affliction, ſo that it could not be ſeene clearely of the world, as alſo that it vvas at this preſent time meruailouſly vexed by *Antichriſt*. For this Prophecy is a repeating of matters long ſince paſt, and recorded as *Moſes* did Prophetically write of the firſt beginning of the World; which name of a Prophecy, how much doth it amplifie the dignity of this Hiſtory? But to the matter, this Prophecy (I ſay) that doth thus call to minde the time paſt, doth containe the whole ſpace of the former *Trumpets*, euē as it is manifeſt by the determining of the time, in the two next verſes.

For the *two and fourty moneths*, wherein the Church ſhould conuerſe in the Temple, if we number them backward do not onely containe that *houre*, *day*, *moneth and yeare of the ſixt Trumpet* whereof we heard, Chapt. 9. 15. But alſo beſides the *fiue moneths* of the *fift Trumpet*, in the ſame Chapt. verſ. 5. And thoſe foure times repeated and yet ſo as there are yet remaining ouer and beſides all theſe, *nine moneths* aboue the number, which whether elſe can they be referred, but to thoſe foure *firſt Trumpets* of the eight Chapter. But perhaps you vvill ſay, theſe two and forty moneths take their beginning at the end of *that houre*, *day*, *Moneth*, *& yeare*, *of the foure Angells*, Chapt. 9. 15. And ſo both theſe ſpaces of time ſhould belong iointly to the ſixt Trumpet, which indeed can by no meanes be ſo. For the whole ſixt Trumpet is wofull vnto the wicked, in which regard it is called the ſecond woe, Chapt. 9. 12. and 11. 15. But if the times ſhould be diſpoſed after this manner, it containes but a litle miſery for them, who ſhould Triumph with all manner of ioy, for the ſpace of *two and forty moneths*, when as the Godly ſhould be afflicted all the while. What great diſcommodity ſhould the ſixt Trumpet bring

bring them, if after that ſhort trouble of *one yeare, a moneth, a day, and a houre*, they ſhould haue thrice as long a felicity and more. It is moſt certaine therfore that this prophecy doth reach, backwards to the firſt beginning of the *Trumpets*, but yet it is ſet in this place, becauſe the whole race of this time could not be ſeene throughly before that it was brought to the iſſue and end thereof. And now indeed about this time did *God* raiſe vp learned men, namely *Philippus Bergomenſis, Francis Guicciardin, Martin Luther, Iohn Carion, Philip Melancton, Gaſpar Peucerus, Henry Bullinger, Iohn Sleidan, Iohn Funckius*, and others. Who compiling the Hiſtories of the times paſt, did ſet before vs the outward eſtate of the Church in their writings as in a mappe. And indeed this Prophecy was now at laſt to be added of neceſsity.

For a man would and that not without cauſe enquire, what was become of the *true Church*, when the *haile ſmote the third part of the graſſe, the burning mountaine turned the Sea into bloud, the Locuſts*, and the reſt of thoſe *feends* did ſo cruelly rage? In declaring all theſe troubles, there was a meruailous ſilence kept touching the *Church*. Now therfore the *Holy Ghoſt* teacheth by the helpe of this *reuiued Prophecy*, what manner of eſtate it was in during this time, leaſt otherwiſe ſhe onely ſhould bee paſſed ouer for whoſe ſake alone this Booke was written.

This Chapter therfore is to be ioined with the Seauenth, where the Prophecy touching the Saints ended. That *Sealing* there, and this *Temple meaſuring* here belongs to the ſame time, and it is one & the ſame matter that is handled in both places, ſaue that that belongs to the *Citizens ſeuerally one by one*, this belongs to them *all iointly*, and *certaine of the principall members*.

Now as touching the words. The *Reede* that was geuen, is a power that was granted to know the truth, whereby the Saints might meaſure the length and breadth of the true and lawfull worſhip, leaſt that in ſo great a confuſion, they ſhould ſtray from a iuſt proportion, in that it was like vnto a *rod*, it teacheth vs, that the truth

truth was to bee greatly helped, & vnder propped with the autority of Princes. For a *Rod* is oftentimes put for an enſigne of honour, namely that Scepter which Kings carry in their hands, by which name alſo that bundell of rodds is called, which was wont to be carred before the Magiſtrats. It ſignifieth alſo an inſtrument wherewith power is executed, as in the Poet, *Circe the witch* worketh all her inchantments with *a Rod*, *Mercury with a litle White Wand proper to Ambaſſadors*. This ſheweth then that the Temple was to be meaſured by the helpe of ſome Prince or great man, as we heard in the ſeaventh Chapter, where *Conſtantine the great* was the inſtrument whom God vſed in ſealing his ſervants. For while he tooke care for the peace of the Church, and defended the truth with all his endeuour, hee prouided a ſafe refuge for the Saints to preſerue them in from the contagion of the times.

And the Angell ſtood by. Theſe words are wanting in *Aretas*, wherevpon it is that he makes the Reede to commaunde him to ariſe and *mete*. But the helpe of *Angels* ioined elſwhere with the *Miniſters*, where the like buſines is in hand, doth ſeeme alſo to require, that nothing ſhould be done but in the preſence of the *Angel*; ſee Ezech. 40. 3. And afterwards, Apoc. 21. 16. Wherefore *Th. Beza* hath done well to make this place perfect out of the Complutenſe Edition.

Mete the Temple. The *true Chriſtian Church* is ſhadowed out by the Type of *the old Temple*: each part whereof was moſt accurately decyphered and meaſured out of old by the commaundment of God himſelfe; And that to this end, that men might know that this houſe is *framed by God*, and is not made by mans might or cunning, and that therfore they ſhould not take vppon them any power to change matters at their pleaſure, as if the heauenly wiſdom had not prouided ſufficiently to ordaine euery thing in the fitteſt manner that could be. The things to be meaſured are *the Tẽple*, the *altar*, and *the Worſhip* that the *Miniſter* vſeth. The Tẽple was diſtin-

distinguished into the *Holy of Holies*, and *the Holy place*, which had the *Altar* for the whole burnt offering, placed before the doores thereof. He commands to mete these things alone of the whole building, which are but litle parts of the whole, and the innermost and most secret roomes of it onely. For the *Tabernacle* which was of old *thirty Cubits long* and *twelue broad*, was sixteene times and more lesser then the Court. After that the *Temple* which was enlarged by *Salomon*, and by the *Angell in Ezekiel*, had farre more ample, and spatious Courts. The *Temple* then that is onely measured, doth declare that the *Church* was to be brought into great straits, to be limmitted with smal bounds, and to be altogether remooued from the eyes of men. For the *Holy place* did not lie open to the people, but the Preists alone did minister there, such as all true Christians are reckoned to be in this place, as aboue, Chapt. *1.6.*

When *Constantine* therefore came to the Kingdom, the *Church* began to hide it selfe in secret, by departing aside from the view of the world into a certaine secret sanctuary. To which purpose *that sealing* Chapt.7. serued. By vvhich some few were seuered and set apart from a great many, by some priuy marke. And it must not be meruailed at, that this setting and going apart was to be seene in the middest of such a glorious peace and in the time of great a desire to aduance the *Christian profession* as then was. For when as some kindled contentions, others gaped after honours, & many were with child, and deliuered of monstrous heresies, and all men gaue them, selues to heape vp superstitions, was it an easy matter, to preserue any thing intire sincere and sound, while matters were at this passe? But the obscurenes of the *true Saints* grew euery day more and more, the more those foure plagues grew. And this doth *Rome* it selfe at vnawares confesse. For doest thou enquire, where our *Church* was before *Luthers time?* Thou therefore art ignorant of it. But to answer thy question, know that where thou ô *Romish Church* was not,

there

there was ours, namely in the hidden ſanctuary of our God, wheether it fled together with all the *Saints* from they Contagion. But ſeeing thou boaſteſt, that thou art the *Citty ſet vppon an Hill, which was neuer hid*, but alwayes floriſhed with a perpetuall & glorious ſucceſsiō, apparant in the world, acknowledge with all that thou art not the true Church, ſeeing thou foundeſt no place in that ſecret couert.

And them that Worſhip therein. The word *to Mete*, is common and belonging to the continued quantity, but here it ſignifieth by a Synechdoche to number, as if he ſhould ſay, reckon thoſe few in the number of my ſeruants, who do worſhip me truly in ſecret. So in the *ſealing* of the Elect the number was certaine, Chapt. 7. Which is the ſame thing that is declared here in other words, when he bidds him *meaſure thoſe that worſhip*. Now all the faithfull are ſaid to worſhip *in the Altar*, becauſe they place all their hope, and affiance in Chriſts death alone; vvhich kinde of ſacrifices belong not onely to the *Tribe of Leui*, but aſwell to *euery truly godly one*. And this is that onely, which diſtinguiſheth a true Chriſtian from one that is falſe and counterfait. But it may be thought worthily, that the moſt in theſe times, did not ſo worſhip God vppon the *Altar*, vvhen as it is clearely euidēt by their writings, that many who ought to giue light vnto others, with all manner of good knowledge, did attribute to much to the works of their own chuſing and deuiſing, and to their own holines.

2. *But the Court which is without the Temple.* So reade *Arias* and *Complutenſis*, but certaine Coppies reade: *That is with in the Temple*, Namely the court of the Preiſts, vvherein was the *Altar* of the whole burnt offrings, of which he ſpake right now, vvhich is vvont to bee contained oftentimes vnder the name of *the Temple*. And this reading is not to be lightly reiected. For *Iohn* is not bidden to *mete this Court*, but onely the *Altar* of this Court. And perhaps it agreeth better with that that followeth, if that inward Court be caſt

out of doores, then if that ſhould be caſt out, which was already with out before. But both tend to one, that it is to be had in no reckoning at all, whatſoeuer is more then thoſe three things aboue ſaid, the *Temple*, the *Altar*, and the *Worſhippers*.

For the court is giuen to the Gentiles. That is, to the *Chriſtians* that are ſo but in name, and not this onely, but the *Holy Citty* alſo, the which they ſhould tread vnder foote, not by ſpoiling and ſacking it in hoſtile manner, but by frequenting it continually vnder a pretence to *worſhip God*, as is is in the *firſt of Eſay*, 12. And that by the ſpace *of two & forty moneths*. Theſe things do teach plainly, vvhat ſhould be the ſtate of the falſe Church in the time of thoſe Ages wherein the truth ſhould ly hid. Firſt it ſhould exceed no leſſe in number and multitude, then the people that dwelt in *Ieruſalem* of old & that were wont to conuerſe in the outmoſt court, did exceede the number of thoſe, that bare office in the *Temple*. And it can hardly be expreſſed how great difference was betweē? The Company of inhabitans, of thoſe that did flocke daily to the *Temple*, vvas huge, but hovv fevv vvere the Preiſts, that vvere vvith in (in the meane vvhile) to that innumerable multitude that vvas vvithout? The ſame proportion ſhould there be of fained Chriſtians, to the true and naturall Citizens. Secondly, it ſhould haue the *counterfait worſhippers*, dvvelling as neere as could be vnto the *Temple*. For they ſhould poſſeſſe *Ieruſalem* and the vvhole Court ſhould be theirs, novv how neere vvas the *court* ioined to the *Temple*? Hovv dooth it compaſſe it round about, Ezech. 40. 5. Hovv neere ſociety is this? Who durſt haue condemned the *Court* as being profane, vnleſſe the *Angel* himſelfe had bidden a man ſo to do? And indeed the euent did anſvver to this Prophecy altogether.

For in thoſe firſt times, vvhen the *foure Trumpets* did blovv, vvhat vvas one *Athanaſius* to ſo great aſſemblies of Biſhops as then vvere? And aftervvards, vvhat vvas *Baſil the great*, or *Gregory Nazianzene*, to the vvhole

East almoſt? If a man would looke to *number*, who would not haue contemned one or two, in compariſon of ſo great a rabble? But if a man would reſpect *holines*, were they not all Biſhops? Did they not all deſire to be thought to be valiant Champions for the truth? How eaſy a thing was it thē to be deceaued, either with their *number*, or their *neerenes to the true Church*? The ſame bragging of the *Holy City* and the *outmoſt court* may we alſo ſee in theſe laſt Ages, to be vſed againſt the *Temple*. For thus they babble, and fooliſhly prate. What is not the *Church of Rome* ſcattered farre and wide through the vvhole vvorld. Haue the hereſies of the *Lutherans* euer paſſed ouer Sea. Haue they euer ſeene either *Aſia*, or *Affrike*, or *Egypt*, or *Greece*. Who can doubt whether the *Church of Rome* be the Holy Catholike Church, vvhich can number her Biſhops, by a moſt certaine ſucceſsion from *Peter* himſelfe. But let *Rome* boaſt novv of her multitude, the more it doth novv flouriſh as it hath for a long time done with a great number of Profeſſoars, the more neere a kin is it to the crouds of people, that *tread Ieruſalem vnder foote*, and the more vnlike is it to this poore handfull, that lyeth hid with in the Tēple; we ſee the patterne of a whoriſh Church in this place, that is furniſhed as much as can be with multitude, ā neerenes to the true Church. If theſe things be enough to get the victory withall thou haſt got the day (*o Rome*) with thy troupes of cittizens, & thyne adioyned neerenes to the Temple.

But let them looke to it, vvho are carred away, vvith the name of the *Catholike Church*, how eaſily they may be cooſſened by this vvhore, which takes poſſeſsion of the *Holy City*, and of the *outmoſt Court*, that is ſo neere the *Temple*; let them in the name of God weigh the matter in good earneſt and diligently, and let them not ſuffer themſelues to be gulled with her vaine brags. Let them think, that all thoſe ſeeme indeed to be in the *Temple*, who are with in the very outmoſt compaſſe of the walls, at leaſt vvhile they looke

vppou them a farre of, but let them once come neerer, and they ſhall ſee moſt clearely, that they whom they ſuppoſed, to conuerſe in the innermoſt, and moſt ſecret places of the *Temple*, are kept out of the *Holy place*, with vvals of braſſe. And yet the matter is not now ſo hard to be iudged of, as it was long ago, while the Church wanted all publike liberty of Gods worſhip.

Onely do but reade the writings of our men, and they eyes ſhalbe inlightened thorough Gods grace, to ſee the truth clearely, maiſt thou not worthily ſuſpect the fraudulent dealing of the Popiſh Doctors & rulers, who do forbid thee all medling with our Books, and all Society vvith men of our Religion. But do thou ſtriue, the more to know the truth, which thou ſhalt ſee to be thus hated of thy leaders and teachers, as who are priuy to the filthines of their Religion?

Two and forty moneths. This is the time in which the true Spouſe ſhould ly hid, and the falſe ſhould ſway & rule all. But how great is the obſcuryty and difficulty of this point? And no meruaile, ſeing there is ſo great blindnes in the minde of man. Thou therfore who haſt receaued theſe things to declare them to thy Seruants, be preſent vvith me, that I may through thy conduct ſet my feete in ſafe and ſure places.

For the driuing away of this miſt, we muſt firſt of all obſerue, that three common yeares and a halfe as they commonly fall, are not to be determined in theſe *two & forty moneths*. I hope that the agreeing of matters hath made it good and credible, that the *foure Angels of Euphrates in the 9. Chapt. are the Turkes*, who ſeeing they had povver geuen thē for *one houre, and a moneth and a yeare*, and now three hundred yeares are gone and paſt, is there any man ſo peruerſe, that he vvill yet ſtriue for this, that theſe *two and forty moneths* are to be crowded into the Straits of their natiue ſignification. To this may be added, that ſeeing theſe moneths are belonging to the *Beaſt, Chapter* 13. 5. And that was not yet borne into the world, at the time when this Reuelation was firſt geuen,

geuē, for *Iohn* ſaw it afterwards at the firſt ariſing thereof, Chapt. 13. 1.

Which is no where ſpoken, either can by any meanes be ſpoken the Romane Empire, this ſpace then of the moneths there, is out of doubt that time, wherein Antichriſt ſhall be borne, grow, be wounded, and be reſtored to health againe, wherein he ſhall exerciſe power ouer euery Tribe, tongue and Nation, and ſhall make the place where he ſhal dwell & play the Tyrant in to be the *Queene of the whole world.* Wherein laſtly both he himſelfe and al the factors to procure and fulfill his beaſtly pleaſures, ſhall be altogether geuen to exceeding ryot, as it is plaine out of the 13. 17. and 18. Chapters of this Booke.

Now can all theſe things be performed in three ordinary yeares and a halfe? Perhaps that *Braggadochio in Plautus* ſhall be reuiued, whom he calleth *Therapontigonus Platagidorus*, who conquered halfe of all the nations in the world by himſelfe alone and that with in twenty dayes. *Alexander of Macedonia* is likened vnto a Libard, who had foure wings on his backe, which were notable foretellers of that ſwiftnes, of his whereby he ſhould attaine the whole Empire of *Aſia* in twelue yeares, and that while he him ſelfe ſpent all his time in his Tents, and gaue himſelfe to nothing but eaſe and wantonnes, Dan. 7. 6. But *Antichriſt* might be thought and that worthily to ride vppon the Sunne it ſelfe, if he ſhould ſubdue all the world at once in *three yeares and a halfe*, and ſhould in the meane time geue himſelfe in his lazye veine to all delights, and a moſt wretched intemperancy. But more expreſſely yet afterwards, Chapter 20. 4. Where the enemyes of the *beaſt* refuſing to be gouerned by him, and that raigne with *Chriſt a thouſand yeares*, namely all that time, wherein the Diuell was bound and fettred, and the ſubiects of *Antichriſt* lie dead before the firſt reſurrection, Ioe neceſſarily euince that *Antichriſt the Beaſt* had his being thoroughout all that time, otherwiſe how could they reſiſt

him, vvho not onely commanded them not to do an thing,but was not aliue at all? The ſame thing ſhalbe manifeſt alſo out of the *perſon of Antichriſt*, which we will ſhew in the proper place,not to belong to *any ſingular man*,but to a *certaine Kingdom & ſucceſsion* chapt. 17.

Secondly, ſeeing this computation can not be of cõmon moneths, we muſts needs number theſe moneths according to the cuſtom of the other Scriptures. For al things are expreſſed in this Booke of the Reuelation after the manner of the old Types. Novv what is this manner? Shall *each moneth* note out *ſeauen yeares* as the vvekes in *Daniel* do? It is qnite deſtitute of all example and reaſon to equall the *moneths* to *the Weekes*. Neither vvill the vvords beare it by any meanes. For the *Angell* teacheth vs, that euery one of the dayes are to be numbred one by one,wherevpon he doth note out this ſpace indifferently, ſometimes by the *forty two moneths*, otherwile by a *thouſand ſixe hundred dayes*, as in the next verſe, & Chapt. 12. 6. But that manner of accounting, by which the *moneths* are reduced to *Weekes*, and the number *of two hundred ninety foure yeares* is made vp, doth not number the fourth part of the dayes,we therfore iudge that the yeares are to be reckoned vp one, by one and that ſo many are to be ſet down,as there are dayes in theſe moneths, which agreeth perfectly with the cuſtom of *Daniels Weecks*.

Thirdly, we muſt obſerue, that theſe are no *Iulian yeares* for theſe *two and forty moneths* onely do make *a thouſand, two hundred and threeſcore dayes*. But ſo many *Iulian moneths* do make *a thouſand two hundred ſeauenty eight dayes and more*, So that they come ſhort 18. dayes and a litle more of the *Iulian yeares*,and ſo many yeares are wanting in a thouſand, two hundred threeſcore dayes,if you take each of the yeares for to make vp a thouſand two hundred threeſcore Iulian yeares. What kinde of moneths then doth the *Angell* vſe in this place? Not ſuch as are reckoned *by the Moones*,nor *Iulian yeares*,but onely *Egyptian*,each of which cõſiſts of *thirty dayes*. And he thought beſt

beſt to haue the yeares numbred after the order that is vſed in this nation onely, as the which ſhould kil the Prophets of God, and in the ſtreets of which great Citty they ſhould lie trodē vnder foote and vnburied to their reproch, of which we ſhal reade after in the 8. verſ. After the accoũt of theſe moneths we haue *before aſsigned* thirty dayes to euery one of thoſe fiue moneths, cha. 2.

Fourthly, we muſt not begin this computation, either from the *paſsion of our Lord*, or from any other time, that went before the writing of this booke. For this is forbiddē in this Booke, as we haue diuerſe times aduertiſed ſo much, out of thoſe words. *I wil ſhew thee what things muſt be don hereafter*, chapt. 4. 1. Neither muſt we begin it preſently frō the time that this Booke of the Reuclation was made. For next vnto that, do *the dwelling in heauen, the clothing with the Sunne, the Crown of twelue Starres, and the trampling vpon the Moone follow*, chapt. 12. 1. For that firſt moſt holy Church did gliſter with all this glory, or els truly wee ſhal no where finde to what times to aſcribe it. Now this ſpace of 42. moneths is of another faſhiō, namely, ſuch as is moſt agreeable to a moſt deſert wildernes, ſackcloth, a filthy, vnpleaſant & woful deformity. As touching the wildernes, the words are expreſſe, *this ſigne was ſeene in heauen, where afterwards the Dragō waged warre when he was thruſt downe headlong from thence*, *ch.* 12. 7. *&c.* Now what ſhould the Dragon do in heauē, but ly in waite to deſtroy the womans childe, when ſhe was about to be deliuered? Whence alſo was it that the vvoman fled, if ſhe vvere in the vvildernes before her deliuery? What did ſhe fly from one vvildernes into another? But all the errour ariſeth hence becauſe the vvildernes is not deſcribed by the proper notes of it. For this deſolate eſtate of the Church is not a vvant ſo much of any humane & outvvard aide & protection, but of the giftes of the holy Ghoſt vvherevvith the firſt Church abounding moſt plentifully, perceiued no manner of deſolatenes, although it vvas quite deſtitute, of all helpe of mē, It vvas indeed in

euery great affliction by reaſon of the cruelty of the Emperours, but the *Dragon* when he caſt down the *third part of the Starres vppon the earth*, tooke not heauen away from her, neither did he bereaue her of her *clothing with the Sunne*, though he bereaued almoſt infinite Saints, of their bodies. For the exellency & maieſty thereof is not to be meaſured by outward pompe, & pompous ſhevv, but by the true faith, and the integrity of the whole worſhip of God, in both which the Church did then cheifely flouriſh more then in al other ages. Hauing now thus found out to what both time & place theſe moneths belong namely to the *Churches flight, wildernes, hidden eſtate*, and that not at her firſt beginning, but after a long and moſt greiuous encountring with the *Dragon*, Chapt. 12. 6.

We muſt needs know hereby, that ſeeing theſe ſame moneths are giuen to the *Beaſt*, Chapter 13. 5. This ſame Beaſt is a creature that liueth and haunteth in ſome wildernes and indeed what other place is more fit for wild beaſts, then dennes & caues ſuch as be in the wildernes? Whervppon this *beaſt* is afterwards more clearely beheld in the wildernes, Chapt. 17. 3. And withall we muſt needs hereby know that this enemy who ſhould thus driue the woman into the vvildernes, and ſhould there labour vvithall his might to annoy & diſturbe her refuge and ſafe repoſe is not the firſt enemy ſhe had, that is, the *Romane Empire*, but of a ſecond ſort, namely *Antichriſt*. Out of vvhich is euident how contrary it is vnto the truth, to end theſe moneths in the death of *Licinius*, to wit, ſtraightvvayes after they began. The which may be made the more plaine, if we ſhall conſider, that if this terme be ſet vnto the moneths, the vvhole ſixt Trumpet muſt be alſo ſhut vp in a manner vvith in the ſame bounds. For there is but a very litle of that remaining, vvhen they are ended. How commeth it to paſſe then, that *the myſtery is not finiſhed*, as was foretold, Chapt. 10. 7 Specially ſeeing the *ſeauenth Trumpet* hath novv continued blowing for ſo many ages by that account, to

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vvit theſe thouſand three hnndred yeares with in a litle more or leſſe? Not but that we know *that a thouſand yeares are all one to God with one day*, 2.Pet.3.8. But becauſe it ſeemeth ſtrange, that vvhen as the *ſeauen Seales*, and *ſix Trumpets*, are by this account of theirs finiſhed *in three hundred yeares oncly*, there ſhould be one of the ſame Trumpets that ſhould find no iſſue and that after foure times three hundred yeares, and more. But there is no ſuch vnequall variety of the *Holy Prophecies*, all this monſtrous diſproportion whatſoeuer it is, commeth of mans ignorance and fillines, that cā not deuide the times aright. Neither is that a ſound aſſertion of theſe men, that there is no certaine ſpace of time ſet down any vvhere in the Scriptures vvherein the Calamities vppon the Church of God are limitted. For the contrary is taught, Num. 14.33.34. 2.Sam.24.13.14.2. Kings 8.1. And others of like ſort, that might be added. Therefore to ſhut vp this vvhole point, ſeeing the ſeales bring vs on vnto *Conſtantine*, & theſe *months* are of a longer continuance, then *al the Trumpets* together that are paſt, we hold & that vppon good ground, that they take their beginning in the *ſixt ſeale*, when as *the heauen departed away*, chap.6.14. For why ſhould not the woman bethink her of prouiding new places of abode, when as the old were gone & vaniſhed away, & vvhen as after that *Diocleſian Maximian* had put themſelues out from their Empire of their own accord, the *Dragon was thruſt down from heauen* namely in the yeare of the Lord 304. When alſo the Church began to haue a wiſhed peace giuen her, the whole Empire was deuolued to *Conſtantine*, & a few of the elect began to be ſealed & ſeuered by him out of an infinite company of *Chriſtianes* that were ſo in name onely, Chapter 7, Which things being thus laid down and confirmed out of their neceſſary principles, I hope there is now a large open way made to finde out the truth of thoſe things that follow.

3. *And I will giue unto my two witneſſes.* Th. Beza, *but I will giue it vnto my two witneſſes*, as if the *Holy City* ſhould

be giuen them, vvhich yet ſhould belong to the *Gentiles*, not to the *witneſſes*, who ſhould haue place vvith the reſt of th Saints in the *Temple*. We muſt therefore reade as it is in the Greeke; *but I will giue to my two witneſſes, &c.* In vvhich words he doth now turne him ſelfe to ſpeake of the principall members of the *Holy Church*, ſeeing he had novv ſummarily declared thoſe things, that concerne the whole body of the Church, both true & alſo falſe. Novv the vvords, *I will giue & they ſhall prophecy*, are all one in ſenſe, vvith theſe vvords I vvill permit, take order of command that they ſhall prophecy, as alſo the word giuing ſignifieth elſwhere as; *Ioſhua gaue them that ſame day to be hewers of wood*, that is, he did from that day appoint them to hevv vvood; ſee chap. 1. 1. But vve muſt not ſtay the ſentence in the office of prophecying as if they ſhould prophecy for the ſpace of theſe dayes alone, which yet is their perpetual function, but that they ſhould do this thoroughout this time *clothed in ſackcloth*. The ancient Fathers that liued farther remote from the euent of things, did think that theſe tvvo vvitneſſes vvere *Enoch* and *Elias*, & that they ſhould come & fight with *Antichriſt* in the end of the world. But we that haue ſeene the matter long ſince accompliſhed, may determine for a certainty, that the *holy Ghoſt* had another manner of meaning then this. The Popiſh teachers catch greedily at this opinion of the fathers, & make great account of it, thruſting it vpon the world, as if it were ſome oracle, and no meruaile, ſeeing it doth with draw men from the conſideration, of thoſe things, which are to be ſeen with their eyes at this preſent day, & this is that onely thing that they long & labour greatly, to effect in al their expoſitions. But the explaning of theſe things as the words do particularly lay them before vs, will be enough to confute the peeuiſhnes of theſe mē. To diſpath all therefore in a word; we do gather & iudge, that theſe *two Prophets* are *the Holy Scriptures, & the aſſemblies of the faithfull*; we will yeald a reaſō of this iudgement of ours afterwards

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In the deſcription of theſe witneſſes. And yet there is no man that may not at the firſt ſight behold, how fit both of theſe are for this office of being witneſſes. *The Scriptures do beare witneſſe of the truth, Ioh.* 5.39. And the *Saints do celebrate the power of God, & ſpeake of his goodnes, as it is euery where in the Pſalmes.* The *Scriptures* haue a perſon geuen them after that manner of ſpeaking, after which the adiuncts are ſignified by their ſubiects, as *Moyſes for the Law*, &c. Then which kinde of ſpeaking nothing is more vſual. The *Sanne* was the *Type* of *the Scriptures* formerly in this booke, but ſeing here ſhould be mention made of their *fighting, dying, & riſing again* it was needful to geue them *a perſon*, that might be capable of theſe things; whence commeth this new manner of expreſsing an old matter. The time during which they ſhould prophecy, is determined in *a thouſand two hundred*, and *threeſcore dayes*, which is the ſelfe ſame ſpace altogether with the 42. moneths afore ſpoken of, wherefore then doth he thus diuide it into ſmal peaces by dayes, & doth not declare by it rather monethsin groſſe as before? Namely for this reaſō, becauſe this *office of prophecying* is ſuch, that a man muſt bend himſelfe to it continually without any intermiſsion, not quarterly foure times throughout the yeare, or els a litle more diligently thē that, once euery moneth, but wherein a man muſt dwell alwayes like a watchman in his watch-tower, leaſt the enemy that doth lie in waite to deſtroy ſoules inceſſantly, ſhould come vppon them, while they are either abſent, or faſt a ſleepe. Beſides the computation is changed for this end, that we might ſee and acknowledg the ſingular prouidence of God ouer his ſaints, which is euermore at hand both to deliuer thē frō euill, and to multiply good things vppon them. After the ſame manner, *he held the Angell in his hand*, cha. 1.20. And the Pſalmiſt ſingeth ſweetly, *that he that keepeth Iſrael doth not ſleepe*, Pſal. 121.4.

To cōclude, he doth hereby teach vs, that the moneths are not to be numbred after a generall manner, but ſo as euery

euery day in them is to be reckoned apart as we haue shewed before. The *Clothing wherein they should Prophecy is sackcloth*, becauſe all the time that they ſhould diſcharge their function, they ſhould be in a deformed and mournefull eſtate ſtripped of all their glorious and gliſtring ſhew clothed in like manner for all the world, as thoſe be that go in blacke, and mourne at funeralls vſually.

But whence commeth it, that they ſhould be thus dolefully arayed, in that Triumphing time, that the *Church* liued in vnder *Conſtantine* the great? Certainly howſoeuer the glory of peace, honours, dignities, and vvealth vvas great, vvherevvith he did enrich and adorne the Churches, in moſt magnificent manner, yet as touching true piety, all began to waxe worſe & vvorſe. *The heauen departed away vnder Diocleſian*, by meanes of a horrible tempeſt of Perſecution, but it was now more corrupted through outward eaſe & happines, then it vvas vvhen the cruel enemies ſvvord vvas hacking vppō the necks and backs of Chriſtians. For now the ſimple and ſincere purity of the Scriptures, began to be more and more defiled, the meaning of them began not to be vnderſtood, yea to bee wreſted vvith allegories, and abſurd expoſitions, and any thing almoſt to be fathered on them, vvhatſoeuer men liſted. Did not *the Arian faction*, (vvhich as we haue heard, did infect the third part of the flouds, and Fountaines, vvith their vvormevvood, Chapt 8. 10. 11.) Striue to draw the Scriptures by force to ſpeake on their ſide, & to broach their vvicked opinions to the vvorld vvith the authority thereof? So do all hereticks commonly for the moſt part, but there vvas neuer before any Magiſtrates to helpe forvvard, their vngodly endeuour, vvith their authority in that manner, as vvas then and after that to be ſeene. *Worthily indeed did the Scriptures put on ſackcloth at that time*, vvhen they were ſo compelled to defend, and ſtabliſh errours, againſt their meaning, which they cheifely hated aboue all other things. Yet vvere they not thus couered ouer vvith this foule and ill fauoured hevv forthvvith and at the

the firſt, but they began onely to change their garment in that ioyfull time, vvhich they vvore openly, not long after. Indeed that age and theſe that followed after were graced and bleſſed vvith ſome *men*, that vvere notably *learned* and *Holy*, but both theſe were few, and no man cā be ignorant, hovv much euen theſe *few Worthy ones* vvere blemiſhed, vvith the contagion of thoſe corrupt times. They did indeed ſearch and ſet out the truth, vvith great ſharpenes of vvit & depth of learning, vvhen they had to encounter vvith the heretiks, but in their other labours and commentaries when they vvere free frō this feare, they erred greatly frō the marke, miſsing the drift of the Scriptures. And yet euen then vvas *their gown* they vvore vvithout ſpot, in reſpect of that filth, where-vvith the truth of God vvas aftervvards ſtayned: the aſſemblies of the faithfull likevviſe vvere beſmeared (as it were) vvith *honouring and adoring of Reliques*, and ſo *were clothed in ſackecloth*; then alſo vvas *Religion placed in Holy places*, and *times*, *& other friuolous and trifling matters of that kinde*. For then are the Churches beautifull and goodly to ſee to, vvhen they gliſter vvith the ſimplicity of Gods ordinances. But the ages followving did defile them rather, vvith aſhes, and duſt, & dirt, ſo that being at length coured ouer wholy therewith, they could be knovvn of none but God alone, but vvere vtterly grown, out of the knovvledge of other men, as touching their naturall viſage. *It is a matter, indeed to be admired with aſtoniſhment, that the Church ſhould be ſo glorious in her ſunnelike robes vnder the perſecuting Emperours, & yet ſhould be thus mournefully clad in this calme & ſunne ſhine weather that her Nurſing Father brought vnto her.*

Verſ. 4. *Theſe be thoſe two olive trees.* Novv vve come to the double property of theſe Prophets, the one *of bounty towards their friends* as I may call it, the other *of terrible power ouer their enemies*, both to deſtroy them. verſ. 5. As alſo to bring other plagues vppon them, verſ. 6. As for their *bounty*; they are *two olive trees, & two Candleſticks*; vvhich *type* is taken out of the 4. *of Zach.*

of *Zach.* 2, 12. And is very fit for the matters in hand. For euen as God did then preſerue the Church, and did beautifie it with the gifts of his Spirit, and that not ſo much by the miniſtery of man, as by his ovvn grace, which he gaue it from aboue beyond all expectation, and that in a bountifull māner, which the oile ſignified, that was not gotten by the induſtry of man, but did flow voluntarily, out of the oliue berryes, into the cups of the Candleſticks: So ſhould he now maintaine his Church, that was in danger of an vtter ouerthrow, and ſhould reſerue vnto him ſelfe, ſome flaming Cādleſticks, which hovvſoeuer they wāted the oile, that was beaten and troden out of the preſſe, yet he himſelf would ſet *oliue trees* by their ſides, which dropping and diſtilling down of their own accord and cōtinually, out of the berryes into the lampes, ſhould furniſh them with perpetuall matter, to nouriſh their flame withall. Seing then that in this Type the inward gifts of the Spirit, are ſhadowed forth by the flame of the Candleſticks, the outward by the oliuetrees, among which the Holy word of God is the principal, theſe *oliue trees* may not vnfitly betoken *the Scriptures*, as out of whoſe berries (as it were) oile is poured to nouriſh the flame of the *Lampes*; it being their office to miniſter Doctrine to the Prophets ſufficiently, ſo as they may be able to nouriſh the flame of piety in themſelues, and in their hearers. Neither is the reaſon hereof much vnlike to that, for which both the inſtruments which God vſeth to cōuey and to continue ſpirituall things, (that is, both the Scriptures, and the Miniſters of the word) were cōpared before to the *Sunne*, the one for the light it hath of it own, the other for kindling a flame with conuenient nouriſhment in others.

Now they are two, to anſwer to the two Teſtamēts old and new; *God ſpake of old by the Prophets, now by his Sōne*, Heb. 1.1. They are two alſo in *Zachary*, before euer the Goſpel was written and yet nothing doth hinder but that this reaſon may be applied to thē alſo, ſeing the Goſpel was alwayes

alwayes in force before it was writtē. For theſe are the two main heads of the whole moſt Holy Scriptures, the law and the Goſpell, which are theſe wholeſome oliue trees, and ſo haue been alwayes in all times. The Cādleſticks do cary the Cādles that be ſet with in thē, wherby Chriſt hath taught vs before expreſſely that the Churches are noted out, Chap. 1. 20. And that becauſe they do reſemble Cādleſticks, as in the toppes of which Prophets be ſet, and not in the high Toppegallant of wordly dignity and promotiō) to geue ſauing light vnto the Saints. The Prophets them ſelues are candles, and not candleſticks as Chriſt diſtinguiſheth them, ſaying, *neuher do men light a candle, and put it vnder a Buſhell, but on a Candle-ſticke, and it ſhineth out to all that be in the houſe*, Mat. 5. 15. And he ſaid afore that the Miniſters are ſtarres, whē he compared the Churches to the Candle-ſticks, Chap. 1. 20. But why are they but two novv? moſt fittly no doubt, to expreſſe the preſent eſtate of the Church, that had by this time loſt the other lamentably. In the firſt Chapter they were *ſeauen*, namely ſo many as there be bowghes of one and the ſame tree; after the ſimilitude of the *Lampe in the Temple*, which bearing an image of the Church, *had but one ſhanke, yet ſeauen boules and branches comming out of the ſides thereof*, *Exod.* 25. 31. *&c.* For the Catholike Church is one, as *the ſhvft is one*, but the particular congregations are many, vvhich comming out of that one, and ſticking in thar one, as the ſundry branches of one ſhaft, do reſt vppon it as their foundation. Wherefore thoſe *firſt ſeauen Candleſticks*, which did anſwer to the Type in the vvhole number, did ſhevv that the Church was then moſt flouriſhing, as long as the Apoſtles and their next ſucceſſours did burn like lights in it.

But now at this time, wherein the Prophets ſhould go in blacke; there are but *two Candleſticks*, vvhich want five of their full number; becauſe the dignity of the Church ſhould now be much diminiſhed, and it ſhould be brought almoſt into extreme miſery. And yet there ſhould

ſhould be ſome fattnes as it vvere of *olive trees*, ſupplied vnto the Elect, vvherevvith to feed the heauenly flame in their hearts, and there ſhould not be ſome one or other Candleſticke lacking, from vvhence the Miniſters ſhould ſend out their light, howſoeuer the aſſemblies of the faithfull ſhould be very ſcarce, and ſmall. And yet perhaps all this vvill not as yet fully ſatiſfy vs, eſpecially ſeeing vve haue taught, Chapt. 2. 3. That there had ſhined *ſixe of theſe Candleſticks in this ſpace of a thouſand two hundred and threeſcore dayes*, vvhich vve haue ſhevved to bee ſo many yeares, and to begin about the yeare 304. Therefore I do thus ſuppoſe, that *the three laſt Candleſticks of Sardis, Philadelphia, Laodicea were not lighted but after 1220. yeares almoſt*, and that therefore they come ſcarce into any account, and not vvithout cauſe, as which haue ſo ſmall a ſhare in the number of theſe dayes, as for the three other, *the Candleſticke of Smyrna* vvas a type of the Church vvhen it vvas falling. *That of Thyatira* vvas a Tipe of the Church, vvhen it vvas riſing againe, but *that of Pergamus* vvas a type of the Church, vvhen it lay in the depeeſt dungeon of all corruption, vvhere vppon there is made no reckoning of this neither, but it is paſſed by of ſet purpoſe. Not that there ſhould be none at all vnder that condition of the Church, but that there ſhould be none apparant at that time.

5. *And if any man will hurt them.* Novv follovveth the povver they had to deſtroy their enemies. But vvhy are they clothed vvith ſackeloth vnleſſe it be for the wrong that vvas done them? Do they then deſtroy the vvorld vvith fire for the daily vvrongs that it offereth thē? The iniury offered vnto thē is tvvofold, one more greiuous, as vvhich is aduiſedly, & with open ether force or fraud offered. The other vppon errour & vnaduiſebly, & therefore lighter; They ſeeme then to haue put on ſackeloth, becauſe of this ſecond kinde, & yet in the meane time they did continually, take reuenge of their more deadly enemies vvith this deuouring fire. It is ſaid to go out of theyr mouth, becauſe this or ſuch like iudge-

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ment is executed by their denouncing, & vppon their prayers. For euen as of old time at the threatning of *Moſes, fire came out from the Lord and conſumed the two hundred and fifty men, that made an inſurrection againſt him with Korah*, Numb. 16. Or, *as fire came down from heauen at the prayers of Elias, and tooke away the Captaine, & his fifty, which Ahaziah ſent to kil him*, 2. *Kings* 1. After the ſame manner doth God defend theſe Prophets, as he did thoſe old ones, yea hee doth ſo much the more notably prouide for theſe, by how much more account he maketh of his truth, and of the whole aſſemblies of the Saints, then of particular perſons. The *Scriptures* therefore while they do denoūce moſt certaine puniſhmēts againſt all impiety and tranſgreſsion, do as it were blow fire out of their mouth, wherewith they do vtterly conſume the impenitent, *For it can not be, that one tiule of the Word of God ſhould fall to the ground*, Math. 24.35. But they do ſpecially *vomite out fire againſt thoſe that wil hurt them*, that is, who dare corrupt their moſt pure truth with the patched inuentions of men, threatning thus, that, *If any man wil adde vnto this propheey, God will caſt vppon him the plagues written in this Booke*, Chapt. 22. 18. 19. Not that they do eſteeme, the authority of this booke of the Reuelation alone, to be more holy and great, then of the other Books, the contempt whereof they wil haue puniſhed ſo greiuouſly, But they wil haue the like regard to be had of the whole truth, that is inſpired from God, as, *ye ſhal not adde vnto this Word, which I ſpeake vnto you, neither ſhal ye take ought from it*, Deut. 4.1. *Do not adde ought to his Words, leaſt thou be reproued, & found a lyar*, Proverb. 30. Hence came that horrible *deſtruction*, that was made of *Baals Prieſts* of old, 1. Kings, 18.40. 2. Kings. 10.25. Hence was it that ſo many moſt greiuous calamities did ruſh vpon the world, during al the time of theſe 42. moneths, & that becauſe nothing in a manner vvas taught, or done, according to the true meaning of the *Scriptures*, but the world would be wholy wiſe, & inſtructed onely out

of & by traditions, as for the trueth of God they did either altogether despise it, or els did wrest it to strēgthen their toyes, and fooleryes.

These Prophets therfore being so ill entreated, *burnt vp the third part of the trees and all the greene grasse With fire that Was mingled With haile, killed the third part of the creatures, that liue in the Sea, With a burning mountaine, that Was cast into the Sea, turned the flouds and Fountaines into Wormewood, by meanes of a Starre that fell, and flamed out like a firebrand, Yea gaue power to send the Locusts and the Angells of Euphrates into the World*, as we haue before expounded the former Trumpets, out of each of which either *fire* or at least a *hellish smoke* issued forth. All which euills were nothing els but a flame, that broke out of the mouths of the Prophets, that did punish the wicked despisers of the truth in a terrible manner. The same account doth God make of the *Candlesticks*, that is of the assembly of his Saints, for he will not suffer his Church to be oppressed for nought, but he being moued with their prayers, punisheth their oppressours according as they deserue. *Diocletian* giuing ouer his Empire decreed to lead the rest of his life quietly. But hee escaped not so, For after that his house was wholy cōsumed with lightening, and a flame of fire that fell from heauen, he hiding himselfe for feare of the lightening, died with in a litle after. So saith *Constantine* the great himselfe in that Booke of his, that is commonly called the fift Booke *of Euseb.* of the life of Constant. Pag. 168. a. Although *Eusebius*, *Nicephorus*, and other do tell of a farre more horrible death that befell him. *Maximinian Herculius* his coemperour, perished by breaking his necke with a halter. *Maxentius* his Sonne was drowned in *Tiber*. *Galerius* vvas destroyed with horrible and painfull disease. *Maximus Licinius* was taken away after the same manner, being often ouercome, and chased away, and at last slaine. What should I speake of others. *Valens* fighting vnhappily against the *Gothes*, and flying into a certaine base

baſe cottage, was burnt vp together with the houſe it ſelfe by a fire. Now theſe were but particular perſons, but as for the whole multitude, they were puniſhed very often and greiuouſly with famine, peſtilence and warre, as might be fully declared, but that it is too long, and not much needfull to relate it. Let theſe things ſeruе to demonſtrate enough and more, that theſe Prophets, howſoeuer they ſeemed to be miſerable, ragged, and ouergrown with filth, yet they were armed with no contemptible power, which ſelfe ſame condition may be looked for of all other Prophets.

Verſ. 6. *Theſe haue power to ſhut heauen.* He paſſeth ouer to another power of theſe, which is mighty and admirable, wherewith they do likewiſe equall the greateſt of all the Prophets. *Elias* is famous, *at whoſe prayers God did ſo ſhut vp heauen, that the earth was not made wet with any ſhowre in three yeares and ſixe moneths*, 1. Kings, 18. 1. Luc. 4. 25. But we reade of no ſuch things acted by theſe Prophets. It is true indeed if we take the words properly, but if we tranſferre them to ſpirituall matters, according as the reſt haue been, that we haue ſpoken of, how great agreement ſhall wee finde? That drought came three yeares and ſixe moneths at the prayers of *Elias*. So the time of the power giuen to theſe Prophets, ſhould be for ſo many great yeares and moneths. For 42. *moneths, or a thouſand two hundred & ſixty dayes*, do make this ſpace of yeares and of moneths. But they be *great ones* as I haue ſaid, and haue now ſufficiently proued, not *ſuch common ones*, as thoſe of *Elias* were, each of them being *three hundred & threeſcore ordinary yeares*, and the halfe yeare being a hundred and foureſcore.

How great a drought and penury of ſpirituall dew, was there all this time, for want whereof piety withered away euery where in the world? But they that bring all ſtrictly to the letter, and will haue theſe three yeares and a halfe vnderſtood of cõmon yeares, do they likewiſe dreame of ſuch a reſtraint of raine as indeed they muſt

needs do? Certainly they make Antichrists Kingdom ill fauoured, hunger starued, and euery wayes miserable and wretched, altogether contrary to that excesse & riot, vvherevvith the holy Ghost saith he shall run ouer. Neither should *Antichrist* bee at leasure to carry Weapõs about, to subdue the Nations withall, but he should rather leade his droues of oxen and cattell, to water them where he can, as we reade that *Ahab* did of old. But it is no meruaile, that they fall into many such absurdities as these, who had rather follow their own opinions that they haue once conceited then the truth it selfe.

And they haue power ouer the Waters. As *Moses, that turned the Waters of Egypt* into bloud. And as these Prophets did indeed effect such a matter, when the *third part of the Sea was made bloud*, Chapter 8.8. For all this power vvas put forth in those plagues of which vve haue heard, Chapt. 8.9. *It is iust with God that all they who will not beleeue the truth should beleeue a lie*, 2. Thess. 2.11. Which is indeed nothing els, but to haue their pure aed chrystall Waters, changed into bloud, The next vvords that follow (*and of striking the earth with euery plague, as oft as they will*) do comprehend the rest of the plagues in a short summe, vvhich are not mentioned in this place, as namely that *of the smiting of the Sunne, sending in the Locusts*, and *of loosing the foure Angells*. Out of vvhich povver that is manifest, vvhich vve taught in the beginning of this Chapter, that this vvhole Prophecy of *measuring the Temple, of casting out the Court, and of the two Prophets, belongs to the same time that the sixe former Trumpets do.* Which do relate the plagues seuerally in the same order as they fell out. But this Prophecy mentioneth the *Causes*, namely, *the violating of the purity of the Scripture, and the defiling of the Worship of God with many superstitions, in the assemblies of the faithfull.* These vvere the things that did pull dovvn scourges and plagues vpon the vvorld, they came not either by chance or fortune. The Prophets are said to haue povver, to punish the earth vvith

vvith vvaht plague they vvil, becauſe God doth gouerne and order the vvorld according to his vvil reuealed in the Scriptures, and that for the good of his Church, and in fauour vnto it. In the beginning he gaue vp the earth to *Adam* vvhile he ſtood in his entire eſtate, and he will haue all things now againe to ſerue for the vſe of his Children, that are reſtored to their integriy by Chriſt.

Verſ. 7. *And when as they haue finiſhed.* This is the ſecõd determinate time, (as we diſtinguiſhed the times in the Analyſis) that beginneth after that office of Prophecying is expired, namely in the yeare a thouſand, fiue hundred fourty ſixe. Vntil which time thoſe thouſand two hũdred threeſcore dayes do reach, each of thẽ being takẽ for ſo many yeares, as we haue ſhewed in the 2. verſ. & the number beginning to bee reckoned from the yeare of our Lord three hũdred, and fourth, wherein *Conſtantine* came to the Empire, as *Caſſiodorus* ſaith, teaching that the yeares of *Conſtantine* are numbred from thence, and as *Onuphrius* ſeemeth to haue gathered, and made vp the cõputation moſt accurately. For *a thouſand two hundred and threeſcore yeares* (if you take away 18. how many the account of the yeres which the *Angell* followeth wanteth of *Iulian* yeares, as wee ſaid afore on the ſecond verſ.) do make *thouſand two hundred, two and fourty Iulian yeares*, which do fall into that yeare that I haue ſet down. 1546. from the beginning of *Conſtantines* raigne.

The Beaſt that cometh vp out of the bottomleſſe pit. This ſo expreſſe noting out of a thing by the Article, declareth vs that this Beaſt was known and declared to the world already, and that long before. And then it can be no other but *that Angell of the Bottomleſſe Pit*, of which there was ſpeach had, Chapt. 9. Namely *the Pope of Rome*. For wee reade of no other enemy, that came out of the *Bottomleſſe Pit*. And yet this *Beaſt* is not ſaid to haue come, out of the *Pit*, then firſt of all, when *he ſent the Locuſts from out of the pit, whẽ it was opened*, but we ſhal ſee by thoſe

things that followv that he crawled out long before.

The *Beaſt* then ſhall not be for *three yeares onely and a halfe*. He hath gained *fiue moneths* more at leaſt, vvherein he ſhall raigne vvith the *Locuſts*. And hence alſo may vve gather another argument, to proue that this Prophecy belongs to the former *Trumpets*, becauſe the *Beaſt*, vvherevvith the Prophets haue to deale in the laſt paſſage of their time, belongs to the *fift Trumpet*. Hence alſo may vve proue, that that vvhich is ſpoken in the 13. Chapt. of the *Beaſt* belongs to the ſame Period of the *Trumpets*. For this and that is the ſame *Beaſt*, & againe both of them are the ſame, vvith *the Angell of the bottomleſſe Pit*, in the ninth Chapter.

He ſhall wage warre againſt them. What vvill the *Beaſt* proclaime vvarre nowv firſt of all? He vvil vvorke miſcheife and offer violence *all the time of the thouſand two hundred, and threeſcore dayes*, Chapter 13. 5. But this battell, vvhich he ſhall make after that time is ended, doth deſerue the name of vvarre before al other, both in reſpect of the kind of preparation furniture for the vvarre, and his hoſtile cruelty, as alſo becauſe of that notable ſlaughter that vvas made of the Prophets therein. And the matter it ſelfe teacheth vs, that a moſt cruel vvarre brake out and burnt at this ſame time. For as touching the *Scriptures*, the *Councel of Trent* that vvas begun in the yeare. 1546. Febr. 7. Namely after that thoſe 1620. dayes were ended as we haue ſaid, did ſtabbe them through, and ſlay them in a moſt pittifull manner, at their third ſeſsion, Aprill 8. *For herein were the Fountaines of the Hebrue, and Greeke Copies of the Bible refuſed, & the corrupt Latine tranſlation was eſtabliſhed for authentical. Herein were vnwritten traditions placed in equall dignity, with the Holy Scriptures. Herein was the power of interpreting the Scriptures, taken away from the Scriptures, and it was alienated and embralled to the pleaſure of men, eſpecially of the Pope.* The Holy Bookes were neuer diſabled and diſgraced ſo openly and by publike authority from the beginning of the world. *Antiochus* indeed did long ago

giue

giue them a greiuous wound, vvhen hee commanded them to bee burnt with fire; In like manner *Diocleſian, and other Tyrants*; but the wrong that *theſe Fathers of Trent* offered them, was farre more abhominable. For they were heathens, & enemies enraged with a kinde of fury like mad dogges, that were altogether aduerſaries to the whole truth. Theſe would be counted *the onely Catholikes, the greateſt and cheifeſt friends and the very Pillars of the truth that can not be ſtained with the leaſt aſperſion of errour, they alſo would ſeeme to decree nothing, but after they had long, and largely deliberated of matters, and ſo had been guided by mature aduiſe.* How muſt it needs be granted that the heathens wicked dealing againſt the Scriptures was of no authority, but theſe mens decree caried very great waight it? And there is no cauſe why any man ſhould bring in *Marcion*, the *Eucratites*, the *Cataphrygrians*, and ſuch like monſters, to leſſen the fact of the *Trent-Fathers*, becauſe theſe men reiected the Holy Scriptures as they liſted, ſome one part, ſome another, there is great difference to be made as touching the greatnes of this ouerthrow we ſpeake of that happened to the Scriptures, between the dotages of obſcure hereticks, and the deliberate conſultations, & decrees of *a Councel* that is called together, ſpecially ſuch an one as challengeth to it ſelfe a priuiledge to be beleeued without all exception. It is therefore a ſpeciall, memorable & worthy matter that the Church ſhould be forewarned, by ſo notable a prophecy as this, The euent and the time do meruailouſly conſpire together, ſo that there is no man that will indifferently conſider of matters, that will not readily acknowledge that I haue not greedily catched at this interpretation, but that I haue been ledde by the hand vnto it, with the order and connexion of matters.

Now as for *the aſſemblies of the Saints*, thoſe that did firſt of al put up in their heads in *Germany* in theſe laſt times, were aſſaulted with a moſt cruel warre the ſame yeare. The ſame *beaſt* that now we are ſpeaking of, waged

this warre also against them, hauing *Charles the fift for his Captaine*, to sway and helpe forward the matter, who was *an heroicall worthy*, for other matters to be much magnified, but yet one that being lead away with the common errour of the Ptinces, was too too obsequious to the *Pope*, whereupon that is attributed to one & that not without cause, which proceeding from two or more, is done though with one ioint endeuour. The discomfiture that was taken in this warre was the yeare following about the 22. day of Aprill; namely 1547. When as the forces of the Protestants were put to *flight*, & *Iohn Frederick* of *Saxony* himselfe, Ernestus Brunswick the of *Lantgraues* of Sonne, and not long after that, the Lantgraue himselfe were taken captiues. And this calamity staid not at these few, but afflicted many other also, both Nobles, and Citties, which did partly yeeld themselnes vp of their own accord, partly were vanquished by force. *Th. Beza* bewailing the misery of that time, saith thus: *In one moment, whatsoeuer had been buit vp in so many yeares, and with so great labours seemed to be ouerthrown, & they onely were counted happy by the most, whō timely death had deliuered from these tumults*. Thus much saith hee. It is indeed very lamentable to all the Godly to remember that time, when as Holy and couragious Princes, who were onely enflamed with a desire to defend the truth, not onely themselues but the Church together with them, (which being novv nevvly borne into the world did as yet giue a childlike cry amidds the vvarres) came miserably into the power of their enemies. But novv was the time of darkenes, wherein these *two Prophets* must needs be slaine & made a mocking stocke. And yet wee ought to reioice euen in these same euills, which do bring with them a remembrance of the forewarnings of God, such as may confirme the confidence and faith of our hope, as *Tertullian* speaketh in his *Apology*.

8. *And their carkases shall lie*. This is the difference betvveen *Antiochus* and *the Beast of Rome*; He by burning vp

vp the Bookes of the lavv vvould not haue their very carkaſes to remaine, the *Beaſt* ſuffered the dead carkaſes to abide, but onely for their greater reproch and ſhame. So cruel is hee that he is not ſatiſfied with bloud, but he deſireth to torment them more cruelly. *For their bodies that had been thruſt through were caſt into the ſtreets of the great Citty to be a ſpectacle to all men, and to be a triumphall ornament for the Beaſt of Rome.* And indeed, what other thing was there left of the *Scriptures* by this time, *but a meere Carkaſe, altogether voide of all authority, power, & life, when as all the interpretation of them was challenged as a prerogatiue of the Apoſtolick Chaire, & a man might not once ſe much as mutter any thing, which the Pope of Rome did not inſpire into him?* The Holy Goſt ſpeakes ſo accurately, that he leueth them no thing to wrangle withnl. He knew that vvhatſoeuer the *Pope of Rome* did againſt the truth of God, yet notwithſtanding he would make his boaſt, that there is nothing in the world that he counteth more precious, honourable aud Holy then the Scriptures themſelues, but leaſt a man ſhould be deceaued with a naked name the *Holy Ghoſt* ſaith plainly, that there was nothing of the Scriptures left among the Romiſh rout after the *Counſell of Trent*, but a dead Corps, that hadno life nor power in it.

In the ſtreets of the great Citty which ſpiritually is called. Sodom and Egypt. This great Citty is all that place of Iuriſdiction, vvhereof *Rome* is the mother-Citty, in which ſenſe *the tenth part of the Cuty is ſaid to fall*, beneath verſ. 13. a ſtreete is ſome part of the Romiſh Iuriſdictiõ, wherein this ſpectacle is ſet forth to be beheld, the ioy vvhereof ſpreads it ſelſe through the whole Empire. Now *this great Cuty it ſelfe*, together with her mother Citty is deſcribed in the reſt of the verſe, and that by tvvo expreſſe names, and by a notable marke that is ioined together with them, leaſt any man perhaps ſhould be miſtaken in the Citty, and for more caution alſo, vve are admoniſhed that theſe names are not to bee taken properly, but ſpiritually, that is, ænigmatically figu-

ratiuely, allegorially. The firſt name is *Sodom*, a Citty that was of old moſt famous for the filthines, but is now famous for the puniſhmẽt thereof and is a moſt fit Patterne of this great Citty, that is the tower and principal pallace of the *Beaſt*. For is not the *Citty of Rome* made infamous for luſts that are not to be named aboue all other Cities of the vvhole world? *Mantuan* did by the conſent of all men ſing truly and tunably to this purpoſe;

Shame get the to the country townes,
if that they do not uſe
The ſame corrupted filthynes:
Rome now is all a ſtewes.

No leſſe truly ſaid hee that thus tooke his farewel of Rome;

Rome farewell now I haue thee ſeen,
Ynough it is to ſee:
I le come againe when baud I meane,
Knaue, brothel, beaſt to be.

But that you may know *Rome* better yet to be another *Sodom*, hearken what one anſwered when he was demanded what *Rome* was, ſaying thus.

Say, What is Roma? Amor, *loue;*
If backeward you it ſpell:
Some loues the male kind, ſay no more;
I know thy meaning well.

Did not *Ierom Zanchius Mutius* openly declare thus much in his Bookes that were ſet out of purpoſe to defend this horrible filthines, and were ſeene and allowed by *Pope Iulius the* 3. *his Bulles*, and Letters pattents. To whom *Iohn a Caſa* the *Arch-Biſhop of Beneuentum* ioined himſelfe as a copeſmate to ſecond him, as became an Archvillaine, a pullet that was hatched in the ſame filthy neſt; who went about to extol that ſinne with praiſes,

praiſes, which perhaps euen *Sodom* it ſelfe would haue been aſhamed of. But it would be too too infinite and irkeſome, but euen to touch breifely thoſe things that might be ſaid of this matter.

Theſe abhominable luſts (ô *Rome*) haue made thy Stewes ſeeme honeſt as which thy moſt *Holy Father* doth vppon wiſe aduiſe nouriſh in his Holy boſome, and that forſooth to auoid a greater incouenience; but while he faineth as if he would auoide it, he falleth into farre greater miſcheife by Gods iuſt iudgement, *being geuen ouer into a reprobate ſenſe*, Rom. 1.26.27. As it may appeare euidently to all men that will not be wilfully blinde. And *Rome* is no leſſe a Spirituall *Sodom*, then a bodily mother and ſhop of all monſtrous Idolatry, as of *the maſsing worſhip*, *images*, *Reliques*, and of all other moſt wicked impurity of that kinde, as the matter is more known to all men then I need to lay it out in words.

The ſecond name is Egypt, not any Citty as *Sodom* was, but a whole country and Prouince. Whence we gather that this name is not proper to the mother-citty it ſelfe, but common to the whole dominion, demonſtrating moſt plainely the diſpoſition of the whole Popiſh Kingdom, how farre and wide ſoeuer the large demeanes there of do reach.

For it doth declare that there is no leſſe ſpirituall whoredom committed continually through out this whole Iuriſdiction, then *Sodom* declareth bodily aed ſpirituall whoredom together to be daily acted in the *Citty of Rome*. It is famouſly known how great was the blindnes of *Egypt* in old times, which they ſhewed both by *worſhipping a multitude of Gods*, as alſo by adoring for God moſt naſty, filthy, and vgly creatures, as namely, Catts, Crocodiles, and others of that kinde. The *Spirituall Egypt* with all her Prouinces aboundeth with no leſſe ſtore of Gods, and thoſe no whit leſſe vile; to which purpoſe that particular reckoning vp of ſo many ſundry ſorts of Images ſerued, aboue Ch. 9.20. And moſt euidēt

witneſſe

vvitneſſe of daily experieuce in all their Temples, makes this plaine. For whether can ye turne your eyes, where ye may not ſee windows, vvalls, & lofts peſtered with a rabble of their Gods? What Church can ye come to, where ye ſhall not finde thē worſhipping euery day their *breaden God?* And as if there were not *Idols* enough that ſtanding like *ſale harlotts* in publike places, they get themſelues *crucifixes* and *Agnus Deis* in priuate, for the better ſatiſfying of their Spiritual luſt, and theſe they hugge and hide in their boſomes, that ſo they may neuer vvant harlots vvherewith to defile themſelues. It was once counted a horrible thing for the people of Iſrael *to heape vp Gods according to the number of their Cities* Ier. 11. 13. But in this Kingdom they haue multiplyed their Gods almoſt by the poll. And is it I pray ye any leſſe impious and filthy a thing to worſhip, with Religious worſhip a certaine *foreſkinne, a ſhirt, a paire of breeches, a litle peece of a mans braines, bones, a ſmocke, girdles, ſhoes*, and *an infinite company of ſuch other things*, as to worſhip *an Oxe, a Crocodile, a Catt?* &c. The Idolatry is not to be accounted to be ſo much the leſſe vvicked and vile, by how much more exellent or Holy the thing is that is abuſed to Idolatry. For vvhen a man is once become ſacrilegious againſt *God* by giuing that to the Creature that is proper to him ſelfe, he is no leſſe abominable an Idolater by worſhipping the higheſt Angells, then by worſhipping the moſt baſe, vile, and abiect creature that creepeth on the ground. Neither is *Rome* Egypt onely becauſe of her Idolatry, but alſo in reſpect of her notorious cruelty, which hath made the true Profeſſours of the faith to feele the fire and furnace in the popes dominious, no whit more mild and tollerable, then the *Iſraelits* felt it to be in *Egypt* of old. So much for the names.

The property of the place is is, where *our Lord was crucifyed*. Now the particle (*Where* being no interrogatiō ſends vs, to ſome thing that was ſpoken of before, namely to *Spirituall Egypt*. For the Lord was not Crucified in *Egypt*

in *Egypt* properly taken, but in that *Spirituall one*, whose whole land, dominion, and Empire is full of cruelty, and Idolatry. There is great force therefore in this property, which reduceth those two former commō words *Sodom* and *Egypt* to a more strict and certaine consideration, For there are many Citties that are fouly defamed for monstrous lusts, many also, whose whole outward power ouer the people that are farre and wide subiect vnto them, serueth onely to exercise and to stablish Idolatry, but that *Sodom*, which is also *a Spirituall Egypt*, and that *Egypt* in whose borders, and Empire the *Lord was crucified*, can be no other but one that is certainely defined, and euidently known which is it. Out of this light then, any man may perceiue most clearely, which is that citty, *which killed the two Prophets, and in whose streets they lay vnburied*. For that Citty which in her metrapolitane Citty is *Sodom*, and in her whole dominion *Egypt* spiritually, in whose dominion *the Lord was Crucified*, is that Citty that hath wrought this villany against *the two Prophets*. But no man can doubt that *Rome* is *Sodom* both Spiritually, and bodyly, and *Egypt* in her whole regiment, and that the Lord was Crucified being vnder the power of his Kingdom. *For they shall geue him to the Gentiles* (saith our Lord) *that so they may mocke, scourge and crucify him*, Math. 20. 19. And let not any man think that he was crucified by the power of the Iewes, for the Iewes them selues acknowledged this, saying *We may not put any man to death*, Ioh. 18.31. Therfore *Pilate* the Cheife deputy of the *Romans*, and one that exercised the iurisdiction of the Romans ouer the Iewes through out Iewry, cōdemning Christ to be crucified, and giuing him ouer to his Souldiers to be executed after iudgement geuen against him, crucified the Lord in *spirituall Egypt*, the vvhole Kingdom of *Rome* being then heathnish, and defiled with most foule Idolatry. Out of which we must obserue that these *two Prophets* are not to be slaine in the same particular Citty where the Lord

was

was Crucified, but in the same spirituall *Egypt*, which is a large and spatious country, that containes not onely many speciall Cities in it, but also very many Prouinces. *Bellarmine* therefore doth foolishly labour to proue, that these Prophets are to be killed in Ierusalem, as if it were necessary that those that be slaine in some one most mighty Kingdom, should be slain in one and the same Citty of the same Kingdom. Besides vve may obserue that *Rome* is no lesse Spirituall *Egypt* in her vvhole dominion, then was that heathenish *Egypt* of old, howsoeuer the *Iesuites* vvould make them to be of a mighty distance asunder one from the other. But novv let them go & triumph vpon this place of Scripture, as if it were for their aduantage, and let *Bellarmine* make his brag, that Chytreus, and other of our writers do let these vvords goe away in hugger mugger, as hauing nothing to answer them; I hope his *Rome* is more euidently found to be here, then that either he or any other of his shorne Crue, can euer be able to take it away out of our sight vvith any of their iuggling mists.

9. *And they of the people and tribes.* The vvhole Popish nation should triumph ouer the Scriptures vvhose sinevves they had formerly cut in peeces, and vvhose backes they had broken. Novv vvhere is this concourse of *Tribes, people, tongues & nations*, more manifest, & more clearely to be seene then in those Councells which they haue gathered and called together, in which they come together by troupes out of euery Country. Certainly vnlesse the *Angell* had named the *Councel* of *Trent* in expresse words, he could not as it seemeth haue scarce spoken more plainly. By the same prouidence of God came it to passe that the forces likewise of the *Emperour* were leuied out of diuerse nations, *Germany, Pannonia, Italy, Spanie* and others, that so the Carkases of the Prophets might be made a may-game vnto all men, as it vvere in the Theatre of the vvhole vvorld; Sleidan, in the yeare 1547.

For

For three dayes and a halfe. Some will haue this to be the ſame ſpace of time vvith *the two and forty moneths*, and *the thouſand two hundred and threeſcore dayes*; But the vvords do ſhew plainly that they are diuerſe ſpaces. For this time of *three dayes and a halfe*, beginneth not before the 1260. dayes be ended; For ſo it is ſaid afore, *and when they haue finiſhed*. Beſides the Prophets lay killed & vnburied for theſe *three dayes and a halfe*, but that time of the 1260. dayes is the time of *their Prophecying in ſack-cloth*, ſo that they can by no meanes be referred to the ſame time. Let vs therefore geue them their own place, and ſet them next after the moneths; the vvhich according to the proportion of the former dayes do ſtād for *three yeares and a halfe*, wherein the Popiſh Rabbins ſhould reioice together in behalfe of their *Angell of the Pit* and that not a litle, in that they had put down the Scriptures, and troden vppon the Churches necke as they ſuppoſed, as it hapned partly at *Trent*, and in *Bononia*, partly in *Germany*. After that the Sentence of death was paſſed againſt the *Scriptures*, in the yeare 1546. April 8. Thoſe pope-holy Fathers triumphed from that time for *three Whole yeares and a halfe* in a confuſed concourſe of all nations, as if they had playd the ſtout and tall fellowes, and ſo they addreſſed themſelues to trample the truth that remained vnder their feete, tēl at laſt the vvicked couenticle vvas broken vp by the death of *Paul* 3. Which fell in the yeare, 1546. Nouemb. 9. That is, in the *third yeare and the halfe* after the *Scriptures* vvere troden dovvn. A fevv vveekes that be ouer, do not hinder the conſent, ſeing it ſeemed not good to the *Holy Ghoſt* to deuide, the matter into ſmaller parts, then into *three dayes and a halfe*. The Church in *Germany*, vvhich ſeemed in the opinion of men to be quite ouerthrown by meanes of the forces of the *Emperour* and the *Pope* that vvere confederate, lay for dead all that time, namely from the 22. of Aprill the yeare 1547. vnto the Calends of Octob. of the yeare 1550. When as it began to lift vp the head

again

againe at *Magdenburgh* nothing at all fearing either the proſcription of *Cæſar*, or the conſpiracy of the *Princes*, or els whatſoeuer any of their enemies could attempt againſt them; Sleid. Book. 22. and 23. Obſerue beſide, how fooliſh that is & croſſe to it ſelfe, which is caried about commonly concerning the *three yeares raigne of Antichriſt*; For theſe *three dayes* begin not, before the *two and forty moneths be ended*, and yet he ſhall raigne both ſpaces of time. Wherevppon according to their computation though we grant them that the moneths do note out thre common yeares and a halfe, he ſhall raigne ſeauen yeares at leaſt. And yet this is but a ſhort time alſo to containe ſo great Tyranny as we haue before declared to belong to him But we ſee how each words almoſt do confute that deuiſe.

And they ſhall not ſuffer their Carkaſes. They ſhall bereaue them of all common honour, which we one to another by the right of humanity. And indeed vvhen the Miniſters of the Goſpell did ſtriue for this, that all might be done according to the ſquare of Gods word, the *Emperour* thruſt vppon the vvorld that vvicked *Interim*, commanding that the *Scriptures* ſhould keepe ſilence. and ſhould not once dare to open their mouths. Now how did the Biſhop of the Atrebates take on and ſtomack the matter, when the men of the Auguſtane confeſsion excuſed themſelues, that they not receaued the forme of doctrine, becauſe it did diſſent from the Holy Scripture? What ſaith he, *do ye think that Ceſar may not aſwell of his own authority make lawes and preſcribe a certaine forme concerning Holy matters alſo that pertaine to Religion as he may concerning ciuill and politicall?* Sleidan, Book. 23. And I pray you marke what *Pighius* anſwered in the name of the reſt of the Biſhops, during the time of the *Councell of Trent* to the Legats of *Mancila*. For whē theſe men required that the ſame prouiſo might be made for them, as was of old for the *Bohemians*, according to the forme of *the decree of Baſill*, to wit, *that the Scripture might be Iudge in euery controuerſy*, he returneth them this anſwer;

uerſi, he returneth them this anſwer, that *the Scripture was, an empty & dumbe thing of it ſelfe as are alſo the reſt of the Ciuil lawes, and the Iudges voice muſt be added vnto them that they may command any thing well and to purpoſe, Sleidan Book.* 24. He ſaith in plaine termes as much as here is prophecied of, that the *Scripture is a meere Carkaſe that hath no life in it of it ſelfe*. And why might he not be thus luſty, when as he knew well that the Scriptures had now for a good while been put to death by his meanes, and the helpe of the reſt of that *Trentiſh fatherhood*. But while they thus enuy the scriptures this honour due vnto them, ſo as they would not ſuffer them to haue ſo much as that authority, which a few of the poore and deſpiſed worſhippers of God would willingly haue giuen vnto them, it was in effect as much as if they ſhould forbid to lay thoſe bodies decently in their graues, which they had long before thruſt through and ſtabbed at the heart. *Pilate* permitted *Ioſeph* and *Nicodemus* vppon their requeſt to take Chriſts body and to beſtow what coſt they would vppon it. But when the Proteſtants put vp their humble ſupplications, that they might be ſuffered at leaſt *but to bury the Carkaſes of the Scriptures* among them ſelues, though not in any ſolemne ſepulcher, but onely vnder ſome poore Turfe in their Cottages the Fathers whoſe ſcarlet Robes, are ſutable to the Scarlet whore, did very preciſely deny them ſo much. The *Church* likewiſe was handled after the like faſhion. For after that the *Duke of Saxony, & the Lantgraue* were taken captiue, the Cities vvere fined and puniſhed by the purſe, and many Noble men were caſt altogether out of fauour, *Ceſar* proclaimeth the men of *Magdeburg* for outlawes, and that by writings made and publiſhed to that purpoſe, the vſuall Tenour of which proſcription was this, *that no man ſhoud aide them by any manner of meanes, nor pleade their cauſe nor take their part, & who* ſo euer ſhould do otherwiſe, he ſhould incurre the danger both of life and goods.

What other thing was this, but to forbid any man to

dare to keepe the funeralls of the Church that had been slaine so miserably? The town of *Magdeburg* was onely left of those wofull remainders of the *Church*, where any meetings of the faithfull were kept. But might it not indeed be lawfull to lend any helpe to this brand that was reserued out of the fire, but with hazard of a mans life? Certainly it is very manifest when as neither the Carkases that were slaine might be so much as buried.

10. *And the inhabitans of the earth reioiced*, That is, *the citizens belonging to the false Church*, as before Chapt. 7. 1. This bastardly generation was very glad & iocund, & sent presents one to another, as is vsuall to be don in a common reioicing. And that not without cause, seeing they vvere now deliuered from a great molestation, wherewith the *Scriptures* while they were aliue and *the purer Churches together with them*, did vexe them, as it were tormenting them like a hangman and executioner of cruell rackings and torturings. There is nothing so intolerable to the world, as to haue their impure and lewd lustes bridled, to haue their beastly and shamefull courses reproued, and all their actions to be squared according to the rule of Gods Holy Truth. But the interpretations of the Scriptures are now bound vnto the *Church*, that is vnto *the Pope of Rome*. Why might not the Papists hope that the *Pope their Lord* for his indulgence sake which he vseth to those that be his Vassalls will not suffer them from henceforth to receaue any more greife and vexation from the Scriptures. Out of all doubt that most *Holy Father* would smite their teeth out to keepe them from biting his dainty darlings. Iust cause then had they of most great reioicing, and triumphing at this.

11. *But after three dayes & a halfe.* In the yeare 1550. in the Calends of October after three yeares and a halfe from the ouerthrow that was brought vppon the Churches of *Germany*. For at this time *were the Prophets reuiued*, and the authority and Maiesty both of the Scriptures, as

also

alſo of the Aſſemblies of the Faithful waxed great in ſpight of *Antichriſt* and all their enemies. For the men of Magdenburgh who were all this time condemned by *Ceſar* as outlawes, & vtterly ouerthrown in the opiniō of men not many dayes before by *George Mezelburgius*, at laſt raiſing vp their hearts, or rather being ſtirred vp by God, did teſtifie openly to the world by a writing diuulged abroad, how vndaunted a courage and what inuincible conſtancy they had. They curſe the *Councell of Trent* to the pit of Hell, and no leſſe do they abhorre and reie & the Auguſtane Decree, that was framed by the *Princes*, and *Ceſar* himſelfe. They exhort all men to take the ſame couragious courſe, and profeſſe thēſelues to be ready if need ſhould require, not to refuſe any death for the defence of the Truth. This was indeed that Spirit of life, which comming from God, put heart againe into the Church, which raiſed vp the *Prophets* that afore lay dead & made them ſtand on their feete, and to be ſo valiant, that they ſtroke a terrour into the hearts of their enemies. For beſides that franke and bold profeſsion & proteſtation, the Author whereof was the *Holy Ghoſt*, that was from heauē ſent down into their hearts, they ſtood vpon their feete by reſiſting *Mauricius* valiantly, who being ſent from *Ceſar*, and made the generall in that battel by publike autority did at firſt fight againſt thē exceeding feircely, They tooke alſo that ſame *George Megelberg*, and held him in their power in that Citty, who had had the cheife hand in that great diſcomfiture of theirs, which erewhile they had ſuffered. And at laſt, when they could by no force be quite vāquiſhed, they grew to make a peace with *Mauricius*, and by this meanes obtained very great glory and renown, among forraine nations, in that they onely almoſt of all the *Germanes*, had taught mē by their exāple, what true and Chriſtian Conſtancy is able to do. Thus then did the Church now againe ſtand vpright on their feete, which thing made a great feare come vppon their enemies. For as Sleidan writeth, That day which

was the end of miſeries to the men of Maidenburgh was the entrance into warre and the beginning of trouble to thoſe ſame men, by whoſe helpe and aduiſe they had been vexed. *Mauricius* partly that he might ſee the *Lantgraue* his Father in law at liberty, partly to deliuer the truth and to get it free leaue to be profeſſed, which he ſaw had been oppreſſed for ſome time by the iniquity of the enemies, waged warre againſt *Ceſar* himſelfe. Novv great trembling aroſe from hence among the enemies? For firſt the *Fathers of Trent*, vppon euen a falſe rumour that came to their eares, of the taking *of Auguſta Vindelicorum*, the Citty *Auſburg* in Germany, take their heeles from the *Councell* in haſt ſarce taking a hanſom leaue of the reſt of their aſſociats,

But when *Mauricius* went forward and approched to *Oenipons*, where *Ceſar* made his abode, he vvas ſo ſmitten vvith terour, that he fled avvay vvith *Ferdinand* his Brother haſtely, and vnaduiſedly in the night ſeaſō. Yea and moreouer feare made him let go againſt his will *John Frederick* the *Duke of Saxony*, vvhom vve ſaid before to be taken captiue, leaſt that the enemy ſhould get them ſelues glory by reſcuing him by force, vvas this any ſmall feare that made *Ceſar* and the *King* of the Romans to take their heeles, and that ſcattered quite aſunder that *Trope of Trent-Biſhops?* Novv then vvas this time that feare came on the enemies, vvhich made them fly avvay as hard as they could driue from before that *Church*, vvhich before they did all make a laughing ſtock of vvithout any danger.

12. *Then they heard a great voice from heauen.* *Arc* and *Montanus*, reade it thus. *And I heard a great voice fro heauen ſaying to them, come vp hether.* To aſcend vp into heauē in this place is to be adorned vvith great honour and glory vvhen once they had gone through all the dangers and calamites, after the example of *Chriſt* vvho vvhen he had once vanquiſhed death vvas taken vp into heauen. Novv in that a voice is heard bidding them to

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aſcend vp, thereby it was ſignified, that the Prophets ſhould not be aduanced to this honour by their own power, but vvere to be placed in this height of renown by the authority of others. That is, *by ſome ſolemne decree of the Princes*. As we know it came to paſſe at *Auguſt* the 7. day before the Calends of October, the yeare 1555. When as *Ceſar*, *Ferdinand the King*, and the reſt of the Princes bound themſelues by a publike Decree, to this, *that the Religion vvhich vvas contained in the Auguſtane Confeſsiõ, ſhould be left free to al men to vſe it at their pleaſure*. Sleid. Book 26. This decree, was indeed that voice ſaying to the Prophets, bidding them come vp into heauen.

And there was not a word ſpoken vnto them in vain, but they hearkened moſt willingly vnto them, chãging their former miſeries with this their new dignity that was grannted vnto them, and that with moſt eger mindes: for ſo it is here ſaid, and they did aſcend into heauen.

The enemies ſaw this and ſtormed at it, eſpecially the *Pope* did as it became him, take it moſt heinouſly, who was credibly thought to ſollicite *Ceſar* that he would make that edict of his void againe, Sleidan. Book. 26.

13. *And the ſame houre there vvas a greath earthquake. Areas, Complutenſis*, & ſome other reades, in that *ſame daye*. It is very ordinary for an earth quake to ſignifie a chãge of the eſtate of matters, as we haue obſerued, Chap. 6. 12. And indeed there followed a great change by meanes of this *Decree* throughout all *Europe*. The men of *Auſtria* doe earneſtly require of *Ferdinandus* their King that the ſame thing might be graunted vnto them that was graunted to their fellovves that vvere of the Auguſtane Cõfeſsion. The *Bauarians* do importunately requeſt as much of *Albertus* their Prince. Which Princes when they ſaw it was ſcarce ſafe to be vtterly croſſe againſt this ſo feruent a deſire of men, they do both of them grant their ſubiects ſomewhat that they petitioned for, though ſore againſt their wills. The like things were done in many other places, wherevppon

a man might ſee new reuoltings euery day to be made from the Popiſh Kingdom.

And the tenth part of the Citty fell. The Citty in this place is the whole Kingdom of Popery, which began for the greateſt part thereof, to bee diminiſhed after that the *Germans* had thus reuolted. I doubt not but the *Pope himſelfe* will confeſſe of his own accord, that he forfaited the tēth part of his Citty and more by this fal, but together with this ruine ād earthquake, there were *ſeauen thouſand heads of men ſlaine.* Now that that is tranſlated *heads of men*, is *names of men in the Greeke*, & that is put for the men themſelues, as Chapter 3.4. But it is a very ſignificant manner of ſpeaking, teaching vs that God doth not ſtrike men after the manner of thoſe that play with ſvvords vvinking, but that he doth ſet them dovvn certainly and by name, vvhom he vvil haue beatē vvith his rodds. Theſe ſeauen thouſand Popiſh fellowes are killed, not by being ſlain in their bodies, but by being ſpoiled of the great reuenues of their *Monaſteries*, *Colledges*, and ſuch like yeerely profits vvithout any hope of recouering them. Was it not as ill as death to thoſe idle all-belly Abbats, and Monks to be bereaued of their delights, and for men that had litle to do erevvhile but to feed their ovvn paunches alone, novv to be put to this exigent, that either they muſt feede others vvith vvord, life, or ſome profitable labour, or els they muſt ſtarue for hunger themſelues? But by the *Auguſtane Decree*, a right ſeazure vppon all ſuch poſſeſsions as theſe, vvas ratified vnto the Princes, and povver vvas geuen them by law to conferre the ſame ſo it vvere don vvithout fraude vppon the Miniſters of the vvord, the Schooles, the poore, and other godly vſes, vvithout any feare to haue them takē from thē againe. This vvas it indeed that cut their throats, to ſee them ſelues novv thus brought to true pouerty, vvholiuing in all luxurioufnes, did onely coūterfait it before. But vvherefore is there a leſſe number of thoſe that be ſlaine, then is proportionable to that part of the Citty that fell? For ſeauen thouſand

thousand onely are slaine, but the tenth part of the Citty falleth; the reason hereof is, because the calamity that came by that fall was greater thē that of the death. For that belonged to the whole multitude that are of the Popish profession, but the slaughter was proper to the Ecclesiasticall men whom this change did exceedingly torment, as bringing with it a losse of all their goods. The common people who suffered the losse onely of their former old opinions, tooke it the better and with lesse discontentment, and therefore seeing their greife was litle or none at all, there is no mention made of any death of theirs.

How particularly and in what proper and apt words doth the *Holy Ghost* lay open these euents vnto vs? He alone then it is, that doth all things, vvho can thus distinctly and exquisitely foretell matters before they happpen. The rest that had been before of the Popish Religion, acknowledging the iust vengance of God against them to appeare in this calamity and destruction of the Ecclesiasticall men, *gaue glory to the God of heauen*; That is, they were conuerted to their true Creatour. In steed of vvhom they were wont to worship materiall Images, and Idolls: And who knoweth not that almost an innumerable sort of men, that were rowzed vp with these scourges that light vppon the Papists, and that did open their eyes to behold the truth that shined, did now renounce their former old superstitions. We see therefore how this vvhole Prophecy doth agree most exactly with the Euent from top to toe The seauen last Bookes of Sleidans Commentaries do helpe vs to a more plaine and full exposition vppon the fighting, dying and rising againe of these *Prophets*. The whole Prophecy is of a thousand two hundred fifty and one Iulian yeares, from *Diocletian* to the yeare 1555. till vvhich time also Sleidan proceeded both in writing and in liuing.

The Resolution of the rest of *the* 11. *Chapter.*

And thus much of the sixt Trumpet, and of the second Period of times. The last followeth, which is declared by the seaueuth Trumpet, which is explaned first summarily in the rest of this Chapter, and afterwards point by point. The summary exposition doth celebrate the Kingdom of Christ, partly by word, partly by signe, both of the Presidents of the Christian Assemblies, vers. 15. *As also of the foure and twenty Elders, whose gesture is set down vers.* 16 *And then their speech, vers.* 17. *And this doth illustrate the glory of this Kingdom by the fury of the enemies, by the wrath of God manifested in vanquishing them, and to conclude by the Retribution, which should be both to the good & bad, vers.* 18. *Lastly the signe is,* the Temple that vvas opened, the Arke that vvas seene, *and* the lightenings that vvere sent forth, *vers.* 19.

THE EXPOSITION.

Vers. 4. *The second Wo is past.* Here we haue a Transition made from the second more greiuous Trumpet of the three lattermost, to the last of all. Now in that he saith that *the second Wo was past*, it is not to be so vnderstood, as if there were nothing at all thereof remaining at this time, but this is meant, that the force thereof is onely empaired, and much weakened which should also more and more waxe out of heart euery day, till it should be at length altogether abolished. For those *foure Angells* of the ninth Chapter, whom we haue shewed to be

be the *Turkes*, were not quite destroyed *at the first blast of the seauenth Trumpet*, but hastening onely towards their destruction, In like manner they came vppon the *Locusts* not staying till there was *not one Locust remaining*, but rushing in vppon them as they began to come to their old and withering Age, Chapter 9. 12.

And beho d the third Wo will come anon. Why is *the last Trumpet* called *a Wo*, which shall bring full reformation to the Church. It is so called in respect of the wicked, whose end doth now approach, together with a full paiment for all their sinnes, both with such punishments as are begun here vppon earth as also with eter- punishments in Hell. It is said he should *come soone or anon*, because of that small delay of time, that should come between that *rising of the Prophets againe*, which he spake of before, and *last Trumpets blast*. As also because the last calamity of the wicked should be dispatched in a short time, and should not linger so long, as the former Trumpets did, but should fly rather with swift winges.

Then the seauenth Angell blew with his Trumpet, &c. Namely in the yeare 1558; As the euēts do make it plaine, for then were the great voices geuen forth in heauen, that is, great ioy arose in *the reformed Church*; for that is the meaning of *Heauen*, as we haue said often before, neither are these voices such terrible ones as are ioined with the *Thunder* and *lightenings* that follow after in the end of this Chapter, and are meant elsvvhere, but they are voices of ioy and thanksgiuing as the matter of them sheweth in the words next following. Whose these voices are it is gathered out of that that followeth vppon the voices in the next verse, namely, *that the Elders fell vppon their faces, When they heard those voices*, which they are wont to do at the hearing of the *voices of the foure beasts*, Chapt. 4. 19. 20. They are therefore the *Gouernours of the Churches* who go before their flocks stirring them vp, and shewing them the way to magnifie the Lord for some notable benefit, vvhich

this ſeauenth Trumpets blaſt brought vnto them.

They ſhew what kinde of benefit this is, when they ſay, *the Kingdoms of the World are become ſubiect to our Lord, and his Chriſt*, &c. But what meaneth this? Doth *Chriſt* raigne now firſt of all. Certainly hee hath alwayes raigned, euen in the midſt of his enemies. But now in his Kingdom to be eſpecially extolled with praiſes, when as he doth make his Maieſty to be viſible after a ſort in the Kings themſelues, by ſo framing and faſhioning their hearts, that they are glad to caſt down, their crownes & Scepters before his feete, and do geue themſelues wholy to ſeeke the aduancing of his glory. And yet this is no ſtrange thing neither. He raigned thus in auncient times by meanes of *Conſtantine*, & other *Godly Emperours*.

In theſe laſt ages alſo thoſe renowmed *Princes* of *Germany* had reſtored this Kingdom, erewhile before this; To whom *Guſtanus the King of Sueueland*, and *Chriſtianus the King of Denmarke* may be added, who in the yeare 1558. put down *Anti-Chriſtian impiety*, and ſet vp the Goſpell in the roome of it. I anſwer that this is not the meaning of this Prophecy, that now the Kingdoms become Chriſtian firſt of all, but onely that there ſhould be a great addition made, at *the firſt blaſt of this Trumpet*; for then do we cheifely ſay that a man raigneth, when we ſee the bounds of his Kingdom to be enlarged; And yet ouer and beſides, this is a peculiar prerogatiue of this time, *that this Kingdom of Chriſt, that began from this time to be great and manifeſt, ſhould neuer be obſcured ſo againe as the former Kingdoms were, which came to an vtter ruine in proceſſe of time*. For ſo it is ſaid *and he ſhall raigne for euermore*.

The firſt entrance therefore of this Trumpet ſhould be famous by this increaſe of nevv Kingdoms, euen as it came to paſſe in our Kingdom of *England*. Vnto which *Chriſt ſent our moſt gracious Elizabeth to be Queene at the firſt blaſt of the ſeauenth Trumpet* in *the yeare* 1558; and ſhe againe gaue her ſelfe, and her Kingdom

Kingdom to Christ by way of thankefullnes, vvhich she shevved, by rooting out the *Romish superstitions* for the greater part of them, throughout all her dominions, and by restoring the sincere and sauing truth vnto her people, that so we might vvorship the Lord our God according to his appointment. *King Edward* her Brother, as it were another *Iosias* did as much as this with an vpright heart all the time of his Raigne but that was but a short raigne, for the *Angell had not blown his Trumpet as yet*, at which time *Christ should raigne for euer & euer*. And therefore the stormy persecution that was in *Queene Maries* dayes, seemed to plucke vp that from the very foundation, which had begun to be worthily built vp. But after that this storme vvas blown ouer, and the weather began to looke faire and pleasant what time *Elizabeth that most beautifull and comfortable Starre* rose vp, then vvas the *Christian Empire* augmented vvith *England*, and *Ireland*, the next yeare after *Scotland* was added, so as now all *Britany with her Isles* that belong to her was subiect to *Christ*. How notable an increase vvas this to be made more ample by the comming in of so populous nations? But the glory of this Kingdom is so much the greater, because it should be eternal. For so do *the voices speake, and he shall raigne for euermore*.

The former kingdoms of *Christ* did perish after some sort, being either destroyed with the tempest of Warres, or els they were changed into the Antichristian thraldom; but from this beginning there should neuer want *Christian Princes*, who should keepe the truth safe & sound with in their dominiõs. For now is that time begun whẽ Christ shal raigne in all the earth, hauing all his enemies round about subdued vnto him and broken in peeces, of which Daniel speaketh, chap. 2. 44. So also do the Prophets cõmonly speake of it in so many places, & that with words of so great honour & Maiesty, we shal see out of those things that follow, that this Kingdõ among the Gentiles is to be continually added vnto this

this that began now, til it be increaſed infinitely *by the calling of the Iewes*, & be at laſt tranſlated from thence into heauen. And is there not a moſt euident proofe giuen vs of this eternal Kingdom, in that ſo great conſpiracies & attempts of ſo many & mighty enemies againſt *Englād* alone, *our moſt gracious Queene*, haue vaniſhed away like ſmoke, and come to nothing? He whoſe Scepter they ſtriue to ouerthrow, laugheth at their fooliſh and vaine enterpriſes.

And I hope that he who hath begun this euerlaſting Kingdom vvil make our Queene alſo to be the Type of this his eternall Kingdom. There is no good man that doth not deſire vvith all his heart that it may be ſo. Onely we muſt take heed, leaſt that we ſuffer his truth to be corrnpted, & his Maieſty to be vvronged and offended by bringing in *Antichriſtian ſuperſtitions* a freſh againe, of vvhoſe power, loue and faithfullnes in defending vs we haue had ſuch notable experience. We haue made Chriſt angry againſt vs already, in that vve are ſo farre of from comming to a full and due reformatiō, but if wee ſhal returne vnto our vomit, with what fury will he burne out againſt vs? They therefore that fauour the Papiſts priuily, and that take paines to get thē liberty to defile our Holy Kingdom with bringing in againe their rites and Ceremonies, that are ſo hatefull in the ſight of God, do endeauour with all to ouerthrow our Kingdom, yea that which my heart trembleth at but once to think of, they ſeeke the death and deſtructiou of *our moſt ſacred Queene*. For ho vſoeuer that *Chriſt* hath, now begun this eternall Kingdom, yet hath he not tied it to certaine Countries. He vvill not want a Kingdom, although he ſhould tranſlate his Court and Pallace to ſome other place, vvhich he is able to do at his pleaſure. But I hope that this *Booke of the Reuelation* vvill demonſtrate and that vvith ſuch vnanſwerable and infallible argument the *Pope of Rome is that Antichriſt*, that if any man ſhould not be ſufficiently enough perſuaded thereof, he will be ready at length when he hath

conſide-

cõsidered of matters better, euẽ to fly from him, as from a moſt certaine and helliſh plague of all the world.

But to returne to the matter in hand, vve ſee novv what it is at vvhich thoſe *voices did ſo reioice*, namely that the Chriſtian Empire is augmented with new people that are now conuerted to the knowledge & profeſsion of the Goſpell. And indeed it could not be, but *the whole reformed Church* was glad at the very heart roote for this ioy that befell our Country by the reſtoring of the Goſpell vnto vs. Neither can it be doubted, but that the firſt ſolemnity that was kept here in *England* at the inueſting of our *Queene* into this Kingdom of hers, was moſt delightfull farre aboue all that can be expreſſed to thoſe of our Country and religion that did now come forth out of thoſe flouds of fiery troubles, wherewith *Queene Mary* had ouerwhelmed them, let vs make a coniecture thereof by our ſelues, that like at this day vnder her happy gouernemẽt, who though we haue neuer ſeene any other Kingdom but hers, yet do vve deſire no mortall thing more as we haue great reaſon, then to haue her and her gouernment lent vs of God, and continued among as long as may be both to our ſelues and our poſterity. And therefore do vve according to our bounden duety keepe that day, with great ſolemnity euery yeare, which was the beginning vnto vs of this Kingdom of hers, vvherein vve do meete together in publike, and geue as great thanks vnto our God by Chriſt as poſsibly we cã, and that with one heart, and hearty accord; iuſt after the manner as is foretold in this place, whereby the Miniſters and leaders of the Holy aſſembly do magnifie God by conceiued prayers and prayſes, and then the Elders, who ſtand in the roome of the reſt of the Congregation do giue their aſſent by ſaying, *Amen*.

And yet not to diſſemble what I think, I can not but meruaile, why the *Beaſts* are not called ſo by their own names in this one place alone, quite beſides the manner that is vſed in other places, as Chapter 4. 9. and 5. 8.

and

and 7.11.and 14. 3. and 19.4. Was it for this reaſon becauſe the *Beaſts* do carry a reſemblance of ſuch Miniſters as are approued of God, which thing vve haue ſhevved: but our Miniſters that ſhould rule the aſſemblies after the reſtoring of the truth by our *Queene* do ſo much differ from the ordinance of God, that the holy Ghoſt hath of purpoſe refuſed to geue thē the name of *Beaſts*. Truly thoſe things which we haue ſaid of *Lukewarme and vain-glorious Laodicea* do ſtrengthen this ſuſpicion. I vvould to God this one thing vvere not vvanting to the reſt of our felicity.

16. *Then the foure and twenty Elders*. The faithfull congregation did vvorſhip God by the cōduct and Gouernment of their Miniſters, as we ſee it to be done in our vſuall Church meetings, eſpecially in that yearely ſolemnity that we keepe *for the coronation of our Queene*, whereof I ſpake right novv.

17. *Becauſe thou haſt receaued thy great power*. For all this time, vvherein Chriſt ſuffered his Church to be till now afflicted, he ſeemed to be weake and of no ſtrength in the eyes of the vvorld; but now he ſhould put on his power, and make his ſupreme Maieſty and command ouer all things to appeare to all men.

18. *And the Gentiles were angry*. This verſe geueth vs a ſhort ſuruay of the whole laſt Period of time, which conſiſts in three things, *in the anger of the Gentiles, the vengeance of God that was begun*, and *in the full reward of both good and bad at length*. *The wrath of the gentiles*, is that rage & fury by meanes whereof the *Papiſts* fret & fume & gnaſh their teeth to ſee the kingdom of Chriſt to be meruailouſly encreaſed againſt the deſire of their heart. Hovv did the *Pope* ſtomack it, vvhen freedom of pure Religion vvas permitted by the publike decree of the *Princes of Germany*? But ſeeing the *Prince-hood of Chriſt* ſhould be moſt eminent and euident at the time of the 7. Trumpets blaſt, the principall madnes of the Popiſh crue vvas reſerued vnto this time. Who after that they had once heard the report

port of our *England*, and of our *Queene*, that had put their Romiſh impiety to flight, burſt out altogether, & ſhevved it ſelfe by their continuall deſperate and hideous plotting of our vtter deſtruction by all meanes whatſoeuer. And we ſhall not neede many words to declare this matter. The *Popes Curſings of vs & our Prince* frō time to time are knovvn to all the vvorld; it is known alſo how often our people haue been ſtirred vp to rebellion, how the blood-thirſty blood-hounds the *Ieſuits* haue been ſent in daily amgōſt vs, how Cutthroat & poiſoning villaines haue beē hired to play the traytors, how the Popiſh forces haue beē made ready in *Ireland* againſt vs. No man can be ignorant of the *Spaniſh Nauy* then vvhich there vvas neuer any better appointed & furniſhed, & yet not ſo much vvith darts & vveapons that ſerue for battells as vvith vvhipps & halters, and ſuch kinde of artillery made to torment men; Aboue the reſt their rage vvas made manifeſt by that ſame eger enquiry of *King Philip the Father* as touching our *Kingdom of England*, and that euen then vvhen he vvas nevvly raiſed vp from death it ſelfe almoſt, as if he vvere by & by to go to that place, vvhere the tidings of our deſtruction vvould be no leſſe ioyful to others then to himſelfe, vvho deſired to be the ſolecarrier of this meſſage euen to the Pit of Hell. Certainly here vvas rage becomming ſuch helliſh hearts. But theſe are but the begginings onely of this fury though they be indeed very notorious, then ſhall the Papiſts be in ſpeciall manner tumultuous, vvhen Chriſt ſhall enter vppō his whole Kingdom that ſhalbe glorious to the full, as afterwards we ſhal heare more largely. The *Turke* & the *Pope* ſhall conſpire the vtter deſolatiō of the *Whole Church*, to which purpoſe they ſhall gather their greateſt forces together that they cā come by, *but the rage of men ſhal turne to Gods greater glory*, as the Pſalmiſt ſingeth ſvveetly. For by hovv much greater the danger ſhall be, the more ſhal his honour ſhine out in deliuering of his people. As touching the vēgeance

that

that is begun, which is the second thing, & that noted out in these words (*& thy wrath shall come*) that comprehendeth the summe of the *Vialls*, which are therefore called the last plagues as we shal shew in the proper place. The full rewarding, and first of the good, as great as can be had on earth, is expressed in these words, *and the time of the dead that they may be iudged*. Which belong to the *Iewes* that are strangers from Christ as yet, and therefore voide of saluation, and truly dead, but they shalbe iudged at last, and shalbe brought to the *knowledge and acknowledging of the truth*. And I haue taken this interpretation from out of *Daniel*, *Ezech.* and other places of this Prophecy that followe, which how great moment it is of, it shall appeare afterward more euidently. The *awarding of punishment to the wicked* is set down in the last words of the verse, and *that thou mightest destroy them that destroy the earth*. That is, the *Pope* & the *Turke* with all their complices & adherents, vvhich are the mighty spoilers of the whole world to this day. And thus we haue a breife summing vp of matters that are to be opened afterwards more plentifully.

19. *Then the Temple was opened*. Therefore it was shut before namely when it was *measured* in the beginning of this Chapter, and when the *Elect were sealed*; But now it should be opened, & should not be any longer vsed to receaue a few of the faithfull with in it, but should lie open to the innumerable multitude of the Saints. And it was not the *Temple* onely that should be opened, but the *holy of holies* also, wherein the *Arke of the couenant was set*. The *high Preist* onely was to enter by right into this most holy place in old time, and that once onely by the yeare. Now it should be a like common for all the Saints to go into, seeing now all the mysteries of saluation were made so plaine, familiar and manifest vnto euery one as they were of old to the learned, whose whole study was spent in them. And who is there but one that is altogether enuious and vnthanke

vnthankefull, who will not acknowledge, that most rich and abundant encrease that hath accrued to the truth, in these last times from the yeare 1558. wherein the seauenth Trumpet blew.

The doctrine of the truth hath been illustrated vvith more heads, hath been more exactly also and distinctly known and deliuered, thē vvas to be seene in many Ages that haue been in times past. And I do not speake this for ostētation sake, but to magnify the goodnes of God, and to demonstrate the truth of this Prophecy. *Certainly God hath begū to destroy the couering in his mountaine that couered all people, and the vaile that was spread vppon all nations, as he promised,* Esay 25.7. He hath begun it (I say) because it shalbe taken avvay more fully, vvhēit shalbe taken from the *Iewes* also.

And there were lightenings. This is the third part of the signe, vvhich teacheth vvhat should follovv of the opening of the *Temple.* Great euils should rush into the vvorld from out of the *Church*, vvhen it should be thus increased & enriched vvith such great abundance of diuine knovvledge, the *world* vvaxeth leane vvhen that vvaxeth fat & vvel liking, and the more bright and glorious a sunshine the *Church* hath the more do the eyes of the vvorld vvaxe sore, and full of paine. Whereuppō it vvisheth the subversion of the *Church* & doth endeauour to effect it as much as it can, but all the profit that cometh by the labour it taketh, is to pull dovvn vppon it selfe lightenings, and all the euills that are here spokē of. But this is onely a compendious shadovving out of these matters beforehād, the expresse portraiture shalbe seene afterwards.

The 12. Chapter.

AND there appeared a great vvonder in heaven: a vvoman clothed vvith the Sunne, under vvhoſe feete was the Moone, and uppon her head a crovvn of tvvelve ſtarres.

2 And being greatvvith childſhee cryed traveiling in birth, & vvas pained that ſhee might bring forth.

3 And there appeared an other vvōder in heavē: for behold there *ſtood* a great red Dragon, haying ſeaven heads, and ten hornes, and uppon his heads ſeaven crovvnes.

4 Whoſe taile drevv the third part of the ſtarres of heaven, vvhich he caſt to the earth. And that Dragon ſtood before the vvoman, being ready to bring forth, that vvhen ſhee had brought foorth, he might devoure her childe.

5 And ſhee brought foorth a mā childe, vvhich ſhould rule all nations vvith a rode of iron: and her childe vvas taken up unto God, and his throne.

6. But the vvoman fled into the vvildernes vvhere ſhee ſhould have a place prepared of God that they ſhould feede her a thouſand tvvo hundreth and three ſcore dayes.

7 And there vvas a battel in heauen, Michaell and his Angels fought vvith the Dragon, and the Dragō fought and his Angels.

8 But

8 But they prevailed not, neither vvas their place found any more in heaven.

9 And that great Dragō, that ōlde ſerpent, vvhich is called the Devill aud Satan, vvas caſt out, vvhich deceaveth all the vvorld: he vvas caſt, *Iſay*, into the earth & his Angells vvere caſt out vvith him.

10 And I heard a loude voice ſaying in heaven, novv is ſalvation and ſtrength, and the kingdom of our God, and the povver of his Chriſt, becauſe the accuſer of our brethren is caſt dovvn, vvhich accuſed them before our God day and night.

11 But they overcame him by the blood of the lambe, and by the vvord of their teſtimony: and they made no account of ſpending their life even unto death.

12 Therefore reioice ye heavens, and ye that dvvell in them: vvo to the inhabitans of the earth, and of the ſea: for the Devill is come dovvn unto you, full of great vvrath, as vvho knovveth that he hath but a little opportunity.

13 When therefore the Dragon ſavv that he vvas caſt unto the earth, he perſecuted the vvoman vvhich had brought forth the man childe.

14 But to the vvoman vvere giuen tvvo vvinges of a great Eagle, that ſhee might flie into the vvildernes from the ſight of the Serpēt, into her place, vvhere ſhee ſhould be nouriſhed for a time, and times, and halfe a time.

15 And the Serpent caſt out of his mouth after the vvoman, vvater like a flood, that he might cauſe her to be carried avvay vvith the flood,

16 But the earth holpe the vvomā, and the earth opened her mouth, and ſvvalovved vp the flood, vvhich the Dragon had caſt out of his mouth.

17 Then the Dragon vvas vvroth vvith the vvoman, & vvent and made vvarre vvith the remnant of her ſeed, vvhich keepe the commandement of God, and have the teſtimony of Ieſus Chriſt.

18 And he ſtood vppon the Sea ſand,

The Logicall Reſolution.

VVE *haue ſpoken ſummarily of the ſeauenth Trumpet: the members thereof are a recognizing, and reuevving of the time paſt in three Chapters,* 12.13.14. *And a Prophecy touching things to come, from thence to the end of the Booke. The reuevving relateth the things that haue been acted either by the enemies of the Church, vvhich are the* Dragon *in this Chapter, the* Beaſt *in the next that followeth, or els by the* citizens *thereof, Chapter* 14. *The Hiſtory of the* Dragon *is of things that are done by him, partly in heauen, vnto the* 13. *verſe, partly in earth, in the reſt of the Chapter. Thoſe things are a perſecution, and a Battaile. The Perſecution containes a deſcription of perſons both of the* vvoman *againſt whom it is raiſed, verſ.* 2. *And of the* Dragon *that raiſeth it, verſ.* 3.4. *After that it containeth the* Euent, *whereby the* woman *bringeth forth her ſonne notwithſtanding all that the Dragon can do, her Sonne is taken vp ſafe vnto God, and is endued vvith great notable powver, verſ.* 5. *The woman alſo herſelfe flieth away in ſafety, verſ.* 6. *The*

Battail

Battaile *that is fought in Heauen is described by the Captaines and forces that are imployed therein verse 7. By the discomfiture of the* Dragon, *vers. 8. 9. And by the Triumph-Song of the Saints, vers. 10. 11. 12. The matters that were done on earth first of all against the woman, is the Persecution that is begun againe a fresh, both against her in her presence, where the pursuite of the* Dragon *is set down, vers. 13. And the flight of the woman declining his assault, vers. 14. As also against her when she was absent. This assault is made by pouring out a floud, vers. 15. Aide also is geuen her against this assault by the earth, which swallowed vp the floud, vers. 16. Secondly against the Seed of the woman is warre made with them, vers. 17. All which things are shut vp with a Transition, whereby way is made to speake of the Battaile of the* Beast *in the next Chapters, vers. 18.*

THE EXPOSITION.

1. *And there appeared a great signe in heauē.* Whereas we intimated shortly in the *Analysis*, that the three next Chapters do belong iontly to the continued History of the time past some man may perhaps meruaile, why the *Holy Ghost* should do the same thing twice, and repeate the former History, which seemeth to haue been sufficently laid open in the Chapters before, of which we haue spoken, but cheifely why he should do this in this place, *after the seauenth Trumpets blast, when as the end of all things was shortly after to come*, as we haue heard out of the tenth Chapter.

The causes of both these things are most iust. For there is no mā that beholdeth the parts of a building disioined, & scattered one from the other here and there, that cā scarce take any due informatiō in his minde touching

the whole frame, much leſſe can he perceiue the elegancy thereof which vvould be ſeene vvhen all the parts are ioined together, and when each part is ſet in his proper place, & compacted one with the other in a comely order among thē ſelues. The former handling of this Hiſtory, was a certaine preparation & fitting of the parts as they were diſtinguiſhed one from the other, but this perpetuall narration compacteth all into one, & ſetteth the whole building before our eyes, that we might ſe to what perfection that ſingular frame doth at length come. Now it is reſerued for this time, becauſe there could not be a full vnderſtanding of theſe things before *the laſt Trumpet.* The euents came forth by litle and litle, and point by point, to the knowledg of which the world attained ſeuerally & leaſurably, as when hangings are vnfolded: but now when al things were at laſt accompliſhed, it was a fit time to ſee the whole garment diſplaid at large, and to make vp the whole frame of the building together & at once, but we are eſpecially taught by this repetition, that there was ſuch a Hiſtory of al theſe matters to be compiled vnder this laſt Trumpet, as is framed typically in theſe three Chapters. The which thing came to paſſe about the yeare 1560. *When certaine learned & ſkillfull men made that worthy worke of the Centuries at Magdenburgh.* In which *thirteene Centuries, whatſoeuer is to be had ſcatteringly in the auncient Eccleſiaſtical or politicall writers, as touching matters don from Chriſts birth to the yeare* 1300. *is framed into one body, and like a houſe that is built vp and hath all the parts of it compacted together fitly among them ſelues, it ſet vnder one view.* Our Countryman *Iohn Foxe, & Iohn Sleidan* tooke a torch-light from theſe mens writings, and by the helpe there of continued the Hiſtory to the yeare 1555. Namely, to that time, that went ſome two or thee yeares before *the ſeauenth Trumpets blaſt.*

Becauſe of this, that is, by force of that reſtoring of the Church and of that cōmandment, Chapt. 10. 10. 11. The formes times are called to mind vnder the *laſt Trumpet,*

pet, becauſe all things ſhould be now at length opened moſt plentifully through the lightſome labours of learned men which thing was neuer don before. The like induſtry of learned men that lived about the end of the ſixt Ttumpet, begat that continued Hiſtory of the times foregoing, whereof we haue ſpoken in the former Chapter, but that was ſomewhat more general and more obſcure, ſuch as the condition of that time would ſuffer, but this is moſt ful, and copious, becauſe there was now greater knowledge of matters attained, then euer before this. Theſe things are to be obſerued as touching the order of this Prophecy, to the entent that we might the more eaſily perceaue, that theſe things are not ſhuffled into an vnmeete place as ſome ſuppoſe, but that they are reſerued moſt wiſely & conueniently to be brought in this manner vnder this *laſt Trumpet*, as being their naturall and proper ſeate. And yet not with ſtāding there is no cauſe why we ſhould feare any twice ſodden Coleworts in this Repetition.

For we ſhall now behold ſuch a repreſentation of matters ſet together by their ioints, as we could hardly haue dreamed of any ſuch before. Therefore as touching *this great wonder* here ſpoken of, *it is beheld in heauen, which is a Type of the true, & heauenly Church vppon earth*, the cōdition whereof he layeth out and fetcheth from her firſt beginning of the *Seales*, and the time that this Booke of the Reuelation was made, & comprehendeth in the ſixe firſt verſes, the eſtate thereof from thence to the time of *Conſtantine the great*, at whom the *ſixt Seale* alſo ended as vve haue ſhevved at the ſixt Chapter.

Novv it is manifeſt that this ſelſe ſame race is gone ouer-againe, in the deſcription of the *woman* and the *Dragon*, if you take with in the euent of that *perſecution* and *open warre*, that is made vvith *Michael*, as ſhalbe ſaid in their ovvn places. The *woman* vvhich is ſeene, doth very fittly carry the image of the Church vvhich is called the *Spouſe* ſo often in the Scriptures. *The clothing*

With the Sunne, is the ſingular brightnes, and purity of that time, as touching the doctrine of Iuſtification, and the ſincerity of the whole profeſsion of faith. For this garment is the imputed righteouſnes of faith, as we haue ſhewed elſwhere. The *Sunne* noteth out *the light of the Scriptures*. The clothing therefore with the Sunne, is ſuch a confidence in the righteouſnes of Chriſt alone, as the Scriptures do teach. Which was indeed a moſt worthy ornament of the primitiue Church, as vppon which the opinion touching our own ſtrength & freedome of wil in good things, had not caſt any blemiſhes to obſcure the glory of it. Elſwhere this *clothing* is made of vvhite and pure linnen, but the comely hew of no latter time did come neere this excellēt glory of the *Sunne*.

The *Moone vnder her feete*, is referred commonly to the contempt and trampling vppon the vanity of worldly things, vvhich are as changeable as the Moone.

In which reſpect the woman taketh no more care ouer thoſe things, then of the *Moone* that is troden vnder feete. But we haue learnt out of the former Chapters, that the *Moone* ſignifieth that light of truth & *doctrine that* is borrovved from the Scriptures; Which being now put vnder her feete, may ſhew that all the paths of the Church are directed and compoſed according to the onely ſquare of them. For it is not enough to ſhine round about with the Sunne, vnleſſe a mans footeſteps be ſet in the pathvvay of piety. As therefore *the clothing with the Sunne* is *the doctrine of faith*, ſo *the Moone vnder the feete is the doctrine of manners, which are either publike or priuate*. Thoſe comprehend the whole manner of worſhipping God, and of calling backe ſuch as erre and ſlip aſide to the right way, which is commonly called diſcipline. Theſe that are priuate do ſhew themſelues in the common conuerſation of euery one; The glory of the *woman* was very great at that time, when the light of truth was her torch-bearer, to go before her in al things, vvhether ſhe was to do any thing publikely, or els priuately.

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I had rather allovv of this latter interpretation, becauſe it is more conuenient to ſticke vnto that ſignification, which hath been once receaued; And yet I would not altogether caſt away the former, becauſe it is both Godly and learned.

The Crown of twelve Starres vppon the head; Noteth out the *twelue Apoſtles*, vvho vvere the glorious & gliſtering generalls in miniſtring about the doctrine, as by whoſe preaching the Church was founded, it doth with all in the ſecond place note out thoſe Apoſtolike men, who receauing the word from the *Apoſtles* themſelues, *who had ſeene Chriſt with their own eyes*, did preſerue the Church chaſt and vndefiled all their time. But vve muſt obſerue that the vvoman beareth the *Starres* after an other manner then *Chriſt* did; *He being the Lord of all carried them in his hand as his ſeruants*, Chapt. 1.10. She carrieth them on the top of her head as being her principal ornament: So much then of the literall expoſition.

The deſcription doth agree very excellently to *the primitiue Church*, as there is no man that can be ignorant of it, who hath ſaluted the Hiſtory euen at the threſhold. It was moſt glorious with the *Clothing* that was made of the righteouſnes of faith, by retaining that doctrine faithfully vvhich it had receaued from *Chriſt*, *the Apoſtles*, *the Euangeliſts*, *and other Apoſtolike men*. Neither was it as yet defloured with the dregges of mans inuention, but in her whole worſhip, diſcipline, life & manners. She had the *Moone vnder her feete*, following the Holy truth as her loadſtarre: There was one forme of gouernment in all Churches, namely that that is deliuered vs in the acts of the Apoſtles, and the reſt of their writings. Or if any like better to referre the *Moone* to the vanity of worldly things, how free was it from ambition, and the deſire of honours? How did it abhorre the deſire of riches, and contention about worldly dignity? How plaine & ſimple is the Hiſtory of this time in *Euſebius*? The Biſhops are by name reckoned vp that were notable for life or doctrine, their combats,

writings, & ſufferings are ſpoken of, the proud titles of honours and dignities were no where known to the world as yet, *the burning mountaine was not as yet caſt into the Sea.* Neither had Satan brought in prelaticall pompe and pride into the ſheepefold of the Lord, but the Paſtours hauing worke enough to do in loking leuery one to the health of his own flocke, & not hauing leaſure or pleaſure to heap vp riches and high Titles to make a Pontificall pompous ſhew withall, did by this meanes preſerue and exerciſe ſingular modeſty amongſt themſelues.

There was onely *Paulus Samoſatenus* that loued to be called *magnificall Lord*, as the forerunner of Antichriſt, being attended vppon with a kinde of gard, ſome of them going before him, others and thoſe many in number following after, ſee the Epiſtle of the *Synode* in *Euſebius*, Booke 7. Chapter 30. But this inſolency of his was hatefull to all the reſt of the Biſhops, and now alſo did the time approch wherein the *woman bid her ſelfe*, when as this braggerdly Biſhop perked vp in this faſhion. I am not ignorant that pride did then ſprout forth after ſome other wayes, but the *holy Goſt* deſcribeth the *woman* by thoſe markes, which were as yet openly to be ſeene not by thoſe which grew vp priuily, and towards the end of that flouriſhing eſtate of hers. Such was this Church, and ſuch ought euery one to be, but ſuch an one as this there was neuer *any* ſince that time. For we ſhall finde thoſe that follow clothed not with the Sunne, but with the darkenes of the night, not treading vppon the Moone, but creeping vppon the earth, not hauiug the Starres gliſtering on their head, but golden brooches.

A Crown of Starres. This is a meruailous Crown that was made of Starres; Among mortall men Gold is wont to ſerue for this purpoſe, but why ſhould ſhe weare gold on her head, vnder whoſe feete, whatſoeuer is pretious in this world, lay as nought ſet by? The glory therefore of the Church is the integrity, and faithfullnes of

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the Miniſters, not any worldly dignity. This is the ornament of the Church, which doth indeed lie in an ougly and pittifull caſe, when theſe looſe their light.

2. *And when ſhe was with child, ſhe cryed trauailing in birth.* The fourth property of the Church is her Child-birth; the vvords are *hauing in her wombe*, as Matth. 1. 18. Aretas and the vulgar read the next words thus, *She cryeth trauailing being pained to bring forth.* That is, in bringing forth, or that ſhe might bring forth, which kinde of Compoſition is not vnlike to that which the Grecians vſe elſwhere, *faire to ſee to, valiant to fight*, for *in ſhew*, and *in fight.* The Church had an exceding great torment for a long time, as it were, *the paines of a woman in trauaile.* Now ſhe deſired with all her heart to be deliuered at length from that moſt deſtriſſed eſtate, vvherein ſhe lay vnder the moſt cruel heatheniſh Emperours.

And ſhe knevv ſhe ſhould enioy the thing ſhe deſired, if ſhe could at length bring forth ſome certaine man, that might take the gouernment vppon him, and haue the rule of all thing in his povver. For the woman was not barren and vnfruitfull before this time, but proſperous in hauing great ſtore of Children, yet was there one ſonne wanting, vvho might defend her from the iniuries of her enemies, whom vvhile ſhe tranuaileth vvith, and ſeeketh for a Champion to fight in her quarrel, ſhe endured greiuous paines, before ſhe could obtaine that which ſhe vviſhed after.

3. *And there appeared another wonder.* So much for the deſcription of the vvoman, that that remaineth of her eſtate is to be ſeene by the deſcription of her enemy, namely the *Dragon*; vvhich conſiſts partly of ſuch things as are *inherent* in him in this verſe, partly of his *effects* in the next. Thoſe things are *his red colour, his hornes, heads, diademes*, before all which the place it ſet wherein the *Dragon* was ſeene, namely in heaueu, but not that that is properly ſo called. For what ſhould the *Dragon*, that is, *the Deuil* do in that heauenly pallace from whence he is for euer baniſhed? It is in that *heauen* then which is

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on earth. Now this *Dragon* is not onely the *Diuel* in his own perſon, but ſuch men alſo as are the inſtruments of his fury, eſpecially the *Emperours of Rome*, who did moſt greiuouſly perſecute *Chriſt* in his members from the time that *Iohn* wrote, as *Traian*, *Hadrian*, *Antonius Pius*, *Verus*, *Commodus*, *Seuerus*, *Decius* and at laſt *Diocleſian* who vvere all open enemies, waging warre againſt the *Church* profeſſedly, and are therefore called *Dragons* ſuch as the *Turke* is at this day. Others who are *Chriſtians* in name onely, and yet do oppugne the truth cloſely and by crooked windings & ſhifts are called *Beaſts* which do not prey vppon men, but to ſatiſfy their hungry mawes, vvhen as the *Dragons* not driuen with any lacke of foode, are carried violently to ſeeke our deſtruction becauſe of that contrariety in nature that is between mankinde and them.

This *Dragon* was once in heauen, ſo long as the open enemies vvere the Emperours ouer all the world, excerciſing authority ouer men of the Chriſtian profeſſion, which were ſcattered through out all the places of their dominions. He is called *Great*, as being the ſupreme Prince on earth; and *red*, becauſe he is moſt cruell againſt the Chriſtians, being alouer red with their bloud.

His ſeauen heads are ſeauen hilles and ſeauen Kings, as it is after Chapt. 17.9.10. Vntil which place we deferre the larger handling of theſe matters. In the meane vvhile, it ſhalbe enough for the matter in hand to vnderſtand thus much, that that citty is pointed out by this circumlocution, vvhere he ſhould place the Seate of his Empire, that is, Rome, that is famouſly knowen *by ſeauen hills*, and *Kings*. *For the Beaſt receaueth her Throne from the Dragon*, Chapt. 13.2. If *Rome* then be her ſeate, then muſt it be his too. The *ten hornes* are as many *Kings*, or *Prouinces* gouerned by deputies, whom they ealled *Pretors* who were like vnto Kings. So doth Strabo teach vs in the laſt words of the laſt Booke of his Geography: ſaing: *That Auguſtus Ceſar deuided his whole dominion*

dominion of Rome into two parts, whereof he tooke to his own gouernment such are were turbulent and warlike, the rest that were peaceable and quiet he gaue vnto the people; who deuided those Prouinces that were geuen them by the Emperour into ten Prouinces which they gouerned by deputies; The outmost Spanie, and the Isles situate thereby, the innermost that containes Batica, and the Country of Narbon in France, vntill you come to Alace, Sardinia with Corsica. Sicilia, Illyricum with Epirus ioined to it, Macedonia, Achaia vnto Thessaly. Etolia and Acarnania, with certaine people of Epirus vnto the ends of Macedonia, Crete with Cyrenaica, Cyprus, Bithynia with Propontis, and certaine parts of Pontus. Suetonins doth also make mention of such a disposing of the Prouinces, but he speaketh not of the number; in the life of Augustus, Chapter 47. *Strabo* relates the same thing afterwards, saying; *That ten Kingdoms are and allwayes were belonging to the Emperours portion. For Cesar held the rest distinguished into ten Prouinces; as for example: Asica; the Gallia, Britany; Germany, Dacia, Mysia, and Thracia, Cappadocia, Armenia, Syria, Palestina and Iudea; Egypt.* And this is that that Cyprian writeth to Successus: *That Valerian wrote backe to the Senate, that as many of Cesars men as had either before confessed themselues to be Christians or did now confesse so much, should be confiscated, and sent in bonds with their names taken and set down in a Booke, into Cesars possessions.* That is, into those outmost Countries whith we haue spoken of, that belong to the Empire of Rome.

Therefore whether we respect those Countries, which the *Emperour* held in his own power, or those which he gaue vnto the people, those countries vvere these *ten Hornes* here spoken of, that is, they were the power and strength of the *Dragon*, whereon all his force depended. And yet the number did not allwayes remaine the same, but was changed as occasion serued. But it was enough for the *Holy Ghost* to describe the enemy by some certaine property; And indeed there could be none more cleare thē this amplenes of his Iurisdictiō

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and Territories, & this so remarkeable a course that he tooke in deuiding the Prouinces. *Now he weareth the crowns vppon his heads*, not on *his hornes*, becauſe the ſupreme ſoueranity did reſide at *Rome*, vnto which the reſt of the Prouinces ſubmitted their authority, as acknowledging it to be receaued there from.

4. *Whoſe Taile drew*. Hauing now ſhewed vvhat kinde of nature and properties the *Dragon* hath, he now cometh to ſhevv hovv he carrieth himſelfe tovvards the Church. And he mentioneth a double effect and worke of his; One againſt the *Starres*; another againſt *the woman*. As for thoſe, he threw down many of them from their heauenly profeſsion with the cruelty of his perſecutions, vvho ought to haue been the lights of the world, to direct others that liue in the darkenes of errours and vvickednes. For this *is to caſt the Starres of heauen to the earth*; Euſeb. Book. 6. Chapt. 41. See more of this before Chapt. 6. 13.

And the Dragon ſtood before the Woman. That is, he did vvatch diligently leaſt any ſhould be borne, that ſhould fight in the defence of the Chriſtian Religion. He turned euery ſtone and vſed all the policy and povver he had to cut of this hope. And certainly aſſoone as the *Dragon Maximinus* ſaw *Alexander* the ſonne of *Mammea* to bee ſomewhat wel enclined tovvards the *Chriſtians*, ſo that he vvas thought to haue been inſtructed in the principles of their Religion, he deuoured him ſtraightwayes. That *Dragon Decius* alſo ſwallovved vp *the two Phillips*, the father & the Sonne, though he himſelfe was ſhortly after ſvvallovved vp in a quagmire or a mooriſh place. But the matter is moſt clearely apparant in *Conſtantine*, at vvhom the *Holy Ghoſt* did principally point the finger as it were: When *Diocleſian* and *Galerius* vvith vvhom this man liued in the *Eaſt* vvhen he vvas yong, perceaued that he had a ſingular tovvardlines by reaſon of his virtuous diſpoſition, they left nothing vnattempted to cut him of in ſecret. So ſaith Euſeb. vppon his life Book. 1.

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Pomponius Lætus tells vs, that he vvas ſent vvith an hoſt of men againſt the *Sarmatians*, vvhich vvere a moſt fierce and ſauage kinde of people, accuſtomed to kill and ſlay men; from vvhom vvhen he had carried avvay, not his deaths-blovv, but the victory, quite beſides that vvhich *Galerius* thought of and looked for, he ſaith, that he fought with a *Lyon in the Theatre* by his ſetting on with a pretence as if hee deſired to haue him exerciſe and ſhew his valour. But queſtionleſſe *Galerius* ſought to deſtroy the yong man at vnawares, as *Euriſtheus* ſerued *Hercules* of old. And this was not end of the ſnares that were laid to deuoure him. *Maximian Herculius* that *red Dragon* indeed, had almoſt quite eaten him vp by meanes of ſuch ambuſhments as he laid for him afterwards. But he that ſought to enſnare another, did by Gods iuſt iudgement periſh by falling into that ſnare himſelfe. *Conſtantine* eſcaped many other priuy aſſaults and trecheries not by any foreſight of his ovvn or of others that deſcryed the dangers for him, but by the helpe of God, vvho reuealed them vnto him; as Euſeb. ſaith Book the 1. on the life of Conſtant. No doubt the *Dragon* knew it concerned him much, that no ſuch man as he ſhould riſe vp; and therefore it is no merualle, if he did ſweate with beſtiring himſelfe ſo greatly as he did, that he might deuoure this child aſſoone as euer he was borne.

15. *So ſhe brought forth a man-childe.* Here we haue the enent of this Perſecution. The Church doth at length bring forth this manlike and ſtout Champion, when ſhe inſtructed *Conſtantine the great* in the Chriſtian faith, hovvſoeuer the *Dragon* ſtroue to the contrary vvith all his might. For hee is that man-child, vvho did firſt, of all the *Romane Emperours* take vppon him the open patronage of the truth. We made mention of the two *Philippes*, the Father, and the Sonne, vvhich vvere both of them Chriſtians. And yet if vve vvil beleeue *Pomponius Letus*, they vvere ſuch not truly, but fainedly, onely to couer and cloke their vvicked cour-

courses with so honest a name. But is it likely, that they were so hated of *Decius* for a counterfait profession onely? I will not now dispute that point, this is certaine, that they did litle or nothing helpe the Christians. This man-child was not brought forth before *Constantine*. He it was that did indeed deliuer the Church like a man from the tyranny of the enemies, he did likewise defend it valiantly, he did augment it and did enlarge the bounds of it meruailously, he brought peace vnto it that vvas so much desired, and did establish it for euer; All stories both Holy and prophane do tel vs what great paines & pangs the *Church* was put to before that this *Sonne of the Church the Emperour Constantine* was borne.

Which should rule all nations. For *Christ* giueth this his own natiue povver to his Seruants according to that promise; *If any man shall ouercome I will geue him power ouer nations, and he shall rule them With an iron rodd*, Chap. 2. 25.

And indeed the truth hereof did shine forth exceedingly in *Constantine*. For he ouercame the *Sarmatians*, the *Gothes*, and all the nation of the *Scythians* almost, in many battels. *Yea God rewarding his piety did subdue all kinde of Barbarous people vnto him; He sett vp glorious monuments of victory for him in euery nation, he gott him most famous victories amongst all men, and made him exceedingly to be feared of all his enemies*, as Eusebius saith in his first Orat. on the life of Constant. Wherevppon it vvas, that Embassadours came flocking in great number vnto his Court, out of all nations almost, so that no distance of place did hinder any no not the *Indians* or *Ethiopians*, (vvho are the furdest of all men diuided a sunder from others, as the same *Eusebius* speaks in *Homers* words) but that they vvould come and offer him presents, to vvinne his fauour. For this *Emperour ruled them with an Iron rodd*, that is, he did so curbe and keepe dovvn all his enemies vvith is martiall povver, that no man durst so much as stirre a finger against the Church.

And her child was taken vpto God. How was he taken vp?

vp? Whether is it meant, that *Constantine* was taken vp into heauen, when he was taken away out of the world by death? Or rather was he thus taken vp, by meanes of that high earthly honour, which God bestowed vpon him, when he had deliuered him out of the snares, and from the conspiracies of his enemies? This latter sense seemeth to be made good by the euent, rather then the other, especially seing. *Magistrats are called Gods*, by proportion whereof, *the throne of the highest dignity vppon earth*, may by right be called, *the Throne of God himselfe*. In the former Chapter, also we heard, how the *two Prophets* that reuiued, & recouered their former honour, *are said to ascend vp into heauen*, vers. 12. Neither is it like, that he whose power was so great ouer the nations; should haue both his birth and his death ioined together, without mentioning any notable fact of his, wherein he should approue this great power, that he had formerly receaued. *To be taken vp to God then is to be placed in the highest Toppe of dignity among men, that* is, *to be made Emperour*. Now he is said to be taken vp, because the Kingdom was not so much sought for by him, as it was cast vppō him, when he thought of no such matter. He fled from the snares of his enemies, by getting himselfe away vnto his Father, whom he findeth departing out of this life assoone as he came. And vvhen he vvas once dead he tooke possessiō of all that power of his Father, as being heire vnto it, vnder the shadovv vvereof he desired to lie couered, vvhile his Father liued. Shortly after he is sought out, and much longed after, by the feruent desires of the people of *Rome*, vvhom the intolerable yoke of the tyranny of *Maxentius* did oppresse, they come and persuade with him, yea they beseech him that he would not thus lie hidden, in a litle corner of the world, but would take vppon him the gouernmēt of the whole vvorld vvhich vvas novv offered him. The *heauēly signe, & voice* that bad him to doubt nothing of the victory, was added hereto at the same time, to helpe thē in their motion, and to encourage him to hearken to it.

How great a force was here and that ſent from God, that takes vp, & aduanceth a man to the higheſt honour in the world? He would vvillingly doubtleſſe haue reſted him ſelfe in thoſe boundes which his Father left him of France and Britanny, wherein he kept himſelfe quiet the fiue firſt yeares, vnleſſe he had been rapt vp from heauen to a greater *Empire*, then euer he had caſt for in his minde.

6. *And the woman fled.* This is another Euent in reſpect of the *Woman*, who fled away preſently after the birth of her male child, And this flight of hers is declared *by the place* whither ſhe betooke her ſelfe, *by the eſtate* which ſhe liued in there, and *by the ſpace of time* which ſhe continued there. All which things are explaned a litle more largely afterwards from the 13. verſe. Where the continued prophecy of this flight is ſet together, Theſe things are here breifely ſpoken of, and in their proper place, to the end we might vnderſtand the more eaſily to what time this flight doth truly belong. *The place is the wildernes*, that is, *the Temple that was meaſured*, Chapt. 11. 1. Where while the poore handfull of the Elect lurked, there was a meere ſolitary wildernes in reſpect of that place, where that Innumerable company liued, that poſſeſſed *the holy City, & the outward Court.*

And yet this deſert is that place that was prepared for her by God, as we haue ſeene by that ſo exact meaſuring of the Temple, that was vſed; For God cared for her, and prouided her an hiding place, howſoeuer he ſuffered her to want her publike ſolemnity. The *condition of the Church while ſhe thus lurked is ſuch*, that ſhe was fed by the helpe of certaine men. But who are they? Euen thoſe *two Prophets* of whom wee heard in the former Chapter, verſ. 3. *And that power which was geuen them to prophecy*, was *this office of feeding the woman.* For as God did of old feed the Iſraelites, in the wildernes by raining down Manna from heauen, ſo he prepared meanes for the *Woman*, when ſhe was in this deſert. You

and more then that, he would haue enioined the rauēs to take that office vppon them of feeding her, as we ſaw he did fot *Elias* ſake, rather then he would haue ſuffered her to periſh with famine. This is that time therfore wherein thoſe that ouercame did feede vppon that *hidden Manna*, as we ſhewed vppon the Epiſtle to the *Church of Pergamus*, Chapter 2.17.

The ſpace of time wherein ſhe ſhoul I liue thus in obſcurity, and want her publike liberty, is that ſpace of *a thouſand two hundred and threeſcore dayes*, the ſame wherein thoſe *two Witneſſes ſhould Prophecy clothed in ſackcloth*, Chapter 11.3. The agreement of all which things doth teach vs that this *wildernes* is that *Temple*, and that this continuance of baniſhment in the wildernes is that abode that was made in the *Temple*. Out of which we may gather, that the ſame beginning is to be geuen to both of them, namely the *fixt Seale*, as we haue ſhewed at large, Chapt. 11.2. Into which time alſo that *ſealing* fell, of which we heard, Chapt. 7. All which things do moſt ſtrongly confirme that interpretation of ours which we haue hetherto made. But why doth the *woman* fly away, when ſhe is thus bleſſed & aduanced by meanes of ſo powerfull a Sonne, who before this, when ſhe was barren and was in ſo great paines of trauelling in childbirth, did ſo valiantly beare of the fury of the *Dragon*? Certainly it could not be the feare of the enemy that did thus put her to flight, but rather an intollerable irkeſomenes, by meanes of ſome home-bred euill. And ſo indeed it came to paſſe, that the ſecurity which ſhe fell into by this birth of her *Sonne*, tooke away from her all care of true piety For novv vvhen the yoke of tyranny vvas driuen of from her ſhoulders, ſhe gaue her minde to increaſe and futher contentions and ambition. Novv ſhe had leaſure to ſeeke out the Reliques of Saints, to cōſecrate Temples to the Martyrs, and to make ſupplications at euery ſhrine. There vvere no outvvard troubles that did moleſt men, ſo that now they might freely gene them ſelues vvholy, to corrupt

all Religion. Therfore that ſimple purity which Chriſt ordained, the Apoſtles practiſed, and all thoſe that followed next after, did faithfully preſerue, while the croſſe kept their minds from waxing wanton, began to be wholy defiled, and violated with idle and filthy rites, which they mingled with it.

That *clothing made of the Sunne*, which was wholy vvouen out of the thrids of the moſt Holy truth, both woofe and warpe, began to be changed in the ſanctity of our own works. The *Moone* which before gouerned their ſteppes was taken away, and inuocation of Saints was ſet in the Roome of it in the publike worſhip of God, and the vvhole moſt Holy diſcipline vvas diſtained, and defloured. The *Starres* that gliſtered ſo like a crovvn on her head, vvere chãged into *honourable good Lords*.

Which things the *woman* ſeeing could not endure the greife of it, but gote her ſelfe from thence preſently vpon it, yea flevv avvay to ſome place, vvhere ſhe might at leaſt vvant the torment of minde, vvhich the beholding of theſe euills vvould haue put her to, that is vvhere no publike Aſſemblies vvere to be foũd, wherein the Ordinances of God did flouriſh in theit integrity. For *this womã* doth not beare the perſon of the faithfull one by one, but of the whole aſſemblies of the faithfull. Thus we ſee that the womans ſonne brought more miſcheife to her, then her enemy, not with any deſire or purpoſe he had to hurt her, but by meanes of the wickednes of men, who did abuſe this happy peace in ſo foule a faſhion, to worke all manner of iniquity with it.

7. *And there was a battel in heauen.* Hetherto of the Perſecution, which laſted all the time, while there vvas no man that for this whole ſpace of the *ſixe ſeales*, would oppoſe any outvvard force againſt the fury of the *Dragon*, novv at length there is a battel made vvhen *Michael* once aroſe, vvho might take vveapons and fight for the ſafety of the *Church*, and deliuer it from the power of her enemies. Novv as for *Michael*, this name is perhaps

perhaps properly belonging to *Christ* alone; and yet so as it is cómunicated to the faithfull, as farre as they can carry any reſemblance of this name; *Euen as he imparteth to them that ouercome his power to rule the nations, With an iron Rod.* For the two Soueraigne Princes that fight one againſt the other, do not ſet vppon this combate, with their forces on both ſides in *the heauen* vvhich is properly ſo called (for how can the Diuell appeare in heauen, who was thruſt down from thence from the beginning, neuer to returne thether againe afterwards) but this battell is made in the Church vppon earth, in which ſenſe the *Dragon* was ſeene to be in heauen, as it is aboue, verſ. 3.

In the combate each Prince doth put forth all his power by their Miniſters and helpers, who are called by their names, the better to deſcry them of what quality they be *Conſtantine* therefore that faithfull Souldier of *Chriſt*, who was right now called *the man-childe* or *manly Sonne*, is here called *Michael*, by a name that is communicable from God to the Creature. But *Maxentius Maximinus*, *Licinius* and the reſt by whoſe tyanny the Diuel vented out his malice againſt the Church, are called by the name of the *Dragon*; the *Angels* are the forces that wage warre vnder the colours of each captaine. We haue ſhewed before at the 6. Capter 15. That *Chriſt* began this warre againſt the *Dragon*, when he caſt *Diocleſian & Maximinus Herculius* down from the toppe of their *Empire*. by a pretence of a voluntary yeelding it vp; and when he compelled *Galerius* to recant his blaſphemies by meanes of that horrible torture, that his diſeaſes put him to. But then *Chriſt fought*, and did ſuccour his Church, by the power of his own hand, which he ſtretched forth from heauen in a miraculous manner; But it pleaſed him to vſe the helpe of his Seruant in this warre, wherein he ſhould get a full and finall victory, and the *Dragon* was to be caſt head long down from heauen and that in an euident manner. This is therefore that warre, which *Conſtantine* vndertooke

firſt againſt *Maxentius* the Sonne of *Maximinus Hercules*; And then that vvhich he vvaged againſt *Maximinus* in the *Eaſt* by *Licinius*, and laſt of all that vvhich he vndertooke againſt *Licinius* himſelfe, who enterpriſed the ſame things vvith the other Tyrants. For that vve may take notice vvith vvhat guides and ſetters on both theſe vvarred together. *Conſtantine* vvas made cheife generall of this moſt Holy vvarfare by a miracle. *For behold there vvas a heauenly ſigne of a moſt bright croſſe, which he ſaw about midday in heauen together vvith this inſcription, In this, or by this ouercome.* The meaning whereof a viſion that he ſaw by night as he lay quietly did more fully open vnto him. For thereby was this thing confirmed certainly vnto him, that he was appointed as generall ouer this warre, not ſo much by the people, in their aſſembly, as by the voice of the *Almighty all-ſufficient God himſelfe*. For I haue no mind to abrogate the authority of this miracle. *Conſtantine* himſelfe confirmed the matter by oath to *Euſebius*. And yet this miracle is of ſmall moment to ſtabliſh the *Romiſh Idolatry*, for as yet the impiety of *adoring the Croſſe* was not known, neither was this ſigne geuen for this end, that it might be worſhipped Religiouſly, or haue any Religious matter made of it, but that it might be (as it vvere) a certaine pawne & pledge to confirme his faith in the victory, ſo *Conſtantine* being yet a yong and tender Chriſtian might go on the more boldly, & might fight vvith more abundance of hope againſt the enemies of *Chriſts death*. But the craftines of the Deuill, and the vvickednes of mans mind did, not long after turne this ſigne, that vvas geuen to this entent, vnto a moſt pernicious and damnable Idoll, as it did that brazen Serpent, that vvas euen commanded by God of old. *Maxentius* on the contrary maner vvarre by the conduct and gouernment of the Diuell alone, as *being one that did moſt damnably worſhip and conſult vvith Diuells, and did for this purpeſe vſe to cut vvomen great vvith child in peeces, that he might looke into the bowels of their yongones before they were borne: Maximinus*, and

Licinius

Licinius were Captaines likewiſe of this ſame miſchieuous impiety, ſo that there is no man, but that if he looke vppō the Captaines that fought in the roome of their cheife generall, he may eaſily ſee that *Michael* ſtood fighting on the one ſide, aod the *Diuell* on the other.

8. *But they preuailed not.* Here we haue the *Euent* of this warre. The outward felicity of the former time did faile the enemies. Before they did trample vppon the Church as their hearts luſted, now while they encounter with her *manly child* they are deſtroyed with an vtter deſtructiō. The *Dragon Maxentius* was drowned in the Riuer *Tiber*, *Maximinus* preuented a baniſhment into which *Licinius* was about to driue him, out of hand, and that by a caſuall, or as ſome ſay a voluntary, or as others a forcible death. *Licinius* himſelfe hauing been often put to flight in very many battels, did at length looſe his head for trechery againſt *Conſtantine*. Thus was the *Dragon* by this time vtterly ouercome, and caſt out of heauen, where he had of long time vſurped a gouernment by tyranny. For his place was found no longer in heauen, when as the open enemies of Chriſt were ſubdued & ouerthrown: much more caſt out of their Empires, without any hope of euer recouering them afterwards.

For the *Diuell* was bound from this time for a thouſand yeares, as we may ſee, Chap. 20. 2. Yea and then when he ſhalbe let looſe, he ſhall not raigne ouer the Chriſtians as he did before he was bound, but the damnages which he ſhall bring vppon them, ſhall be but as the bitting of their heele onely. In the meane time it ſhould be manifeſt vnto all mē, that the *Dragon* was now at length vanquiſhed, & caſt down frō heauen God that gouernes euery thing by his eternall prouidēce, would haue a monument of this moſt glorious victory to be openly ſet vp in the eyes of men; for which cauſe *Conſtantine* tooke order: *That a Table ſhould be hanged vp on high before the doores of his Pallace, wherein a Dragon was painted, that lay thruſt through with a dart vnder his own*

& his ſubiects feete, Euſeb. on the life of Conſtant. Orat. 3. Fol. 137.

9. *And the Dragon was caſt out vppon the earth.* That is, out of the borders of the true and Holy Church, not onely among the profane nations, but alſo among the reſt of the Chriſtian people, that was any wayes diſagreeing from, or contrary to ſinceer piety, howſoeuer they made a ſhew thereof, and were called by the names of Chriſtians. That which is called *heauen and earth*, was called *the Temple* and the *Court* in the former Chapter. The *Church* lay hidden in *that*, the *Gentiles*, dominired in *this*, namely that people, who tooke to them ſelues the name of the Church, becauſe they were ſo neere vnto it bodily, and yet were but as heathens in Gods account. The *Deuill then that was caſt out*, is thruſt down into this *earth*, and into this *Court* together with his *Angels*, hauing power geuen him to vexe the *whore*, who did before that of a long time exerciſe all his cruelty againſt the true *Spouſe*.

10 *Then I heard a loud voice ſaying.* Here we haue the Song of Triumph which the Saints ſing out, wherein they magnifie God for this great *benefit*; which is firſt declared by thoſe things wherein the *benefit* it ſelfe conſiſts in this verſe; and then it is illuſtrated by the *cauſes* thereof verſ. 11. And *the effects*, verſ. 12. The *benefit* it ſelfe in reſpect of men, is ſaluation and ſtrength, becauſe now were thoſe tyrants ouer thrown, who endeuoured to ſatiſfy their malicious hearts with the deſtruction of Chriſtians: in reſpect of God, *it is the glory of his Kingdom*, and *of Chriſts Kingdom and power*. For then is his powver truly ſeene aloft, when he doth deſtroy and put down his enemies vtterly. His Kingdom alſo is after a ſort viſibly ſeene, when he ſetteth vp godly Princes to gouerne his Church, hence alſo is Chriſts power made glorious, as which, before vvhē it was troden vnder feete by the enemies, and did not ſhew it ſelfe in taking vengeance on them as they deſerued, ſeemed to be weake or rather none at all. But Chriſt did now declare

clare abundantly when he tooke this Kindom into his hands, that his former winking at his enemies, and ſuffering thē to go away ſcotfree, proceeded not frō any wāt of power in himſelfe, but onely frō a willing forbearance of them, for ſuch a time as ſeemed good vnto him.

In reſpect of the *Diuel* this benefit was the iuſt guerdon of his impiety, which he principally ſhewed in accuſing the godly in the ſight of God continually. Now we muſt obſerue that the Seruants are called by the ſame names that the prince himſelf is called by, becauſe they had both of them a like will and deſire to do miſchiefe, though the Princes power was greater.

This accuſing of the Godly we interprete to be thoſe reproches, ſlanders, and railing ſpeeches, wherevvith the miſcheiuous enemies did ouervvhelm the Saints, euer & anon, obiecting to them, that they had their *Suppers like thet of* Oedipus, *that they were inceſtuous perſons, & adulterers, that they ſatiſſied their luſts in a common and confuſed manner like Beaſts, that they were manſlayers and conſpiratours againſt Princes, that they were the cauſe of the plagues, famine, fires, and all other publike calamities*, vvith vvhich and the like to theſe, the old ſtoryes are full. Surely we ſee the Sonnes learnt their leſſon well of their Father the Diuell, that old Slanderer, ſo that it is no meruaile that wicked mē ſhould thus be their crafts Maſters for lying and Slandring.

11. *But they ouercame him.* Who were they? The *Angells* of *Michael*, for now *the proweſſe of the Souldiers* is extolled, as the praiſe of the *Emperour* vvas ſung forth in the former verſe. Now *the bloud of the Lambe* is one of the principall cauſes of this victory; *the ſincerity of their faith*, and *their exceeding great conſtancy vnto the death*, *is* the inſtrumentall cauſe. *The bloud of the Lambe* is the Fountaine of all thoſe benefits, which the elect do enioy either in this life, or in that that is to come. For *this bloudſheds ſake* doth God deliuer his children from all the miſeries of this life, and will at length crown them vvith euerlaſting happines.

The integrity of their faith is declared in the next words, *by the word of his testimony*, that is, by the truth of the Gospell, which they did professe freely, & vndaunted-ly. It was euer before called, *the testimony of God*, or *of Iesus*, as Chapter 1.9.&c. But here it is called, *their owne testimony*. Which kinde of speaking yet commeth all to one. For it is not considered as the Obiect, whereto the testimony is made but as the subiect by vvhom it is made. In the last place their *constancy* is set down, that they accounted the *truth*, and *their faith in Iesus* dearer then their life. It seemeth to be a cõparatiue speach, as if he should say, *they loued not their soules vnto the death more then God*; but this last member of the comparison is wanting; vnlesse perhaps the words (*they loued not*) be put for these, they neglected or contemned. And yet euen so also the force of the comparison abideth, that is, they contemned them in respect of the truth.

This is that notable *Constancy of the Saints*, which could not be remoued from their faith in Christ with any torments. In regard whereof God gaue them the reward of victory. But obserue here, how notably this song of triumph addeth those things which were wanting to set out the Estate of the first Church, we haue seene by the description of the woman, that she was glorious by meanes of *the sincerenes of her faith*, the *pureness of her conuersation*, the *starrelike eminency and brightnes of her teachers*, vve heard vvith all that *she was destitute of a patrone*, in that she brought forth her Sonne with great paines; To all these you may add out of this triumphall song, that though the enemies of the truth heaped vp all manner of opprobrious slanders against her, and vsed the greatest violence that possibly they could, yet the faithfull could not be stirred a haire breadth fro their holy profession; whereby it came to passe, that those times vvere made famous almost vvith an infinite number of most couragious Martyrs.

12. *Therefore reioice ye heauens*. The fruit of this benefit is *the ioy of the Saints*, and *the mournfull estate of the wicked*.

For

For why ſhould not they triumph when then they had obtained ſafety and deliuerance, and vvhen they ſaw the glory of God thus notably amplified? But there were many calamities as yet remaining for them to ſuffer; it is true indeed, but theſe ſhould not hurt the Saints, whō *God would hide in his Tabernacle*. And therefore he ſeemeth to ſay, *ye that pitch your tents therein*, becauſe this heauen is that Temple, or Tabernacle, wherein the Church lyeth hid; frō which it ſhall at length be remooued vnto an euerlaſting habitation; of which before, Chapt. 11. 1. &c. 2. Cor. 5. 1. 2. &c.

Wo be to the inhabitants of the earth. This is the effect in reſpect of the *wicked*; namely *a mighty mourning*. For theſe *are the inhabitants of the earth, and of the Sea*. And hence may this metaphoricall ſignification of theſe words be confirmed. For if *earth* ſhould be taken properly. The *Diuell* ſhould be alike troubleſome to all the Saints, vvho dwell in commmon together vvith the wicked. Beſides vvho are *the inhabitants of the Sea* but men? For the *Diuel* doth not ſpit out his ſpightfull poiſon vppon Whales, and great Sea-fiſhes. Good men alſo and bad dwell together in commō in the Iſles aſwell as in the firmeland: Thus then diſtinguiſh them, that *the inhabitants of the earth* are euery wicked cōpany, either of heathens or Chriſtians, who haue onely a painted ſhew of religion; but *the inhabitants of the Sea* are the *Clergymen* as they call them, who ſet a broach, groſſe, troubled, brackiſh and ſowriſh Doctrine, to their Counterfaite Chriſtians, which doth rather bring barrennes of godlines to their hearers; and doth gnaw their entralls, then quench their thirſt, or yeeld any other good fruit: The *Diuell* being novv ſtripped of his power of hurting *the true Saints*, ſhould toſſe theſe men vp & down, vvith all manner of whirling tempeſts, as we reade it came to paſſe in the *Eaſt* vnder *Conſtantine, Conſtantius, Iulian, Valens*, and the reſt.

We haue now already ſhewed before in part, what troubles the diuell raiſed among the *Biſhops*, but it is not my pur-

purpose to prosecute the matter more at large; Let any that will looke into the History, and he shall see meruailous Tragedies. Certainly a Godly heart cā not without great greife, reade ouer those contentions, dissensions, reprochfull and slanderous speeches, wherewith one vexed the other. Yea I doubt not but vvhosoeuer vvill reade their doings, will confesse vvillingly, that they were men haunted miserably with some *deuills*, they did trouble and ouerturne all the *East* so outragiously. But these vvere but fleabitings to the calamities of the *West*. I let passe the deadly fewde that was between the two brethren *Constantine*, and *Constans*, the tyrants *Magnentius*, and *Vetranior* that rose vp, and other lesser euills that hapned. How great (I pray you) was the desolation that vvas brought in by the *Barbarians*, *Gothes*, *Vandalls*, and the rest of that rascall rout, and at last by *the Lombards*? Euery country was miserably spoiled, aboue the rest *Italy*, that had been the Lady of al the world of old time. With how doleful notes do *Gregory the great*, and other writers bewaile the euills of those times? The Plague that the *Saracenes* brought, succeeded vnto this, and it did most greiuously plague the world for many Ages together. Vnto which if we shall adde those monstrous superstitions and errours, which followed vppon that *those swarmes of men that liued in Religious Orders, the apparitions of Spirits, & familiar acquaintance with Deuills, lying wonders, prodigious miracles*; and many other things of that stampe, it will not be hard perhaps to determine, who are those *Inhabitants of the earth* and *of the Sea*, against vvhom the deuil did in all this time of his exile rage, as became a mad deuil to do, especially if one will turne his eyes vppon *Rome* & shall there see the *high & Holy Fathers the Popes*, that hoast of themselues as if *Christ* had made them his *Vicars*, to haue been most detestably *wicked Magicians* all of them that liued from *Siluester* the 2. to *Gregory* the 7. euen sixteen in number.

But of this hurly burly, vvhich the *Deuill* brought vppon

vppon the *Earth* and *the Sea*, vvhen he vvas caſt down from heauen, vve haue ſpoken at large in the 8. and 9. Chapters. This breiſe denunciation of theſe calamities here, is that prophecy of the *Trumpets*. And beſides vve are to open that more largely in thoſe things that follovv in this ſelfe ſame Chapter, vvhich is here touched in one vvord.

As who knoweth he hath but a ſhort time. The vvord here in the Greeke put for *time*, ſignifieth often *opportunity*, vvhich agreeth better perhaps in this place. For there was *a great deale of time* as yet to come, which yet ſhould be *but a litle time after a thouſand yeares*; as it is Chapt. 20.3. Where the *Holy Ghoſt* ſeemeth to haue vſed another vvord of purpoſe that doth more properly note out a ſpace of time. But now the Deuill being tumbled down into his houſe of correction as it vvere, vvhich was before in his iuriſdiction, ſhould haue but a litle opportunity to do that miſcheife he deſired. Diueliſh enuy doth reioice more to poure out poyſon vppō the *Saints*, then to torment men vppon no neceſsity, who were already ſold ouer and enthralled faſt enough vnto himſelfe. He would vvillingly ſpare this labour, and he vvould rather be doing vvith thoſe, whom he ſeeth to his greiſe pulld out of his iawes. Beſides the word (*knowing*) may be an argument to proue this matter, the moments of times that are to come are without doubt vnknown to the Diuell, aboue the reſt *the laſt day of all*, vvhich euen the ſonne himſelfe was ignorant of, but he could not be ignorant of *his preſent opportunity*. This ſeemeth therefore to be the cauſe of his fury, that being novv *caſt out of heauen*, he muſt now needs poure out his rage againſt his own cittizens, whereas yet he did more deſire to hurt the *Elect*; But theſe he could not touch, being expulſed out of their company, and ſeeing this large feild (as he counted it for his rage to courſe it in) vvas novv barred from him, he accounted of all the reſt but as a pinfold in compariſon of that.

13. *And vvhen the Dragon ſaw.* Hetherto of the things that

that were done *in heauen*, where the *sixt Seale* endeth. Now we come to the stratagemes of the *Dragon* when he was cast vppon the *earth*; which belong to the same time with *the Trumpets*. And first of all he raised vp a persecution against the woman, which brought forth, the male child.

Now that is called *persecution* properly, vvhē one party suffereth force and wrong, and is not able to defend him selfe against the iniuries of his enemy. But vvhat should the *woman* need to feare any such matter as this, seeing the *Diuell was now cast out of heauen*? Cā the *heauens* be hurt any whit by the lowest parts of *the earth*? But *Heauē* here is not distinguished frō *earth* in distance of places, but in the holines of faith and manners. Yet how cometh it to passe that the *Church* should suffer *persecution*, as if it were destitute of a defēder, which did euen now bring forth her male child, and had *Michael* for her most valiant Champion? The truth is this, that these vvrongs befell the woman frō the *Dragon*, because the cheife care of the *Emperours* vvas to driue out the open and outward enemies frō the Church, which when they had once attained, they cared lesse for other matters; neither did they consider, at least so diligently as it was meete, that the *Dragon* had many other vvayes to do mischeife, vvhich they thē selues did at vnavvares, make a more easy vvay vnto him by their helpe, so farre of were they, frō opposing thēselues valiantly against his enterprises. Hēce it vvas therefore that the *Dragon* did first of all sovv a priuy heart-burning among the *Bishops*; Which being sprung vp together vvith *Constantine*, before the Trumpetts began to blovv, gaue a dolefull presage of the euill to come, as vve haue noted on the 2. verse of the 8. Chapter. For this sparke did shortly after grovv vnto a flame, but cheifely after the controuersy began about *the essence of the Sonne of God*. In all vvhich troublesome contentions, the truth had the vvorst alwayes. But the greatest heate of persecution burnt out, vvhen *Constantius*, *Iulian* and *Valens* raged against those of the sincere

ſincere faith after the manner of open enemies.

Certainly *Conſtantius and Valens* differed nothing from the moſt cruell Tyrants that had been, but onely in their bare name and profeſſion. They vvere called *Chriſtian Princes*, but they exerciſed the ſauage cruelty of the Heathens vnder that name. The *Dragon* therefore would grant the *Woman* no time of Truce, but vvhen he vvas caſt out of Heauen, he vexed the vvoman ſtraight-after by other meanes. This perſecution is that vvhich vve haue ſpoken of in the expounding of *the firſt, ſecond, and third Trumpets*, Chapt. 8. But ſee hovv profitable this ſhort repetion is, vvhich enformeth vs as touching another efficient cauſe of thoſe troubles, vvhich are there more largely handled. We learned in that place that thoſe troubles vvere brought vppon the vvorld by the iuſt iudgemét of God, becauſe mẽ would not maintaine and embrace the truth vvith that faithfullnes, holines, & loue, as it vvas vvorthy of, and that therefore *the coles of the Altar When they were caſt vppon the earth*, did kindle that fire of contention. Novv vve are taught here, vvhat vvas the cheife Agent in all theſe Stirres, namely the *Dragon* himſelfe, vvho made men ſo vnmeaſurably mad, that ſo he might by their helpe ſcourge the poore vvoman.

14. *But the Woman had two Wings giuen her.* Here vve ſee by vvhat vvay the vvomã eſcaped that aſſault, which the *Dragon* made againſt her vvhich vvas no other but aſſoone as euer ſhe could to prouide for her ſafety by flying & ſo getting her ſelfe avvay from thoſe troubles. Therefore vvhile the *aſſemblies of the faithfull* vvere filled vvith ſuperſtitions, the *Biſhops* vvere bickering together through hatred & contentiõs, vvhile *Conſtantius* and *Valens* made hauocke of all vvith fire and ſvvord, the truth that had been preſerued in the primitiue Church, fled quite away, (for ſhe had been preparing her ſelfe to flight in ſome ſort novv of of a long time) & the naturall beauty of a true Churches face was not any vvhere to be ſeene.

For

For the furdering of her ſwiftnes in flying away, ſhe hath *two wings geuen her*, yea and thoſe of *a great Eagle*. God when he departed from his temple of old time, went leaſurely, and by litle and litle, Ezech. 19.3. But the vvoman vvho did retire ſomevvhat ſlowly before this time, doth not get her away ſo ſlowly and pace by pace now, but vaniſhed away in one moment as it were. And yet ſhe fledd not away becauſe ſhe feared the bloody cruelty of *Conſtantine* or *Valens*, or any other ſuch Tyrant (for ſhe learnt this leſſon long ſince, to diſpiſe ſword, fire, racking, or any other moſt extreme torments.) But when ſhe ſaw that *Chriſt* was oppugned *vnder a face of the Chriſtian Religion*, and that not the bodies onely of Chriſtians, but their minds alſo vvere ſought for to deſtruction, ſhe held this to be a matter by no meanes to be endured. She flieth away therefore through an hatred which ſhe had conceiued, of this indignity that was offered her, euē ſhe whō no other dāger could diſmay. For ſhe was euer wōt to be more horribly afraid of hereſy, then of bodily torments, & more to tremble at wicked and obſtinate errours, then at any bloudy butchering. ſhe knew well enough that *the bloud of the Martyrs was the onely ſeede to make her feild fruitfull; and that euery droppe of bloud that was ſhed in Chriſt cauſe, did beget many Chriſtians more*; but ſhe knevv that abſurd and vvicked opinions doe make a leane and barren ground like ſalt that is ſown, partly by killing vp that vvhich is good and flouriſhing, partly by hindering all good from ſpringing vp. Wherefore it is not enough for *Chriſtian Princes*, that vvould be counted truly Religious, to procure an outward peace for the Chriſtian profeſsion, but they muſt with all principally ſee to this, *that the integrity of doctrine, and the purity of Gods worſhip may be preſerued*, leaſt that *the Church* which they would faine keepe with thēſelues, *fly away from them*, and ſo they become miſerable for want of her, whom they neglected when ſhe was preſent, which was the Caſe of theſe *Emperours*. But

when

when was it, that the Church fled away? Was there now no *faithfull* people in all the *East*? For the answer hereof, we must obserue & know, that the *woman* here doth represent the person both of the whole Church generally, as also of the particular congregations, in which those goodly ornaments are to be found, which made the *woman* looke so gloriously, in the beginning of this Chapter.

The *womans flight* then is either *the dissoluing*, or *the depraying of the particular assemblies*, so as God should not be purely worshipped in of them according to his will alone, the which thing when once it commeth to passe, *the Church flieth away*, being now no longer to be seene in her glistering and comely hue in any publike congregation, not but that there are many seuerally extan among the multitude, whom the Lord acknowledgeth for his true seruants. For this see what hath been said on the sixt verse of this Chapter. The place whether she fled is the *desert*, and her own place, that is, *the place prepared by God for her*, as before it was said in the sixt verse. Now vve shewed that this *desert* was *the Temple* spoken of, Chapt. 11. 1. vers. But we should haue been ignorant perhaps where, and in what part of the *World this wildernes* or *Temple* should bee seated, vnlesse this most quicksented, and sharpe sighted *Dragon* had descryed the place vnto vs. For she fled thether doubtlesse and that way, vvhither the *Dragon* turned his fury. Now towards what Coast he did spit out and spent his furious spight, we shall see by those things that follow in the next verse.

For a time, and times, and halfe a time. These words if they be set alone by them selues, can not be vnderstood, seeing time here stands for number, and there is an infinite sort so numbers, that may be deuided into three or more whole numbers and into halfe a number. But the words are made plaine by those things that haue been formerly spoken. For the same space is meant here which was noted out before, *by the thousand two*

hundred and threescore dayes, vers. 6. *Or by the two and fourty moneths*, Chapter 11. vers. 2. Out of vvhich it is manifest vvhat is meant, *by time, times, and halfe a time.*

For the *time of dayes* are *three hundred* and *threescore dayes*, *times* are twice so many, namely *seauen hundred, and twenty*, *Halfe a time* is *a hundred and fourescore*. So the *time of moneth* is *twelue moneths, times, fourre and twenty, halfe a time, sixe*, he alludeth to that of *Daniel*, Chapter 7. vers. 25. But it is not the same space there meant. For there is speach had of the people of *the Iewes*, here of the *Church of the Gentiles*, as the vvhole drift of this Prophecy declareth. But perhaps *Iohn* intimateth by this allusion that a definite number is to be found elsvvhere, from vvhence that place of *Daniel* might be explaned. But I may not digresse to that matter at this time. Onely let vs remember that *the flight of the Woman* is the same vvith *the sealing* in the seauenth Chapter, and *the lying hid in the Temple* in the eleuenth.

Besides let vs consider that this same space of time is sundry vvayes set dovvn, according to the variety of the persons. In respect of the *Gentiles* and *the beast* it is set dovvn alvvayes *by moneths*, Chapter 11. vers. 2. and Chapter 13. 5. In regard of *the Prophets* it is set dovvn *by dayes*, Chapter 11. 3. In respect of *the Woman* both *by dayes* in the sixt verse of this Chapter, and *by times* in this verse, and that because al those dayes should not go on with one equal tenour, but there should fall out a threefold change in them, to vvit, that she should fly avvay neeter hand, *vnder the time*: then furder off and into more remote places *vnder the times*: but she should fly homeward and approach neere againe in her returne, *vnder the halfe time*. The euent maketh this manifest, as it may be vederstood both by those things that haue been said, & by those vvhich shall be shall be said afterwards.

15 *And the Serpent cast out of his mouth.* The second persecution of the *Woman* when she vvas put to flight is laid

laid dovvn in theſe vvords. For the *Dragon* held it not to be malice enough to chaſe her avvay into the vvildernes, vnleſſe he could alſo quite aboliſh her remembrance. For vvhich purpoſe he poured out *the Barbarous nations* vppon her like a ſloud that ouerrunneth all, that in vvhat corner ſoeuer of the vvorld ſhe lay hid, ſhe might be ouervvhelmed vvith this inundation.

For as Herod *commaunded all the children in Bethleem of two yeere old and vnder to be ſlaine*: that that one child *Jeſus* vvhom hee ſought deſtroy, might not eſcape: ſo the *Dragon*, leaſt that this one *woman* ſhoul remaine in ſafety, made euery place to bee couered ouer vvith a moſt violent ſloud, vvhere he ſuſpected that ſhe could lie hid. The *Franci*, the *Alemanni*, the *Burgonions* all being people of *Germany*, the *Goths*, the *Vandalls*, the *Hunni*, the *Trehalli*, the *Heruli*, the *Lumbards*, and ſuch other Northen nations as theſe, vvhich vvere moſt obſcure before this time, ruſhed in vppon her about the yeare 400. the ſluces as it vvere being taken avvay throughout all *Europe*, and brought as it vvere a diluge of waters into a great part of *Africa* And indeed it is meruailous, that the Church was not wholy drowned vp with theſe moſt deepe gulfes. And ſo it had beē, vnleſſe this ſhippe had learned of old to floate aloft and ſo to ſcape drowning in that vniuerſall diluge of the whole world. But ſeeing it is now manifeſt, that the *Dragon* caſt out of his mouth ſo great ſtore of waters into *Europe* and *Affricke* after the vvoman, it may likewiſe appeare moſt euidently, that the vvoman, fled out of the *Eaſt* into theſe Regions. And indeed the Church vvas more peaceable here abouts, amideſt thoſe troubles vvhich the *Arians* raiſed in *the Eaſt* about the vvord *Coeſſentiall*. But leaſt vve ſhould imagine that ſhe liued any vvhere happily, the *Holy Ghoſt* doth call our *Europe a deſert place and a Wildernes* in expreſſe vvords. For *the Woman going into the weſterne parts is ſaid to fly into a Wildernes*. For ſuperſtitions did ſo preuaile at that time, that there

were no more frequēt assemblies rightly planted in this part of the world, then there are wont to be store of habitations of men in a wildernes. Here and there was some more expresse footestep to be seene, but it was very rare, at it is to meete with many men in the wildernes.

16. *But the Earth helped the Woman.* Not this *earth* which we treade vppon, but *the counterfaite, and earthly Religion*, together with the professours thereof, as it signifieth euer before. This Church so called commonly in the world of what fashion soeuer it then was (while the true Church was not conuersant in the eyes of men, but lay hidden in secret places) brought much helpe vnto the woman. For these Barbarous nations, which did maintaine heathenish impiety in their own countries, as in the which they had been borne and brought vp, after that they came into these countries, that were more full of humanity, they were content to be of that Religion which they saw to be receaued by the most there, The *Vandals* and the *Gothes*, seating them selues first about *Thracia* where the Pestilence of the *Arian heresy* had spoiled all, were conuerted to *Christ in name*, but in very deed to such a forged and counterfaite Christas *Arius* had made. The rest of the Barbarous rout in *Germany*, *Italy*, *France*, *Spaine*, followed the *Romans* in all things. And this thing did much tame and mollifie their sauage minds, For while they gaue their names but euen to this Religion, & sufferd them selues to be enrolled among the professours thereof, they vvere not so malitious against the Christian people, as ts seeke to rote them out vtterly, wherby it came to passe, that while their wrath was asswaged in fauour of their new profession, and while they rested them selues in those countries, which they had possessed, this floud vvas at last *swallowed vp*, and the Serpents hope was notably deluded. The *earthly Church* did now once for all procure this good vnto *the heauenly*, but she meant to make her pay for it afterwards, by those infinite euills, which she was about to heape vppon her.

17. *Then*

17. *Then the Dragon was wroth.* Hitherto of the Perſecution, which vvhen the *Dragon* ſaw to be in vaine, yet he vvould not leaue of, but ſetteth vppon another way of miſcheiuing her. He determines to aſſault the reſt of her ſeed with *warre*. But vvhy doth he raiſe vp *warre* againſt *theſe*, and *perſecution* againſt *the woman?* Becauſe that is *perſecution* as we haue ſaid, vvhen the one ſide beareth the iniury, and doth no defend it ſelfe by force, ſuch as the Eſtate of the *woman* vvas, as in her firſt beginning.

So fared it vvith her after *Conſtantine* for ſome time, ſhe hauing no man to fight for her ſafety nor to defend her purity, againſt the ſuperſtitions, that did grovv vp daily. Novv that is *warre*, vvhen force is beaten backe vvith force, and this *warre* the vvoman ſeed ſhould vndertake to the end ſhe might defend her ſelfe againſt manifeſt tyranny.

But if the *woman* be the Church, what is this ſeede of hers? Right novv vve ſaid that the *woman* vvas the Holy aſſemblies of the faithfull, vvhich do vvorſhip God publikely vvith the vvord, Sacraments, prayers, diſcipline, as he himſelfe alone hath appointed. Her *ſeede* then are *the faithfull in particular*, that do hold the true Religion, vvho can not come together to vvorſhip God in the publike aſſemblies, becauſe of the iniquity of the times, but they giue them ſelues in ſeuerall to thoſe ſtudies, vvhereby euery one may nouriſh piety in priuate. The *Dragon* maketh vvarre againſt theſe, ſeeing there ſhould be no open aſſemblies, vvhich ſhould profeſſe the pure and ſincere truth according to godlines, *as long as the woman was fled into the wildernes.*

And ſo it came to paſſe at length, for after that inundation of the Northen Barbarians, and that *the flood was ſwallowed vp by* the helpe of *the earth*, the Diuell raiſed vp the *Saracens* about the yeare 630. by vvhom he might raiſe vp a moſt greiuous vvarre againſt the remainders of the Church that lay hidden here & there among the confuſed multitude of men. His malice vvould

not suffer him to geue her any breathing, but assoone as he perceaued that his former endeuours were frustrate, he betakes himselfe to another project; rather coueting to make himselfe perpetually miserable with continuall labours and molestations, then that those few remnants of the Elect, should want any misery for any short time.

Therefore he first of all egged the *Saracens* forward to make defection from the *Romans*. And after that he made *Mahumet* their Captaine, and thē he sent them into the whole world to ouerthrow all. Who can declare and conceiue what a world of mischeife sprung from thence? There was perpetuall warre by meanes of them from the time that they came in for the whole space of *seauen hundred yeares*, vntill the *Turkes* a broode of vipers, worse then their Parent, did vtterly destroy the *Saracens* their mother.

This warre went farre and wide, such as neuer was the like any elswhere. It reached from *Persia* in *Asia*, to the *Gades* that be two Iles, that part *Europe* from *Africa*; and from the *Garamantes* a people in Lybia, to France.

Now how noisome and cruell a warre was this, that brought vnder subiection; *Arabia, Syria, Mesopotamia, Persia, Egypt*, the *Iles of the Sea*, *Affrick*, *Spaine*, and all this in a few yeares? Certainly the Christian world was most pittifully distressed by meanes of it. Nay the *Diuell* did not spare his own brood, so he might withall sweepe away that *lurking seed* out of the world with a common calamity. This warre was intimated before, partly by the *Locusts* as we haue expounded them, Chapter. 9. to the 12. verse, partly by the *Angells of Euphrates* that is *the Turks*, who haue euer since to this day endeuoured to finish that destruction of the *Christians* which the *Saracēs* begā, as we haue shewed, Chapter 9. from the 13. verse. And it must not seeme strange that so cruell a name as *of Warre* is now geuen to this matter, which not long before was said to be done by a swarme

warme of *vermin-lyke Locuſts.*

There is one manner of ſhew in a matter, vvhen it is once finiſhed, ſuch as is deſcribed in this place, and another when it is in hand in doing and ready to be done? of vvhat nature that is vvhich is here ſpoken of. Now then vve ſee out of the perſecution in the *Eaſt*, the inundation of the Barbarians in the *Weſt*, and the *Saracens* warre common to both, with what miſcheifes the *Dragon* plagued the vvorld after he had loſt heauen and how iuſt cauſe there was to denounce *a Wo to the inhabitants of the Earth*, as vve heard in the 12. verſe.

And indeed this whole Chapter may be in ſtead of a commentary to teach vs how the *Prince that ruleth in the aire, is a ſpirit Working in the Children of diſobedience*, Epheſ. 2.2. And thus vve haue the Hiſtory of the *Dragon*; ſo farre as he aſſaulteth the Church vvith open force, vvhich he doth in his ovvn perſon. The other parts of fraud and craft he playeth by his *Vicar* the *Beaſt*, of vvhich kinde of enemy vve ſhall heare in the next Chapter. The vvhole Prophecy is of a thouſand two hundred yeares, more or leſſe, from *Iohn* the Apoſtles time, till the yeare a 1300. where the *Centuries* alſo do end, which were ſet forth vnder this laſt Trumpet, the Type where of we ſaid that this Repetition was.

18. *And I ſtood on the Sea ſand.* Theſe words are a paſſage to ſpeake of the *Beaſt*, *Aretas*, *complutenſis*, and all the Greeke Coppies reade euen as our Coppies do, *And I ſtood*, the Vulgar reads *and he ſtood*; but corruptly. For it giueth theſe vvords to the *Diuell*, vvho went his way right novv to make vvarre vvith the reſt of the Saints, and could not ſtand in any place for very diueliſh fury, And there is no other purpoſe of ſtanding yppon the ſand, but to behold the *ariſing of the Beaſt*, vvhich did nothing concerne the *Dragon*. The words then are to be referrd vnto *Iohn*, wherein there is a tranſition made to ſpeake of that enemy that was to fight in the *Dragons* roome; for the better beholding

of whoſe Originall, *Iohn* ſaith he was ſet in a moſt conuenient place; wherein he teacheth, that they onely can behold the *Beaſt* when he firſt commeth vp, who after they haue eſcaped out of *the Sea of corrupt doctrine*, haue ſome firme ſtanding at leaſt on the ſhore or banke of the *Truth*; how ſoeuer perhaps the toſsing of the waues, and flowing of the *Sea* hether and thether, to and fro, caſt vp many brackiſh Errours euen vppon them alſo, becauſe of their neerenes to the *Sea*; So afterwards *they that get the victory of the Beaſt are ſaid to ſtand* by *the Sea of glaſſe*, Chapter 15.21. For it may eaſily be gathered out of a like place to this Chapter 17.3. That theſe words are belonging to the Euent.

For there *Iohn is lead out into the wildernes to behold the damnation of the whore.* What need was there to change his place, vnleſſe this remoouing had a miſtery in it? Here therefore wee are lead to the conſideration of certaine Godly men to whom the Originall of this *Beaſt* that came out of the *Sea*, ſhould be plainly diſcouered, as they ſtood in the brinke of *the Sea* as it were, and that after that time, wherein *the Diuell went out to Wage warre with the Seed of the Woman.*

For this place is not geuen to this tranſition for nothing. And this thing we ſee to haue been accompliſhed in the learned men of *Maidenbourgh*, vvho hauing gotten a place at length wherein to ſet their footeſteps firmely on the dry land, after that they had by Gods helpe and mercy ſwimmed forth out of the Salt Sea of Popery, did make it plaine to all the world in their Bookes of the *Centuries*, that this *Beaſt* had ſuch an ariſing, growth, and perfection, as is here deſcribed by *Iohn*.

Many learned men had painted him out alſo before this with Orient colours, but all their labour was beſtowed on one or two of his members, there was no man that gaue vs his full and perfect portraiture, before the time of this ſeauenth Trumpet, which begat vs theſe *Centuries*. This is that which this Tranſition would

would intimate vnto vs, hovv happily the Euent doth anſwer to proue this that I haue ſaid, the applying of each thing that followeth ſeuerally, ſhall make it plaine.

The 13. Chapter.

THEN I ſavv a Beaſt riſing out of the Sea, vvhich had ſeuen heads and ten hornes, and uppon his hornes ten crovvnes ſet, and uppon his heads vvas ſet a name of blaſphemy.

2 And the Beaſt vvhich I ſavv, vvas like a Leopard, and his feete as the feete of a Beare, and his mouth as the mouth of a Lion: and the Dragon gaue him his povver, and his throne, and great authority.

3 And I ſavv one of his heads as it vvere vvounded to death, but his deadly vvound vvas healed: and all the earth vvondred and followed the Beaſt.

4 And they vvorſhipped the Dragon, vvhich gave povver to the Beaſt, and they vvorſhipped the Beaſt ſaying, vvho is like unto the Beaſt? vvho ſhall be able to vvarre vvith him?

5 And there vvas giuen unto him a mouth ſpeaking great things, and blaſphemies: and povver vvas giuen vnto him to do tvvo and fourtie moueths.

6 Therefore he opened his mouth unto blaſphemy againſt God, to blaſpheme his name, and his Tabernacle, and thē that dvvell in heauen.

7 And it vvas giuen to him to make vvarre vvith the Saincts, & to ouercome them, and povver vvas giuen unto him over everie kinred, and tongue and nation.

8 Therefore all that dvvell uppon the earth, ſhall vvorſhip him, vvhoſe names are not vvrittē in the booke of life of thar Lambe, vvhich vvas ſlaine from the beginning of the vvorld.

9 If any man haue an eare, let him heare.

10 If any leade into captivity, he ſhall go into captivity: if any kill vvith a ſvvord, he muſt be killed by a ſvvord: here is the patience and faith of the Saincts.

11 Aftervvard I beheld another Beaſt comming up out of the earth, hauing tvvo hornes like the Lambe, but he ſpake like the Dragon.

12 And he exerciſed all the povver of the former Beaſt before him, and he cauſed the earth and them that dvvell therein to vvorſhip the Beaſt, vvhoſe deadly vvounde vvas healed.

13 And he doeth great vvonders, ſo that he maketh fire to come dovvn from heauen on the earth, in the ſight of men.

14 And he deceaveth them that dvvel on the earth, for the ſignes vvhich vvere permitted to him to do in the ſight of the Beaſt, ſaying to them that dvvell on the Earth, that they ſhould make the image of the Beaſt, vvhich vvas vvounded by the ſvvord, but did liue againe.

15 And it vvas permitted to him to give a ſpirit to the Image of the Beaſt, ſo that the image of the Beaſt ſhould ſpeake, and ſhould cauſe

that

that as many as vvould not vvorſhip the image of the Beaſt ſhould be killed.

16 And he maketh all both ſmall and great, rich and poore, free and bond, to receiue a marke in their right hand, or in their foreheads.

17 And that no man might buy or ſel, ſaue he that had the marke, or the name of the Beaſt, or the number of his name.

18 Here is vviſdom: Let him that hath vnderſtanding, count the number of the *Beaſt*: for it is the number of a man, and his number is ſixe hundreth threeſcore and ſixe.

The Logicall Reſolution.

HEtherto *of the Combate vvith the* Dragon, *the encounter vvith the* Beaſt *followeth, vvhich beaſt is tvvo fold, the firſt & the Second. The deſcription of the firſt is from the beginning of the Chapter to the* 11. *ver. And firſt from the cauſes, that he aroſe out of the Sea, as alſo from the integral parts, his hornes, heades, and their ornaments, verſ.* 1. *His vvhole ſhape, his feete & mouth, verſ.* 2. *And then from the authority vvherein he excelleth, vvhich is threefold, that vvhich he receaued firſt of all from the Dragon, verſ.* 2. *That vvhich vvas a litle after diminiſhed, and then that vvhich vvas recouered vvhen the vvound vvas healed againe, verſ.* 3. *And this is more ample then that vvhich he had at firſt, as is declared both by the honour vvhich his vvorſhippers geue him, verſ.* 5. *And alſo by the power he had both of blaſpheming, as alſo making vvarre, verſ.* 5. 9. 7. *And laſtly by the amplenes of hiſ Empire, verſ.* 8.

All

All which things are ſhut vp with an Acclamato
concluſion, to geue the greater Caueat and comfo
verſ.9.10. Such is the firſt Beaſt. The ſecond decl
reth his offſpring by his ariſing out of the Earth, as al
by his likenes vnto the Lambe *and the* Dragon
verſ.11. The power of this beaſt alſo is great as it a
peareth by his ſubduing of men to worſhip the fir
beaſt, verſ.12. And that partly by deceauing mē throu
great wonders, verſ.13. And thoſe lying wonders, ver
14. Partly by compelling men both with capitall puniſ
ment to vvorſhip his Image *that had life put into i*
verſ.15. As alſo with loſſe of goods to take his marke
which is declared, both vvhat men *ſhould take it, a*
in vvhat members *it ſhould be taken, verſ.16. As al*
of how many ſorts it is, to wit, the Marke. *The* nam
of the beaſt, the number of the name, *verſ.17. A*
this number is illuſtrated both with an exhortation
count it, and by noting of it, partly of whom it is, name
ly of a man, *partly of how great a number, to wit,* fix
hundred, threeſcore and ſixe.

THE EXPOSITION.

When I ſaw a Beaſt. To the end that the whole treati
following may be made more plaine, we are to conſide
ſummarily of two things, before we come to the ex
planing of the matters one by one, the firſt as touchin
the kinde of this Beaſt, or *Who and what this Beaſt is, the* othe
touching *the time* wherein he riſeth vp. For the firſt
this *Beaſt* is not *the ciuill Empire of Rome*, either heathe
niſh or Chriſtian corrupted with hereſy. For if we re
ſpect the *Heathen Emperours*, theſe raigned, when *Iohn*
wrote, but this *Beaſt* was not yet come, whoſe
firſt ariſing he ſaw in a Type. For there was none o
thoſe

hoſe things paſt, whoſe Original was repreſented vnto im, but onely that which vvas to come, according to hat, *I will ſhew thee thoſe things which muſt be done here-fter*, Chapter 4. 1. But the *Angell* certifieth *Iohn* fterwards that this *Beaſt* was not yet come ſaing, *fiue re fallen, one is, and another is not yet come*, Chapt. 17. 10. He that was not yet come is this *Beaſt*, as it is manifeſt out of the 12. verſe of that Chapter. *The ten Kings are they which haue not as yet receaued their Kingdom, but they ſhall receaue their power as if they were Kings for one houre together with the Beaſt.* Beſides this *Beaſt* receaued his throne and power from the *Dragon*, verſ. 2. Who had before that perſecuted the *woman* that is the *Chriſtian Church*. But the Heathen Empetours receiued their throne and power from no man ſpecially that had been ſpightfull before that againſt the Chriſtian profeſſion; ſeing the Emperours are more auncient then *the Birth of Chriſt* himſelfe. Laſtly the *Beaſt* belongeth to the ſame time vvith *the flight of the woman* into the *wilder-nes*; But the Heathen Emperours that are vnderſtood by the name of the *Dragon*, did conuerſe in heauē toge-ther with him as vve haue ſhewed, Chap. 12. 3. But it wil-be obiected that nothing is former, and latter thē it ſelfe and is both the Originall to it ſelfe, ād the image there-of which muſt needs be, if we do referre *this* and *the ſe-cond Beaſt* to *Antichriſt alone*. The anſwer to which is this, that it is true indeed, that nothing is before and after it ſelfe, and his own beginning and Image toge-ther, ſo it be in one and the ſame reſpect, to one and the ſame end, and at one and the ſame time; And yet in one and the ſame man infancy goeth before old age, and the latter age may be compared to the likenes of the former; vve conclude therefore that this *Beaſt* is by no meanes *the Heatheniſh Empire of Rome*, much leſſe is it the *Chriſtian Empire*; the vvhich did not ſucceede the *Dragon* in his Throne, but had his Court and pallace euer eitheir at *Conſtantinople*, or *in France*, or in *Germany*. Neither did all the earth go admiring after the Empire when

when it was restored, as it is verse 3. neither did it receaue the marke thereof, as it is vers. 6. But after the renewing thereof, it was limitted within the small bounds of *France*, *Italy*, and some part of *Germany*, and shortly after of *Germany* alone, hauing no Iurisdiction ouer *Spanie*, *Britany Hungary*, the country of *Slauony* and the rest of the countryes, the which yet belonged to the dominion of *Rome* vnder another name.

Neither is it an argument of one that is ordained to destruction for euer, to acknowleIge that the *Christian Emperour* is such as he challengeth him selfe to be, namely the highest Magistrate in all the Countries that are subiect vnto him; as it is said of the *Beast*, ver. 8. For *Paul* professed himselfe to be a *Romane*, and appealed vnto *Cæsar*; Act. 16. and 25. *Yea Christ acknowledged the Heathen Emperour, & commanded vs to obey him, by geuing Cesar those things which b long to Cesar*, Matth. 22. 21. Seing then the Description of *the Beast* in this Chap. can not at all agree to the *Emperour* it must needs be that *Antichrist* is signified thereby; whose one and the same person is described vnder a double resemblance of two *Beasts*, as it may be manifest out of the 17. Chapter, where the *Holy Ghost* intēding to explane this Chapter more fully, maketh no mention at all of the *second Beast* but onely of *the first*. Why so I pray ye? was it not necessary for vs to be thoroughly enformed touching *the second Beast*, as which all men think to be either *Antichrist*, or at least *the yeoman of his gard*, litle better then he? No such matter; but onely becaus he that knoweth one of them can not but know both, and *the second doth* not make a new person, but expresseth the same Portraiture, that sets the colours a litle more liuely vpon the rude draught and feature of one and the same thing.

But vvhy should there not bee *a double Beast*, seeing *one Antichrist* alone is *a double head, the seauenth and eight* the former whereof answereth to this first Beast, the latter to the second? The reason why a double Type is fra-

is framed, is becauſe there is a notable variety of condition in *Antichriſt*, which could not be portrayed conueniently enough in one Type. This *Beaſt* hath a double place whence he ariſeth, one *out of the Sea*, and another *out of the Earth*, he hath a double power alſo, *Ciuill* and *Spirituall*.

In reſpect of the *Ciuill* hee is the *firſt Beaſt*, in regard of *the Spirituall hee is the ſecond*. Which double Tiranny is moſt clearely to be ſeene in the *Pope of Rome alone*, ſo that we can not doubt but that he is both the *Beaſts*. It is well known how *Boniface* the 8. did make an open bragging ſhew of himſelfe in the Temple of *Peter* and *Paul* at the time of his firſt *Iubilee*, when he came forth one day hauing a ſword girt to him, and the Emperours Coate armour put vppon him; on the next day he came out in his Pontificalls and with his Key, crying with a great voice, *Behold here are two Swords*, that is, *behold here is that twofold Beaſt*, ſpoken of in the Reuelatiõ; which double power of his, *Mantuan* expreſſed elegantly in verſe;

He is mighty and very ſtrong
With the two ſwords girded,
Magnificent Keiſers and Kings,
Haue his feete. Kiſſed.

Let this then be the concluſion of this firſt point, that *the Pope of Rome is this double Beaſt, becauſe of his double beginning, and power, and that not ſo much ſet out with our mens words, as with the words and deeds of the Popes themſelues*; as it ſhalbe made more cleare out of the expoſition that followeth.

The ſecond thing about which queſtion is made, is touching *the time of his beginning*; the which we think muſt be defined to be at the time, whẽ *Dioclesian* and *Maximinus Herculius betooke themſelues to a ſolitary life, at which time both of them ſeemed to giue ouer their Empire of their own accord, about the yeare 306. as hath been declared before.*

But

But becauſe there is no man perhaps that doth fetch Antichriſts beginning from this head, & becauſe *Bellarmine* affirmeth that all our men do place *the comming of Antichriſt after the ſixe hundreth yeare and after the death of Gregory the firſt*; (although this is to be vnderſtood of his Birth; for our writers do hold his conception to be more auncient) leaſt I alone ſhould ſeeme to be the man that durſt hold an opinion that vvas neuer heard of before, I will ſet dovvn reaſons for this my opinion, which ſeeme to me to be moſt ſtrong. Firſt of all this *Beaſt* domineres during all that time, *that the Woman lieth hid in the wildernes, and the two Witneſſes prophecy clothed in ſackcloth*, as it is manifeſt after out of the fift verſe. *Where power is geuen to worke two and fourty moneths*; Which is the ſame ſpace vvith that of *the Prophets* and of *the woman*. Now vve haue euinced by neceſſary arguments, *that the Woman got her away into the Wildernes, and that the Witneſſes put on their mourning weeds at that time which we haue ſpoken of*, namely, when *Conſtantine entred vppon his Kingdom*; And therefore the *Beaſt* alſo began to ariſe out of the *Sea* at the ſame time.

Beſides, what other thing doth that ſpeach of *Socrates* meane, vvho liued when *Theodoſius* the yonger was *Emperour*, in the times of *Celeſtine* the *Pope of Rome*, about the yeare 424. foureſcore yeares from Conſtantines raigne, ſaying theſe vvords. *The Biſhoprick of Rome in like manner as that of Alexandria, had now long ſince grown on from a Preiſthood, to a Princehood*, Book. 7. Chapt. 11. What did it aduance it ſelfe beyond the bounds of the Preiſthood? Whether els I pray ye but vnto Antichriſtian Tyranny? And did it thus aduance it ſelfe now of old and a long time ſince? Certainly *Socrates* commeth near to my calculation, or I rather to his, or as it is more agreeable to the truth, both of vs come to the accompt of the *Holy Ghoſt* himſelfe.

I but vvill ſome ſay, he ſpeakes no more of the *Biſhop of Rome*, either here or aboue, Booke 7. 7. Then of the

the *Bishop of Alexandria*. I answer that it is true indeed that he doth taxe the ambitiō of both of them in common but there were many properties besides that were peculiar to the *true Antichrist the Pope of Rome*, which did by no meanes agree to *the Bishop of Alexandria*, and therfore though they ran together pethaps at first with equall paces, yet the *Romish Bishop* outstript the *Bishop of Alexandria* & left him behinde many a poles length shortly after,

To this may be added *the third cōncell of Carthage* which was held about the time of *Siricius* the *Pope*, namely about the yeare 390. Which decreed, *that the Bishop of the first Sea, should not be called the Prince of Preists, or the Cheife Preist, or any such thing as this, but onely the Bishop of the first Sea, and that the Pope of Rome him selfe should not be called vniuersall Bishop*, as it is cited Distinct. 90. We learne out of this decree, what those times were trauailing with, other wise it had been foolish and needlesse for *a Councell* to make a Canon against it, Yea & the Confession of the Papists them selues touching this matter is not to be past ouer. Do ye then enquire what was the Reason *Why the Popes of Rome were neuer present at the Easterne Councells, not at the first Councell of Nice?* Bellarmine telleth vs, in his first Booke of Councells, Chapt. 19. *That it fell not out by Chance but vppon speciall reason.* Which howsoeuer the most perhaps of other people were ignorant of, yet it must needs be throughly knowen to him that is one of the *Popes Secretaries*. He giueth two reasons therfore of this absence of the *Pope* from the *Easterne Councells*. The first, *that it seemed not to be conuenient, that the head should follow the members*, &c. The second, *because the Emperour was alwayes present at the Easterne Councells, or some of his Legats, who did challenge the first materiall place to himselfe otherwise then he ought to haue done if he did no more. Therfore least this indignity should be endured, or els some tumult should be made, he went not to those Councells, but sent his Legats onely.* These things saith he, and he hath hit the naile on

the head: Forsooth the *Pope* thinks foule scorne to be present at those Councels, wherein the Emperour should sit before him. How egregiously was both *Constantine*, and all the rest of the *Nicene Fathers* deluded? They good men beleeued *that the Bishop of the City of Rome (that had been the Emperours seate) failed from being at the Councell, because of his old Age*, as Eusebius saith, and therfore they were content with *Presbiters* that were sent to supply his place. But the true cause was, that he could not swallow this Pill, that he should giue place to the Emperour.

For I haue reason to beleeue *Bellarmine* rather then *Eusebius* about the Popes will and pleasure. Wherefore *the man of sinne that lifty lawlesse follow was to be seene at Rome in the time of the first Nicene Councell*, who though he did not so openly as yet exalt himselfe as afterwards, yet he swelled inwardly and closely with it himselfe *aboue all that is called God*, 2. Thessal. 2. 4. Not that he boasted of him selfe as if he were superiour to God in Heauen, (for that is not the meaning of the Apostle) but that he lifted vp himselfe as if he had more power then all *the Gods vppon earth*, namely then the highest Magistrate, who is called *Augustus*, or one that is to be reuerenced or adored, whence it seemeth that there is added by way of interpretation, *or that is Worshipped*.

But why do I stay long in laying forth these things? The matter is put out of Controuersy afterwards in the 17. Chapter. The *seauenth head of the Beast* succedeth next vnto the *Heathen Emperours*, these make *the fixt*, as shalbe shewed in the proper place. But *Antichrist is that seauenth Head*, and therfore takes his original straightwayes from the time of Heathen Emperours. But what do I hold that all the *Popes* that followed *Miltiades* were damned, as which do helpe to make vp this *Beast*, that is, *Antichrist*? God forbid that I should iudge so rashly. This *Beast is the State of a Kingdom*, as I hope it shalbe made most cleare afterwards. And

therfore

herfore God could deliuer certaine particular men, out of the common deſtruction, euen as many as it pleaſed him, though they were inſtruments and helping cauſes of this Kindom. The impiety of *Antichriſt* was not ſo deſperately wicked in the beginning, and the Childiſh *Antichriſts* knew not in the dayes of their infancy, for what a peſtilent Kingdom they were making the vvay. We leaue this therefore to the infinite and vnſearchable mercy of God, and yet we doubt not, but that we haue found out *the Originall of the Beaſt at his firſt riſing vp*, which we ſee not to haue fallen into the ſame time, that the *Dragon* vvas caſt out vppon the earth, Chapt. 12. 9. For being to leaue his Throne in heauen, he tooke order to get him ſelfe *a Vicar*, that might factour for him in his abſence, and vve ſhall finde aftervvards that he did not looke to his buſines negligently.

Theſe things being thus laid down we ſee hovv euery thing vvil flovv moſt eaſily from this beginning, all the parts of this Prophecy agreeing moſt fitly among thē ſelues. The true Originall of the *Beaſt* not being conſidered by the Interpreters, hath introubled the vvhole connexion of the times, made the expoſition of this Chapter vneuen, ſtrained, & diſagreeing vvith it ſelfe and the reſt of the booke, and hath quite taken avvay the right meanes to ſearch out the euent.

Now for the Words. The *Sauagenes of Antichriſt* is moſt commodiouſly ſignified by *a wild Beaſt*, as Tyrants are often compared in Scriptures *to Wolues*, and *Lyons*, as being matchable vvith them in terriblenes and bloody cruelty, but farre vvorſe for the miſcheife they do, in that iniquity is more armed in men, then in Beaſts, becauſe of the vſe of Reaſon.

He ariſeth out of the Sea. Becauſe he hath his Originall out of corrupt doctrine, namely *the authority of Peters Chaire* that is ſo falſely maintained by the Popiſh teachers, vvhich the *Pope of Rome* vaunts of in euery vvord almoſt that he ſpeakes, and vvhich the auncient holy men *Tertullian*, *Cyprian*, and the reſt extolled vp to

heauen with exceſsiue prayſes, not knowing to wh
monſtrous impiety they plaid the Herbingers. B
then eſpically was this ſea viſible, & then might th
his plunging forth out of it ly open to the eyes o
men, when the *Nicene Fathers caſt the burning Mount*
into the Sea, as hath been ſaid, Chapter 8.8. That is, whe
they confirmed with their decree that the preemine
of the Biſhop of *Rome* what ſoener it was, ſhould b
aboue his fellow Biſhops.

For the *Sea* noteth out the *Cleargy* together with th
Doctrine, as whoſe office it is to giue them ſelues to de
liuer & defend the doctrine. Thoſe holy men were fa
from entending to bring in that Tyranny, which pr
uailed afterwards, yet did they at vnawares giue
mighty increaſe by that conſtitution of theirs, *Eu*
one lived to him ſelfe before the Nicene Councell, and there
ſmall reſpect had of the Church of Rome as *Aeneas Syl*
confeſſeth, Epiſt. 288. This was principally there
the *ariſing of the Beaſt*, not that he had not begun to
forth his head before, but becauſe he began now firſt
al to be beheld and marked by men.

Which had ſeauen heads. Such was his Ariſing. H
integral parts are his *heads*, which are as many *as th*
the Dragons, and the very ſame with them. For the ſe
and dignity of both is the ſame. *For theſe heads are*
hilles, and the Kings, Chapt. 17.9.

He hath alſo ten Hornes, as the Dragon hath, *and*
crowns, ſet vppon his hornes, which Hornes, *are ten Ki*
Chapt. 17.12. Yet with a twofold difference from
Dragons *Hornes*. Firſt in the Crowns, wherewith th
are adorned, as which do note out ſuch Kings as h
all the rule in them ſelues and are not ſubiect to
other mans command, ſuch likewiſe as are not bo
to yeeld accoũt of their doings to any others, but h
ſuch a gouernment, as is abſolute, free, and Souerai
The Hornes of the Dragon had no ſuch ornament, but
belonged onely to the *heads*, as it is Chapter 1
Whence commeth this difference? Namely fr
hea

hence, in that the *Heathen Emperours* placed the fixed Seate of their Empire at *Rome*, *which hath ſeauen heads*, thereby making her to be the lady and Empreſſe of all other places, and therfore they tooke away the Crowns from all other Kings, and Prouinces, *and put them vppon the ſeauen heads or Hilles of Rome*. But now matters ſhould be carried with another manner of Port and pompe, after that *Antichriſt* began once to ſhew himſelfe. For the Majeſty of the Empire, ſhould not reſide at *Rome*, but ſhould be ſeated in other Nations alſo, in reſpect whereof, the *Crowns*, which belonged to the *Heads* before, were now tranſlated to the *Hornes* after an vnwonted manner.

Secondly they differ in time. *For the Hornes of the Beaſt were not ſprung out as yet, when Iohn wrote*, Chapt. 17. 12. The *Hornes of the Dragon* were lift vp on high euen before *Iohn* was borne, and thoſe ſpread abroad with many boughes as we haue ſeene, Chapt. 12. 3. Therefore though they agree in number, yet they are not the ſame in all things alike, neither ſhould a man do well if he ſhould go about to apply thoſe *hornes* to the *Beaſts heads*, which belong to the *Dragons*, But which then are theſe *Hornes* of the *Beaſt*? All things being diligently conſidered I think they are *the ten firſt Chriſtian Emperours*, for the numbring of whom there may be a double way; one, of euery one of them ſeuerall, & of thoſe onely, who had either *the whole, or the weſterne Empire* in their power, into which accompt come, *Conſtantine the Great, Conſtantinus, Conſtans, Conſtantius his Sonnes, Iulian, Iouinian, Valentinian the firſt, Gratian, Valentinian the ſecond, Theodoſius*. And ſo there is a meruailous conſent of the Hiſtory, with the Prophecy. For while theſe then raigned, the *Beaſt*, was notably defended, and his dignity was much amplified, And when theſe were once taken away, his hornes were broken as it were for a time, for the *Emperours* who ſucceded thē were not able to mainteine the ſame authority of *the Romiſh Beaſt*, which their aūceſtours had purchaſed for him.

For *Honorius* the ſonne of *Theodoſius the elder* ſuffered *Rome* to be taken and ſpoiled by the *Gothes*, and though it was two yeares together beſeiged by *Alaricus*, yet he liued idely at *Rauenna*, aud either could not, or durſt not ſende *Rome* any aide, ſo much was the *ſtrength of the Hornes decayed*. Where was now that proweſſe of his Father, which did ſo ofte kill and put to flight ſo many enemies euē in the furdeſt Borders belonging to *Rome*? But neither had *Rome* any helpe now from the *Eaſt*, but the *Beaſt* together with his *Rome* was made a pray to the moſt contemptible of all the Nations, after that thoſe *hornes* were as it were bruiſed, wherewith the *former* Emperour did driue away the Barbarous people ſo farre of.

But there ſeemeth to be a more full and agreable cōueniency on euery ſide, that cometh by reckoning vp the *Emperours* of the *Eaſt* and *Weſt* iointly together, according to the manner that is vſed iu all Chronicles. 1. *Conſtantine the great*, 2. *Conſtantine, Conſtans, Conſtantius his Sonnes*, 3. *Iulian*. 4. *Iouinian*, 5. *Valentinian and Valens*. 6. *Gratian, Valentinian the ſecond, and Theodoſius the firſt*, 7. *Theodoſius the firſt With Arcadius and Honorius his ſonnes*, 8. *Arcadius and Honorius alone*, 9. *Honorius & Theodoſius the ſecond*, 10. *Theodoſius the ſecond and Valentinian the third*. Of whom we ſhall entreat more largely, Chapter, 17. 12. In the meane while let not any man make a ſtirre with importunate out cryes and ſay it is a matter vnworthy, vngodly, and the like to which was neuer heard, that I ſhould make thoſe firſt Chriſtian worthies to be the *Hornes of Antichriſt*. What ſhall he *who came forth right now With the Seale of the liuing God that ſtood at the Altar With a golden Cenſor, that was the male-child of the Church, and Michal himſelfe, that caſt the Dragon out of heauen*, ſhall he now (I ſay) becom a member of Antichriſt and a Champion to fight in his quarrel? But that euery ſuch cauiller may haue his mouth ſtopped, let him know once againe, that it is one thing to do a matter with aduiſe and of ſet purpoſe, another thing to do it at vnawares,

vnawares, and through an erroneous conceite of mind. *Constantine* augmented the estate of Christian Religion to his power, and had not the least thought to helpe *Antichrist* but endeuoured rather to cut of all the wayes whereby he might enter in, and yet he made the way (besides his knowledge ād purpose) more ready for him by adorning, amplifying and defending the *Pope of Rome*. Was there any great meruaile in this to see him lending *Antichrist* his helping hand, when as he knew not what monster he nourished in his bosom? Was not his first beginning vnknovvn euen to those were most sharpe sighted? Certainly I trow it will not be counted strange that he and the rest did at vnawares bestow their paines to bad purpose, when as vve knovv that the most Holy men that haue been, haue sinned most greiuously sometimes, and that aduisely. I haue no desire to detract in the least manner from these men some of vvhom vvere most vvorthy ones, and that haue deserued exceeding well of Gods Church; But I am not to bring my ovvn conceits, but to interprete the words of the *holy Ghost*, vvho aimeth at this vvhich I speake of in the whole description of the *Hornes* as it shall appeare in their due place; he that can finde any other to vvhom they may agree better. I will follow him willingly. It is the truth I seeke after, not to detract from the good estimation of any; And yet I doubt not, but that whosoeuer shall search into euery thing with single eyes, and with an equal minde, will confesse that the *Holy Ghost* hath set vp these *ten first Emperours* for land-marks in the way, vvhereby both the entrance and proceeding of *Antichrist* might be made more manifest.

And vppon his heads the name of blaspemy was set. This is added least the heads should want their ornament. *For the diademes belonged to the Hornes*, that is to the Emperours: now the name of blasphemy is set in their roome. This name is that arrogant brag touching the particular Church of Rome. to wit *that Peters Chaire can not be separated frō Rome, that the Church of Rome is the foun-*

dation and forme of all other Churches, as from which they all tooke their beginning, as there is none of those that beleeueth aright that is ignorant, for so doth Vigilius the Pope speake in his Epistle to Entherus; as also: *That it can not erre, and that they are to be counted heretickes, who do think otherwise of the Sacraments or the articles of faith, then the Church of Rome thinketh*, as *Martinus* the fift speakes in a Bull set forth at *Constance*, and as *Sixtus* the 4. speakes writing against the articles of *Peter of Oxford*. *Rome* carrieth many such names as this vppon her heads, which were too long to set down, and these she keepeth as her own proper prerogatiues making her boast of them as if they were the cheife tirings she hath to deck her heads withall. See for this in the Booke of Decrees, Cauſ. 24.9.1. and Bellarm. Booke 4. of the Pope of Rome, Chapt. 4.

2. *And this Beast which I saw was like a Leopard.* This Beast in his full proportion is a Leopard, which is the female among the Pantheres; It is an vntameable wild Beast, most hatefull against mankinde, that wil fly vppo a mans eyes, & will teare a Picture of a man out of the Paper in which it is made in a furious manner. *Basil in his Serm. of the accepting of persons.* Like vnto the diuel, that carrieth the greatest hatred against the image of God in a man, as *Basil* saith in the same place.

This beast together with the Tyger are the onely beasts almost that are seene to be spotted with variety of spottes, the rest haue one colour onely and such as is proper to euery ones kinde. This property is spoken of in the Prophet, *can the blackamore change his skin, or the Leopard his spotts?* Ierem. 13.23. Are not the *Popes of Rome* the most cruel enemies, against all true Christians that liue throughout the world; whose very Image they can not endure, though they be the most filthy worshippers of other most foule and detestable Images? And do not the spotts of the Leopard note out those foule and beastly abhominations of all sorts which sticke in, and come from these *Popes of Rome?* Haue they not made them-

theſelues vgly and loathſome to ſee to, aboue all other men by liuing in all kinde of horrible vices? Who were found out preſently after their firſt Birth day, *to be forgers, when they belyed the Councell of Nice ot eſtabliſh their Tyranny.* Then after that they became *Simoniacall, Manſlayers, Atheiſts, moſt wicked Magicians, moſt filthy whoremaſters, yea and Doctors that taught men how to fullfill euery abhominable luſt*, to conclude they were ouer whelmed with al kinde of wicked practiſes, which a chaſt minde would be more aſhamed to relate, then they are to commit. And theſe are not the reproches which their aduerſaries caſt vppon them, but thoſe true crimes of euery one whereof, and farre more, there are moſt cleare teſtimonies giuen by their own writers and admirers. This *Beaſt* then is full of ſpots that giueth vs no more hope that he will forſake his filthines, then the ſhe Leopard doth of changing her Spotts. But beſides her ſundry ſorts of Spotts, this Leopard is very cunning in catching her pray. For as Pliny writeth, *they haue ſuch a kinde of ſmell, that all foure-footed Beaſts are deſirous to go after them being allured with the pleaſantnes thereof, but yet they are terrified with the grimnes of their lookes. Whereupon it is that when they haue entiſed the Beaſts to come neere them with the ſweetnes of their ſmell, they hide their heads, and ſo catch them and pull them in peeces.* Doth not *Rome* likewiſe allure men that behold her afarre of, with a certaine reuerend Maieſty, hiding the terriblenes of her lookes, that is, thoſe monſtrous abhominations which ſhe nouriſheth with in her, til ſhe haue gotten proſelytes into her ſnares? The *feete of Beares*, are flat, and long and broad, tearing the earth with their nailes euen as they go, and theſe do deſcribe vnto vs the ſtability of this *Beaſt of Rome*, ioined with cruelty. And Indeed there was neuer any *Monarchy*, no not that of the *Aſſyrians*, which was of a moſt long continuance that hath equalled the yeares of this *Beaſt*. And yet it is by meanes of his *Beares feete* that he thus continueth, as prolonging his Age ſo long by bearelike cruelty.

His *Lyonlike mouth* that is here geuen him, noteth out his bloudy sauagenes, that deuoureth al things, which the mourning and sighing of al the world is able to expresse more plainly, thē I can by any words of mine. The cruelty therefore that is in many wild beasts is found compacted together in this *Beast* of *Rome*, neither was the Panther enough to lay forth his inhumanity; but he is made of all those beasts ioined in one, which agreed to each of the Monarchies seuerally that were of old described by these beasts, Dan. 7. 4. 5. 6.

And the dragon gaue him his power. Hetherto of the natural portraiture of the beast; his power followeth, & that in the first place which he receaued at first. The *Dragon* gaue him his power, his throne, and great authority. Power here is the force which a man hath inherent with in himselfe. *Authority* is that power which is exercised towards others. The dragon gaue him both these, & besides his *Throne*. Now this *is the 7. hild city of Rome*, as we haue seene before, chap. 12. 3. The *Dragon Diocleſian & Maximian*, when he was to be cast out of heauen, gaue ouer Rome to this *Beast the Pope*, that so he he might play the *Diuel* still by his vicegerent, when he could not do it any longer by himselfe, and indeed assoone as he perceiued that he must be packing, he did with all speed prouide himselfe of a Successour, sending the *Beast* into his possession, before he was cast out.

For *Diocleſian* liued at *Nicomedia*, *Maximinian* at *Mediolanum*, in which places both of them gaue ouer their Empire, leauing *Rome* empty in the meane time, and fit for the Beast to dominere in. After that, *Maxentius* held *Rome* for a few yeares, not like an owner, but like one put in trust for another, as the euent shewed, for he did not hold this *Throne* for himselfe, but kept it for the *Pope*. *Conſtantine* after that coming to visit *Rome*, and finding the *Throne* seazed on by another, got him away to *Byzantium*, called since Constantinople, and there made himselfe a place to dwell in.

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The reſt of the Weſterne Emperours followed, ſeeing that the Barbarours Nations did continually annoy it with their aſſaults, ſeated themſelues at *Mediolanum*, or *Rauenna*, as being places more comodious for this, that they might be nearer to giue aide to *Rome*, and more ready vppon euery occaſion to withſtand their enemies aſſaults. *So by litle and litle they gaue vp the* Throne *to the Beaſt, whereby it came to paſſe at length, that that which hindered was quite taken away, and the man of ſinne was made manifeſt to all men*; which the Apoſtle ſpeaketh of 2. Theſſal. 2. 6. And out of all this it may be now vnderſtood, that the *Beaſt* here is not the *Heathen Empire of Rome*, as which receaued *Rome* by gift from no man, neither acknowledgeth it ſelfe beholding to any man for the power and authority it hath; vnleſſe perhaps we ſhould think that the Dragon did perſecute the woman of vvhich we haue ſpoken, and that with the rage of an open enemy, before the Heathen Emperours were borne. Moreouer hence we gather that the *Pope of Rome* is the vaſſaile of the *Dragon* to vvhom he oweth homage and ſeruice, and not of *Conſtantine*, and that he holdeth not *Rome* by this mans donation, as he braggeth falſely and impudently but onely by *Reſignation from the Dragon*. Thus therefore did *Rome* begin to be more famous, for the Popes Pallace, then for the Emperours court, after it had gotten the *Dragons Throne*. And indeed it grew vp very ſwiftly; for euen then and that preſently after this time was the power thereof very great, as Proſper witneſſeth in his Book of vnthankfull men;

Rome which is become the Seate of Peter, and the cheife head of paſtor all honour the whole world, poſſeſſeth by meanes of Religion whatſoeuer it can not or doth not poſſeſſe by fire and ſword. And againe, *Rome is made greater, and more famous with the Caſtle of Religion, then by the Throne of outward power, and that ſhe may thanke the Princehood of her Prieſthood.* For booke 2. of the calling of the Gent. Cha. 6. To vvhich teſtimonies Ammianus Marcellinus addeth

addeth his, Book 27. as he is cited by Bellarmine saying, *that he meruailed not that men did striue, with so great endeuour, to obtaine the Popedome of Rome, seing the wealth and honours thereof were grown so great.* Now hence it appeareth that the Dragon gaue the Beast this power, in that the name of Rome was reuerend among all men, because of the auncient Empire which had his Court there of old, and that therefore he climed easily vp to all the honour that the Empire had, but of this we shall speake more at large in the eleuenth verse.

3. *And I saw one of his heads as it were wounded.* Montanus and Plantines edition omit the verbe; *I saw*: as if the Dragon had geuen him one of his wounded heads together with his Throne and power; but that is repugnant both to the authority of the rest of the coppies, For Aretas and the vulgar, yea all the rest read; *I saw*, as also to the truth of the History. For the Beast had not his heads vvounded frō his first beginning. For first *he was*, then *he is not* as it is after, Chapt. 17. 8. And as we shall shew more fully vpon that palce. In these words the *Holy Ghost* commeth to speake of the second condition of the *Beast*; whereby his first dignity should be somewhat diminished. The dammage consists in hauing *one of his heads wounded*, which *heads* we haue more then once taught to be *the seauen hilles and Kings* out of the 17. Chapter 9. 10. Which of these two then is that that should carry away this deadly blow? Certainly if this wound was geuen him, by subduing him vnder the power of his enemies, one of the hilles could hardly receaue a wound, but they must be all wounded together. Wherefore it doth belong more properly to the Kings, of whom there was one onely that was hurt by this wound, the rest abode safe and vntouched thereby. And yet this calamity can not befall to the *King* in such manner, that it should not be common to the *hills* also; Now *the Kings are the seauen regiments*, or manners of Gouernment, wherewith the Citty of *Rome* was gouerned, namely those that are spoken commonly of & made to

be so

be so famously known by all the Romane History vvriters, *Kings, Consuls, Decemvirs, Dictators, Tribunes, Cesars, Popes*, as we shall make it plaine at the 17. Chapter. If the question now be made, to which of these this ouerthrow should happen, the place which vve spake of right now doth plainly resolue vs; and tells vs, *it is the seauenth Head*, that is, *the Popes*, For so saith the Angel, *& another*, that is, *the seauenth is not yet come, and when he shall come, he must stay but a short time*, that is, he must be so vvounded, as if he vvere vtterly slaine with that vvound, for Iohn saith, *as if it were vvounded to death*, as Aretas vvell noteth, because it should not be quite destroyed, with this blow.

Now seeing it is cleare what head this is, this wound was then geuen it when *Rome* that had been forsaken for a long time by the Emperours, who did reside partly in the *East at Bizantium*, partly at *Rauenna* in the *West*, & that began againe to flourish vnder the new regiment of Popes, was blasted and smitten with that mighty storme of trouble, and aduersity wherewith the whole west was wofully annoyed by meanes of the *Gothes*, the *Vandalls*, the *Hunni*, and the rest of the Northren people. In this common Calamity, she that was erewhile the Lady of the Nations, and the Queene of the whole world, scaped not scottfree, but came to a more greiuous downefall, then any other citty almost, as being more often ouercome, spoiled, wasted, and brought vnder the lawlesse lust of the Barbarous people, then any other, and that for the space of an hundred, thirty, and two yeares, First of all *Alaricus* beseiged & tooke it about the yeare 415. of which Hierome speaking saith thus: *After that the most glorious light of all the world was put out, yea the Head of the Romane Empire was cut of, and to speake yet more truly, the whole World was vndone in the destruction of one Citty*, &c. In his Preface vppon Ezech. But yet he speakes more largely and elegantly of this in an Epistle to the Virgin *Principia*; *That Citty which had vanquished the whole world, was vanquished*, &c. Hovv

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wofully would he haue bewailed the State of *Rome*, if he could happily haue heard of those many vanquishments & spoilings of it which followed after this.

For *Rome* did not now once onely come to ruine, but it was taken the second time by *Adaulphus*, who gaue it such a deadly blow, that he began to aduise with himselfe about the changing of the name thereof, that it might be called *Gothia* euer after. *Genserícus the Vandal* tooke it the third time. *Odoaces Rugianus* the fourth tyme, who raigned there foureteen yeares. *Theodoricus* the King of the *Gothes* killed this man, and *Totilas* followed next after him in a certaine order of succession. And he destroyed it and broke it down the fift time; bringing so great at desolation vpon it, that there was neither any mā nor womā found in it for fourty dayes, according to that Prophecy of *Sybill*, *Rome shalbe made a ruinous heape for euer, and the Isle of Delos that was once made so lofty and easy to be seene of all men, shalbe made past seeing againe*. And yet I do not think that *Rome* hath yet suffered that dismall doome vvhich *Sybill* speakes of, though this calamity so long since past may be a very liuely resemblance of that doome that is to come.

Who vvould not haue thought that *the seauen-hilled City* was vtterly perished? who would not haue thought that the *Popes dignity* that is, to say, *the seauenth Head*, had seane it own last, and vtter decay? Herevppon it was that the *Bishops of Constantinople* and *Rauenna*, supposing that the authority of *Rome* had been quite ouerthrown, did striue so greatly and greedely as they did to appropriate the same to their Churches, as if they had been the next heires. But they vvere both of them much deceaued. This *Head* vvas not vvounded to an vniuersall slaughter, but as it vvere to such a slaughter. And therefore while the wound was yet greene about the yeare 420. *Zozimus*, *Boniface*, and *Celestinus the Bishops of Rome did claime the Primacy by forging a Canon of the Nicene Councell*. They stirred indeed, and did as much as serued to shew that there was some life left in them, but they

they tooke a foule repulse, for this was the time of *their wound altogether*. *Pelagius* also not long after that before the skarre vvas perfectly grown together, wrested the Scriptures for the same purpose, but his vaine endeuour shewed, both that there was a *Head* as yet aliue, as also that it vvas of no force; For the *Kingdom of the Gothes* did darken the glory of the Popes dignity, neither would any man now acknowledge him to haue any primacy ouer others, who was the *hindmost and baseste* of all at home, and the Slaue of the Barbarians, that had scarce, any place wherein to make his abode.

For as the *Emperours* when they liued *at Rome* of old, in the time wherein the Apostles flourished, did keepe *Antichrist* in, from coming out in open view; So this new Kingdom of the *Gothes*, that was erected in *Italy* vvas another κατεχον *With holding* 2. Thess. 2.6.7. vvhich made him keepe in his Hornes for a time, that had been thrust out so high before, and compelled him to *hide* himselfe again with in his shell like a poore snaile. Novv therefore might his head be thought to be *wounded* to death and that vppon good reason, because he could not possibly shake of the yoke of bondage, by any power of his own, and he had no hope of helpe out the *East*, seeing the *Emperour* had giuen ouer *Italy* to the *Gothes*, of his own accord, as the vvhich he despaired to be able to hold in his own possession.

What could he expect from the *West*, when as euery country vvanted helpe, so fare of were they from being able to helpe others? This vvound of thine therefore (*o Pope of Rome*) was a deadly one, vvhereof there was no remedy to be seene.

But his deadly wound was healed. This is the third condition of the *Beast* cõsisting in the recouery of his dignity by the *healing of his head*. And this cure vvas begun at the yeare 550; vvhen as the *Gothes* were destroyed in *Italy* during the raigne of *Iustinian*, by meanes of the povvesse and valour of *Belisarius and Narses*

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The Emperour played the *Physicions* part in good earnest. For he first tooke away bad humours by repressing the Barbarians, yea by destroying them vtterly, and then he powred in wine and oyle. That decree in the *Noual constitution of Iustinian*, being the 131. in number, vvas in stead of a most soft and healing plaister. *We Decree according to the decrees of the Holy Synodes, that the most holy Bishop of old Rome, is the first and principall of all the Preists.* How greatly was *the wound healed vp* by this decree, which seeming to be a deadly wound to other Bishops, gaue them occasion to striue with *the Bishop of Rome about the primacy*. But *Phocas* that came to the Empire by murdering of his soueraigne made the *wound perfitly whole*, bound it vp, and drew a scarre ouer it some fifty yeares after this more or lesse, that is, in the yeare sixe hundreth and sixe; This was he that made a graūt to *Boniface the third, that the Bishop of Rome should be counted and called vniuersall*. Which is that he should not onely go before the rest of the Bishops in order and honour, as *Iustinian* decreed yet with all limiting his primacy within the lists that were set vnto it by the *Holy Synodes*, but that the whole world also should be his *Diocese*; so that the *Bishop of Constantinople* did in vaine make debate about the primacy euer after, as from vvhich he was cleane disherited by the iudiciall sentence of the Emperour. By this time he perceaued his *wound* to be healed, and that it was but lost labour therefore to make any more Stirre and strife with him about this matter.

And indeed not very long after this, did *Pope Leo the second* make it appeare that he was fully recouered, when about the yeare sixe hundreth, and foure score, he compelled *Felix* the Bishop *of Rauenna* through the helpe of the Emperours army, to acknowledge the Bishop of Rome for his Lord, so that there was order taken by the authority of the Pope that the Bishop of Rauenna should neuer get aloft any more, as he had done, and that by meanes of a decree, that *the election of*

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the Clergy of Rauenna should not be of any force afterwards, vnlesse the consent of the Bishop of Rome were obtained to make it good, Sabellic. Ennead. 8. Book 7. And thus was there a healing plaister made for this *wounded head*, which wrought more mischeife against the Christian world when it was healed, then it did at any time before it was wounded.

And all the world wondred, and followed the Beast. Now he teacheth vs how great the Beasts estimation should be when it was once recouered againe, and first by meanes *the honour, which his worshippers should giue vnto him*, this *honour* cõsists partly in *admiring him* in this verse, partly *in adoring both the Dragon & the Beast* in the next. Now hee speakes significantly after the manner of the Hebrues, to *admire after the beast*, which is al one with this *to follow the Beast* by admiring him, that is, *to giue themselues ouer to be wholy governed at his commaundement*, as the *Israelits* when they *went a whoring after their Idolls*, did renounce the true God, and did consecrate themselues to their Idolls worship. Those which do thus admire the Beast are the *earth*, that is, men that sauour of the *earth*, being quite estranged from the heauenly Citty.

Now how great is the number of these earthlymen? All men; for so he saith *the whole earth*. It should therfore come to passe, that the *Beast* should rule with farre more large bounds after his head was healed then before. *Prosper* said that *Rome* grew more ample vppon the first receauing of this dignity, by meanes of the *Tower of Religion*, then by the Throne of power. Which must be vnderstood as it seemeth, rather of the consent vnto the truth, then of the dominion of the Citty of *Rome*, although it was very great at that time as if he should say. The truth was further propagated, then the Empire of *Rome*, but as for the dominering power of *Rome* in the matter of Religion, *Britanny* had not as yet acknowledged it, til that afterwards *Augustine the Monke of Rome*, did compell our countrymẽ to bear

the yoke, vnder the Popedome of *Gregory* the first, that is, after there was some hope of *healing the Beasts wound*, neither did *France*, *Freeze-land*, *Denmark*, *Germany*, *Slauonia*, much depēd vpon *Rome*, before that *Boniface* or *Venefride* the Englishman brought these countries, or the cheife parts of them vnder the obedience of the Bishop of *Rome*, about the yeare seauen-hundred and twenty. Now therfore was the time, when *the whole earth did admire the Beast*, at which time besides these and the rest of the Princes of *Europe*, the most remote countries also of *Ireland*, *Scotland*, *Norway*, the *Gothes*, the people of *Sueueland*, *Luten*, & other countries of *Sarmatia* did *admire the Beast*, as if he had been some petty God. Let the Pope therefore bragge of his vniuersality, the more huge multitude of followers he had, the more certaine argument haue we, that he is this *Beast* here spoken of.

Now as touching this admiration, it was great indeed for some ages before this, and many of them were most famous lights of the Church, that did admire him, who being carried away with the too too great glistring shew, that the *Beast* made, and not considering warily enough what mischeife would come of it at last, did extol the Primacy of the Apostolick Chaire with more swelling words then was meete. And yet they did not *admire after the Beast*, so as they thought it fit to embrace whatsoeuer he decreed, but they held the most Holy truth of God to be the onely rule of Piety and euery duety.

Neither were the Praises which the men of these times gaue vnto him, any thing to that admiring of him, which followed after *the healing of the wound*, Heare what *Bernard* saith speaking to the Pope: *Thou* saith he *art a great Preist, the highest Pope, thou art the Prince of Bishops, thou art the heire of the Apostles, thou art Abel for thy Primacy, Noah for thy gouernment, Abraham for thy Patriarck-ship, Melchisedech for thy Order, Aaron for thy dignity, Moses for thy authority, Samuel for thy iudgement,*

Peter

eter for thy power, Christ for thyn: anoniting, &c. Book. 2. of
onsiderat. Certainly thou hast waxed mad at this
ime (*o Barnard*) with too much astonishment. And yet
dare not set thee among those that *admire after the Beast*,
eing I do heare thee reprouing the impiety of the
ope, Cardinalls, Bishops, and others of the Clergy so freely
nd sharpely in other places. The times deceaued thee
ut there was as I beleeue somewhat in thee *that was*
orne of God, which did at length *ouercome the world*. But
fter what fashion may wee think that others did ad-
ire him, who had farre more blindnes of minde,
nd lesse godlines then this man had? Marke how the
mbassado s, of the *Emperour* of *Sicily* cry out vnto him
ing groueling on the ground, *Thou that takest away the*
nes of the world, haue mercy vppon vs, thou that takest away
e sinnes of the world, grant vs peace, Paul. Aemyl. Book. 7.
s also what *Simon Beginus* the *Bishop of Modrusium* saith
peaking vnto *Pope Leo* in the *Councell of Laterane*, sesse. 6.
ehold the Lyon of the Tribe of Iuda, the roote of Da-
d, We haue waited for thee (o most blessed Leo) to be our
nour. Vnto these we may ioyne *Cornelius* the *Bi-*
op of Bipontum, who laid open his blockishnes in
ondring at the *Beast in the Councel of Trent* with these
ords; *The Pope is come a light into the world, and men*
ue loued darkenes, more then light, euery one that euill
th, hateth the light and commeth not to the light, out vppon
ou, ye blasphemous clawbackes, is it not enough for
ou to adorne the *Man of sinne* with the praises of the
ints, vnlesse ye do also heape vppon him the praises
hich ye haue robbed Christ of?

But learne by these men who speake in the name of
others in their vniuersall *Councells*, what was the voi-
of the whole earth. The Iesuits are among this
ue of admirers at this day, and so are all the Papists.
either can it be otherwise, but they should think that
is to be followed in all things, and should adore him
ke a *God*, whom they hold certainly to be free from
sibility of erring, had not *Anglicus* some cause to

celebrate him in his Poetry, *O Pope, the wonder of the world.* We shall surely think so if we will set the Emperour before our eyes leading the *Beasts* Horse by the bridle, and holdingt his stirrop while the Beast mounteth on horse backe.

Vers. 4. *And they worshipped the Dragon.* That is, acknowledged, that the power of the *Beast* was the greatest, & that worthily, because of the auncient Majesty of *Rome*, which the heathen Emperours which are *Dragons*, did purchase vnto it. For was not this to adore and worship the *Dragon*, to geue the highest authority to his successour for his sake? But now this was the first foundation of the *Pope of Romes primacy*, because this City was of old the mother Citty of the Empire.

Hence it is that it is called euery where in *Enselius* and other Ecclesiasticall writers, the Citty that raigneth. But the *Councel of Chalcedon* sheweth this most euidently Act. 16. For (saith it) *the Fathers did geue the Priuiledges that were agreeable to the seat of old Rome, because of the Empire of this Citty. Those hundred and fifty Bishops* likewise *that were most beloued of God, being moued by the same intent, gaue equall Priuiledges to the Sea of new Rome, iudging reasonably, that the Citty that was honoured with the Empire, and the Senate, should enioy equall Priuiledges with old Rome, and should carry a Maiesty in Ecclesiasticall businesses as well as that, and to be the second next after it.* &c. The Empire therefore & the Senate begat the Primacy to old *Rome*, which while those *first Fathers* graunted to this Citty because of the heathen Emperours, which raigned there in times past, those that followed afterwards did amplifie that dignity that was first graunted vnto it, for the same cause, and did all of them cast themselues dovvn filthily before the *Dragon*, vvorshipping him for being the Author of this honour. The *Bishop* of *Constantinople* ought to obtaine the like dignity for the same argument, but the *Dragon* did not suffer him who made the *Bishop of Rome* his onely heire of the vvhole primacy. Wherefore the Legats of the Bish-

of Rome withstood that decree of the Councell of *Chalcedon*, Neither would *Gelasius* the *Pope*, who allowed of the *Chalcedon Synode* in other things, confirme this one Canon of the Priuiledge of the Sea of *Constantinople*. And therfore that decree was void, especially seing the same *Gelasius*, to whom the *Dragon* had geuen ouer his power, prudently and like a wary child ordained: *That no Act of any Synode whatsoeuer, should haue any force at all, vnlesse it were confirmed by the Pope of Rome.*

And they adored the Beast saying, Who is like to the Beast? Who can fight with him? So much for the adoring of the *Dragon*, now touching *the adoring of the Beast?* which is placed in magnifying his power ouer all men, least we should think it consistith in the gesture alone. And vvhas there not iust cause to boast so magnifically of the *Beast? Leo Isauricus* the *Emperour of Constantinople* warred vnhappily vvith *Gregory the second*, being excommunicated by him, and cast out of all his vvesterne Empire. *Childerick* the *King of France*, vvas farre vveaker in povver, then that he vvas able to graple vvith *Pope Zachary*.

Wherefore being compelled by his authority, he gaue ouer his Kingdom to *Pipine*. The *Lombards* vvho handled the *Beast* roughly vvhile he vvas sore of his vvound, at length after that he began to be restored to health againe, vvere through the helpe of *Pipine*, and *Charles the great* made a pray to his cruell iavves, and *Charles* lost not his labour, being made *Emperour* by the *Pope* for lending him his helpe. Thy povver (o beast) vvas very great, vvho couldest geue and take away at they pleasure that, vvhich vvas the greatest matter among men. The Story of *Henry the fourth* is lamentable, vvho came in the midsts of a sore vvinter, vppon his bare feete, to the gates of the Castell of *Canusium*, and stood there fasting from morning to night for three dayes together vvaiting for the iudiciall sentence of the *Pope of Rome*, and crauing pardon of him. Who yet not-

withstanding could do no good at all with the *Pope* either by his own, or the teares of others for him, or els by the intercession of any Saint, saue only of a certaine harlot, whom this holy *Pope* was then taking his filthy pleasure with. The Emperour was in an errour who thought that the *Pope* could be pacified with prayer and fasting, This God required another kinde of Sacrifice then these. But that is most horrible, that the *Pope* compelled the *Sonne* of *this Henry* to be so wicked, as to wage warre against his Father, to spoile him of all his dignity, and to compell him at length to end his dayes in most greiuous miseries. *Frederick Barbarossa*, a man of an heroicall disposition, did bring much glory to the triumph of the *Beast*, when he was trampled vppō with is feete, while the *Pope* in the meane time sung that triumphall song, *thou shalt walke vppon the Aspe and the Basiliske, and thou shalt tread vppon the Lyon and the Dragon.* What shouldt I make mention of *Frederick the second* and *Ludouicus of Bauaria*, who contemning the Popes at first, did at last feele the force of their vnresistable power, and were glad to vse all the meanes they could to come into their fauour againe? Our Kingdom of *England* yeelded a wofull example hereof in *King Iohn*, out of all which it may bee gathered how vnequall a match any Prince vppon earth was to fight vvith the *Beast*, and therfore *Rodulphus* the Emperour of *Habsburgs* answered wisely to the Princes vvho did earnestly entreat him to come and visite, *Italy, that he was terrified with the footesteps of other Princes which looked all forward, & none of them backward*, thereby clearely intimating his minde, that he vvas vvholy against and afraid of any such voiage and encounter, vvhat vvas all this but as it is here expressely reuealed touching the *Beast* of *Rome*, *Who can or dare wage warre with him.*

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The *power of doing* here is an abſolute moſt lawleſſe and luſtfull power to do what a man will, without being brought coram to geue reaſon of his doing to any other. In which regard the power of the *Pope of Rome* is notable before any other. For ſo do the decrees ordaine; *No man ſhall iudge the firſt Sea, if it be deſirous to temper Iuſtice. For the Iudge ſhall not be iudged either of the Emperour, or of all the clergy, or of the Kings, or of the people*, Againe, *God would haue all the cauſes of men to be ended by men, but he hath reſerued the cheife gouernour of this Sea to his own arbitrement*, ſo as he will haue no queſtion of any thing he doth. *Yet more, The whole Church throughout the world knoweth, that the moſt Holy Church of Rome hath right to iudge of all men, and that no man may lawfully iudge of her iudgement*, Cauſa. 9. and 3. This is called the *power of doing* for excellency ſake, being ſuch as no Emperour hath, vvho do not refuſe to be contained with in the bounds and to be tied with the bonds of lawes, and to haue all their actions ordered by the rule of that which is equall, and good. As for the words, *Aretas* readeth, *and there was power geuen him to make warre*, And ſo do *Montanus*, and the edition of Plantine, the vulgar readeth it, *power of doing abſolutely*. So do *Th. Beza*, and the reſt of the Greek Coppies. Which reading is made good by the like vſe of this

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worde in the like matter in Daniel, *he ſhall caſt forth* (ſaith he) *the truth vppon the earth, and ſhall do, and ſhall ſucceed proſperouſly*, cap. 8. 12. So verſ. 24. *And he ſhall proſper meruailouſly & ſhall do*. So in the cha. 11. 28. *And he ſhall do, and ſhall returne into his owne land*; In which places a certain free, and ſoueraigne power of *doing is* ſignified, which ſhould not be afraid of any mans iudgement.

The time of Doing, *is two and fourty moneths*. Which is the ſame ſpace; *that the Temple remaineth meaſured, the two Prophets mourn, and the woman lieth hid in the wildernes*, Chapt. 11. 2. & 12. 6. From which time the beginning of theſe moneths is to be accounted; *the Church is baniſhed, the Prophets put on ſackcloth, and the Beaſt or Antichriſt is borne into the world*, all at once, namely, in that firſt time of reſting which the Church had from publike perſecutions about the yeare 300; But as we ſaid before, ſhall there be the ſame end of all theſe together? Shall the Beaſt be depriued of al power *of doing*, aſſoone as the woman ſhall returne out of the wildernes? Againſt this many things may be ſaid, as firſt, *that the Beaſt makes warre with the two Prophets after the two and forty moneths bee ended, and ouercommeth them*. Which declareth that there is no ſmall power of his yet remaining as we haue ſhewed cha. 11. 7. Moreouer, there remaineth yet a farre more deadly warre that ſhalbe waged againſt him a long time after thoſe moneths, as we ſhall ſee chap. 16. laſtly if there be the ſame end of the moneths in reſpect of the Beaſt, which is of the *woman*, how ſhall he haue *power to do forty & two moneths*, when as he ſhall lie ſicke a great part of them, yea he ſhalbe as it were ſlaine by meanes of his *wounded head*? This ſpace of time doth ſeeme therefore to containe the whole time of the Tyranny of Antichriſt, yet ſo that the time of his wound while it is ſore, be taken away from it. Now we haue ſhewed that this time of his crazines is defined with in the time of the *Gothes* Kingdom, verſ. 3. which laſted for *a hundred, and forty yeares*; If we ſhall therefore take away theſe yeares from the monethes of the

Womans

womans lurking, we shall fiude that at the end of this lurking, namely at the yeare 1546. 37. moneths onely, and ten dayes of Antichrists Kingdom while it was in vigour, were passed ouer. Fiue moneths therefore and twenty dayes are wanting hereto, which if we reckon from the yeare 1546. the last end of Antichrist shall expire at the yeare 1686. or there abouts. For so we shall learne out of other Scriptures, that he shall perish vtterly about that time. It may be that his destruction may come sooner then this terme of yeares defineth, for I do not cast the account accurately at this time, neither do the Historians number the yeares so faithfully as the yought, but he shall not be suffered to go beyond the furthest space that I haue set down. But perhaps these moneths are not the space from the first beginning to the last end of the *Beast*, but onely the former yeares of his Kingdom. Which may be many enough, to lay him opē so as he may be reuealed to all mē. And by this interpretation as he beginneth together with the moneths of *the woman* and *the Prophets*, so he takes his end also together with them. This opinion is confirmed by the mention of the warre with the Saints of which we shall hear after vers. 7. Which we haue shewed that it fell into the end of these moneths, Cha. 12. 7. And by this interpretation the Beast is said to haue power of working two and forty moneths, for the greatest part of these moneths; because that litle respite of time wherein he should keepe in his hornes because his *wounded head*, is litle to be reckoned of, in respect of the whole number. Neither is his power, which shabe afterwards like that of his former time, as experience sheweth at this day, wherein wee see the *Popes power* to be made to languish and to be weakened much from the time of his professed and pitched battell, that is, from the *Councel of Trent*; so that his power is now almost none at al to that which it was in former Ages. This latter is more simple, in which regard I like it better. Yet I would not conceale any thing as much, as lay

in me, vvhere I ſavv the leaſt doubt to ariſe, to the entent that either I my ſelfe might finde out the truth, or I might at leaſt ſtirre vp others to ſearch it out.

Verſ. 6. *And he opened his mouth vnto blaſphemy.* Hetherto we haue ſpoken of the grant of *his power*; now we come to *the putting of it in practiſe.* And theſe two are diſtinguiſhed, becauſe that the height of impiety was not to be looked for the firſt day; but he ſhould clime vp vnto it by certaine degrees and in proceſſe of time. Now he firſt of all addreſſeth himſelfe to *blaſpheme God* and *his name*, & then *the Temple*, laſt of all thoſe *that dwell in heauen.* He *blaſphemeth againſt God* by ſetting himſelfe out for *a God*, not ſuch as the reſt of the Princes are, but ſacrilegiouſly aboue the cõditiõ of mortall mẽ, as vnto whom all povver in heauen and in earth is geuen, vvl ſhall rule *from Sea to Sea, and from the riuer euen to the ends of the* rld, as it is to be found ſpoken of him in the Ceremonial Pontificall book. 1. Chap. 7. And as *Sixtus the Pope* did openly affirme it, *that whoſoeuer accuſeth the Pope, it ſhall neuer be forgeuen him, becauſe who ſo ſinneth againſt the Holy Ghoſt, ſhall neuer be forgeuen, neither in this life, nor in that which is to come*, Councill. Tom. 1 in the Purgat. of Sixtus. Herevppon followeth that which *Boniface the* 8. cracks of and ſounds out ſo loudly and luſtily, *We declare, define, and pronounce that it is altogether neceſſary to ſaluation for euery creature, to be ſubiect to the Pope of Rome.* Entrauag. of Maiorit. and obed. vnam ſanct.

Secondly *he openeth his mouth againſt the Tabernacle*, that is, the true Church of God, lying hid, and being a pilgrim vppon earth. For this Tabernacle is the ſame with the Temple, Chapt. 11. 1. the dwelling place of God who conuerſeth, among his people in the deſert; vvhich doth teach vs manifeſtly, at vvhat time eſpecially he ſhould belch out theſe blaſphemies; namely, vvhen the Church ſhould keepe in the wildernes, and ſhould be known to a fevv obſcure cittizens onely. And not to ſtand repeating theſe many blaſphemies; could it

be

be posible, that *Antichrist* when he was in his height of pryde, should not rage as if he were mad, or rather like a Deuill, with his hellish mouth against the Church when it was poore and abiect, who now lying almost breathlesse, and halfe dead can not hold him selfe from loding it with all kinde of reprochefull vvords and deeds, and that when it is restoored againe and brought to her flourishing estate by the Goodnes of God?

Thirdly he blasphemeth those that dwell in heauen; These be Cittizens and members of the true Church vppon earth. He barked with a throate like an open sepulcher against the Tabernacle, that is, against the vniuersall company of the faithfull; but his blasphemy is cheifely intended & cast out against those that dwell in heauen, that is, particular holy men, whom he doth labour to teare in pecees if he could with all the contumelies, that his impure mouth could breath out against them. Are not all they thae oppose themselues to the Romish impiety, traduced, as if they were *Heretiks*, *Scismaticks*, *rebels*, *most wicked wretches*, *vnworthy to enioy the common aire & light with other men*? Reade ouer the *Bull* onely of *Leo the tenth* against *Luther*, & you may see plentifully, how the *Beasts tongue is set on fire of hell to blaspheme those that dwel in heauen*. And indeed all the books of the Papists are stuffed with these blasphemies, yea their tongues do scarce let go any things els.

Vers. 7. *And it was geuen vnto him to make warre with the Saints*. This is that warre, which was spoken of chap. 11.7.8. Namely the *conncell* of *Trent*, & those cruel warres which the *Pope* & the *Emperour* made against the *Protestants* in *Germany*. As also that victory, wherein they triumphed ouer the two Prophets, when they had slaine them. For the *Beast* wageth warre the whole time of his tvvo & forty moneths, as we haue seene before in the fift verse; but yet toward the end of that time, this warre, whereof mentiō is made in this place should be most memorable of al other. This *Beast* therefore is *the Angell of the bottomlesse Pit*, Chapt. 9.11. & 11.7. There remaineth

yet

yet another warre, but wherein the *Beast* shall not ouercome, but be ouercomed.

And power was geuen him ouer euery Tribe and tongue, and nation. This is the third part of his power, as we distinguished it in the Analysis; which consisteth in the amplenes of dominions; This should spread abroad it selfe farre,& vvide,as did the dominion of the *Dragon* of old. For they haue both of them one & the same *Throne*,& the same *Kingdom* and *Empire*; see for this aboue,vers.3.vnto those word,the whole earth.

Vers.8. *Therefore all that dwell vppon the earth shall worship him whose names &c.* Here we haue an illustration of his ample dominion from the description of his subiects. Such are all they,whom God hath enrolled among those that shalbe saued; vvhich vvords do meet with a doubt that might arise,whereby one might thinke perchaunce, that al men were out of hope of Saluation, seeing all men almost seemed to be the slaues of the *Beast*.But feare not (saith the *Holy Ghost*) none of the elect shall perish;I haue all these men written by name in my Register.Onely those men shalbe suffered to adore the *Beast*, vvho are not found written therein. Novv if any man say, it is as pernicious a thing to adore the Heathē Emperours, I answert,hat here is no purpose of the *Holy Ghost* to shevv hovv dangerous a thing it is to adore this *Beast* or *them*; but onely, the *Beast* is described by the multitude of Reprobats, whom he shall haue to vvorship him;as if he should say, this is that Beast,vvhō all the reprobats of the earth shall adore,that is, to vvhō they shall geue diuine honours.

To which proposition if thou assume thus;But all the reprobates of the Earth haue adored the *Pope of Rome*,by giuing him diuine honours, it vvill follow that he is this *Beast*; Certain Heathen Emperours did arrogate a diuine povver and glory to themselues, but the very Heathens derided this madnes of theirs,so farre of were they from allowing it by vvorshipping them. Suetonius reporteth, vvhat a laughing stocke was made of

Augustus

Augustus his *Dodecatheos*, that is, a priuate Supper, wherein twelue Guests satt at meate, that were arayed like to twelue Gods and Goddesses, and *Augustus* himselfe was decked as if he had been *Apollo*.

Caligula his golden Beard, and Thunderclap, which he wore because it was an ensigne of the Gods, were commonly despised. But assoone as euer the *Pope* had gotte to himselfe the name of *God* by hooke and crooke, his worshippers did straightvvayes assent. We haue heard at the third verse of that Adoration vvhich his Legats and Bishops yeelded vnto him in their œcumenicall Councells, after whose Pipe the Canonists sing and dance, as vve may see in a certaine Glosse printed at Lyons; in the Extrauag. Iohn 22. Cum Inter. *To thinke that our Lord God the Pope, can not geue such iudgement as he giueth, it is held to bee an hereticall point.* In Sixtus de Electio. and Elect. fundamenta in Glossa. *The Pope is not a man*, Clement. in the preface in Glossa, *Thou art neither God nor man, but thou art as it were neither between both.* And lastly when they preach thus; *That the Pope is all and aboue all, that his power extendeth it selfe to things in heauen, earth, and Hell, that he can commaund the Angells, that he hath so great power both in Purgatory, and in Hell, that he can by his Indulgences deliuer as great a number of soules as he will, of those that are tormented in these places, and can place them straightwayes in heauen, and in the places where blessed soules rest.*

Now seing they attribute these and many such blasphemous things, vnto them, who seeth not what he is vvhom all the reprobates of the earth do worship, & adore with diuine honours? Not that all those vvho haue at any time adored the *Beast*, be reprobates. For it might be they should repent, & should be conuerted to the true God, but because all reprobates do adore him. And let not any be foolishly suttle, and obiect, that there are many countries on earth, wherein the *Pope* of *Romes* name was neuer so much as heard; I do not take the whole earth & all reprobates otherwise then the Holy Ghost doth; if

the

the Papists haue any thing wherewith they may cut the throate of this vniuersality, let them draw their Weapons, & do their worst to it. Now seing these things be so, let the Pope cry out and say, *that it is altogether necessary to saluation is be subiect to the Pope of Rome*; The *Holy Ghost* doth cry openly to the contrary, that all they do wholy ieopard and cast avvay their saluation, that are subiect to the *Pope of Rome*; if so be that they depart out of this life with out repentance; Whether of these two trow ye are to be beleeued? The *Pope* would haue it thought that he can not erre, but how foolish a thing is it for a man to delay the triall hereof till that time when if he do erre in beleeuing, there will be no time nor meanes graunted to correct his errour.

This *Beast* is worshipped of all reprobats, with whom while thou conspirest in thy worship, who shall separate thee from the State of reprobates? He doth not therefore breake of vnity, who departeth from the Synagogue of Rome, but he purchaseth vnauoidable destruction to himselfe, who cleaueth vnto it, without repence. O you most cursed wretches, that are called *Reconcilers to the Sea of Rome*, whose whole endeuour is, to call back the People to Romish doctrine and subiection. Is it not enough for you to perish your selues, vnlesse you do increase your condemnation, by dragging others together with your selues into the same destruction? But let no godly man be offended, if he shall see Reprobates runne backe againe after their *Beast*; the Holy Ghost hath foretold that this load-stone will draw this drosse vnto himselfe, and let him not meruaile hereafter, that all those, who are wicked and dissolute in their life are more prone to follow the *Pope*, then the *Truth*.

Of that Lambe Which Was slaine from the beginning of the World. Aretas doth without cause think that these words are disorderly transposed, and vvill haue the meaning of them to be this, *Whose names are not Written from the beginning of the World in the Booke of the Lambe that was slaine.* He will haue their names to haue been written from

from the beginning of the vvorld, but he vvill not haue the *Lambe* ſlaine from that time. But it is not wel done of him to diſtinguiſh thoſe things which the Holy Ghoſt ioineth together. For if the *Lambe* be frō the beginning of the world, it muſt needs be alſo that he vvas ſlaine from the beginning of the vvorld. For *Chriſt* is no *Lambe*, but that he might be made a Sacrifice, and a Sacrifice can not be othervviſe made, but by death. Euen as therefore he is deſtinated by the eternall decre of God to be a Lambe for the ſauing of the Elect, ſo was he ſlaine by the ſame decree from before the beginning of the world; the efficacy wherof did no leſſe auaile to deliuer the Elect, before his death was accompliſhed in the fleſh, then it did, after he had ſuffered death on the croſſe and in the graue.

Verſ. 9. *He that hath an eare let him heare.* This is an acclamatory concluſiō, the meaning whereof is, that this *Beaſt* is to be ſearched into with all diligence, that he may be known; howſoeuer there are many, who will not hearkē, and who are ſo peruerſe, that they will deny a matter that is more cleare, thē the Sūne at noone day. But all you that be elect, marke what I ſay, ād looke to your ſelues, & with all your poſſible endeuour, fly frō this *Peſtilent Beaſt* as whō you haue here ſet before your eyes, eaſy to be diſcryed by theſe marks which I haue ſet down, not as it were by his clawes, but by the full portraiture of his whole body.

10. *If any man leade into Captiuity.* Theſe vvords belong to the comforting of the Godly, who vvere to enter combate with this monſter. The firſt cōſolation is takē frō the certainty of that vengeance that ſhalbe takē vppon him in the time appointed; and this is the meaning of it in plainer words, that although they ſhould ſee the Beaſt preuailing powerfully for a long time, and leading many into bondage by vvhole troupes, yet they ſhould bee of good cheare for they ſhould ſee him at laſt carried avvay into Captiuity. He ſhall be deſtroyed himſelfe with the Svvord, thoughhe doe novv kill

kill whom he will with the Svvord; vvhich is a like comfort to that in the Prophet Esay. *Woe vnto thee destroyer, that wast not destroyed, and to thee that doest wickedly, and they did not wickedly against thee, When thou shalt cease to spoile thou shalt be spoiled, &c.* Chap. 33. 1.

Here is the Patience of Saints. This is another argument of consolation. All these troubles serue to exercise the faith and constancy of *Saints*. And indeed there is required great valour in so great dangers; but the greater the dangers shall be, let the praise of the Godly shine forth so much the more: therefore let no man tremble for feare of danger, but let him consider, that this Beast is raised vp to be the matter, & meanes of his glory.

11. *After that I beheld another Beast.* Thus much of the first Beast; the second followeth, which is *another* indeed in his birth and beginning, but *the very same* altogether in nature ad disposition. Wherevppon it is that the seauententh Chapter maketh mention but of one of them onely, comprehending both vnder one, as vve haue obserued vppon the first verse of this Chapter. For vvhich cause also the Holy Ghost doth not set vpon a particular description of each of his members, but onely speakes of those things, vvhich belong to this nevv vprising, the rest of the things being common as it seemeth to this vvith the former. First he *ascends out of the earth*, as being both made more ample and great by the authority of earthly men, & those of the Laity as they call them, whom the *Earth* doth cheifely signifie, and as one that exceedeth in honours, those very same men, by whom he grew to his greatnes.

For that vvhich ascendeth out of the earth is lift vp aboue the earth, hauing it subdued vnder his feete, with the waight whereof it had his head ouerwhelmed before. So the *former Beast* arose vp out of the *Sea*, as hauing the men of the Sea set vnder him, out of vvhose crue he did by degrees breake forth and get aloft. This ascending fel in to the times of *Gregory the* 2. about the yeare 726. when as the Pope relying vpon the aide of the

of the Lombards ſtroke down *Leo Iſaurus* the Emperour with the Thrunderbolt of his curſe, and drew away *Rome* it ſelfe, and *Italy*, and all *Spaine* from his obediēce. For now began the *Beaſt* truly, to ariſe out of and aboue the earth, as which did not onely excerciſe power ouer the Eccleſiaſticall rout, but he bridled the Laity alſo with his autority; yea and the Emperour that was the cheife of them, who although he had formely granted to the *Pope* great iuriſdiction ouer the Clergy, yet did he put him and keepe him down with his Maieſty till that time, ād that as it were with a certaine waight that was heauier then the *Hill Aetna*, that ſo he might not ſet vp his proud creſts aboue the Emperour. But now the earthly dignity alſo geueth place to the *Beaſt*, being at laſt come to be troden vnder his feete, vvho had grown ſo high onely by the fauour & bounty of the *Emperours*. And therefore that it might appeare openly vnto all men, that the *Popes* were now let looſe out of this ſame Priſon-houſe of being vnder earthly authority, *Zachary* the next *Pope*, *depoſed Childerick the King of the Francks, and commanded that Pipine the Father of Charles the great ſhould be created King in his Roome.* But this doth more euidently ſhew it ſelfe in *Leo* the 3. Who transferred the Empire from the *Grecians* to the *Germanes*, and anointed *Charles the great* to be Emperour, what more euident argument can there be of hauing the higheſt power vppon earth, then for a man to be able to take away the Empire from whom he liſt, and to conferre it againe vppon vvhom it pleaſeth him. The *Popes* that ſucceeded trode in the ſame ſteppes, toſsing the Emperours like Tennis-balls, putting them down, and ſetting them vp at their pleaſure, With which things *Bellarmine* being perſuaded hath written very truly and agreeably to this Prophecy, *that all the Emperours, that haue been from the time of Charles the Great, are beholding to the Pope for their Empire*, Booke 5. Chapt. 8. of the *Pope* of *Rome*.

For from that time the *Beaſt aroſe vp out of the Earth*,

becoming ſuperiour to any earthly potentate, for the helping whereof forward thoſe earthly dominions and *poſſeſsions* of Land did ſerue, which were ioined with this new beginning, the which the *Pope* either wanted before altogether, at leaſt thoſe which he enioyed were but ſmall modicums, ſuch as onely ſufficed to maintain a *Biſhop*, not ſuch as carried any ſhew of a Kingdom. For in former ages, *Italy* was tributary to the Emperours, the which the *Gothes* poſſeſsing at laſt, made it to pay tribute to them ſelues, Whē theſe were vanquiſhed, it returned againe to the Empire vnder *Iuſtinian*, being gouerned by thoſe they called *Exarchi*. The The *Pope of Rome* had as yet no Prouinces, till this earthly originall, furniſhed him with earthly poſſeſsions. For is it likely that the *Pope* by whoſe inſtigation others reuolted from the Emperour, & ſo grew more wealthy, did not augment his eſtate alſo by ſpoiling of him? Would he not trow yee prouide a gobbet or two for himſelfe and *Saint Peter?* But this is argument enough to proue it, that he got a childs portion frō thence, becauſe the *Lombards* turning their forces againſt the *Romans*, deſire to take thoſe citties from the Popes of which they had bereaued the Emperour. Which being thus taken away *Pope Zachary* recouered againe with flattering words, and that with the vantage, if we may beleeue the Popiſh writers.

For he tooke away from Luiprandus by way of a gift vnto bleſſed Peter, and the Pope, beſides ſome citties that had been gotten from him by force, the Patrimony of Sabineum, and Narnia, and Anconia, and Humana, and a great vally of the feild of Sutrinum, and moreouer all things, which Luitprandus had encrohed vppon from Aemilia, and thoſe of Rauenna *With in two yeares*, Blond. Decad. 1. Book. 10. But out of controuerſy, the munificence of *Pipine*, *Charles the great* & *Ludouick* did farre exceed all this. Now was it that the *Exarchy* was called *Romania*, that it might acknowledge the Lord thereof by the very name that was geuen it, Now therefore did the *Beaſt* begin to waxe proud

proud with the Kingdoms of this world, who before didrather boast of a title of dignity and honour, then she could be bragge of any possessions of Citties & Lands.

Having two hornes like to the Lambe. These two hornes are *Pipine*, and *Charles the Great* his Sonne, the Kings of France, with whose force of *armes as it were with hornes*, *this* new *Beast* did driue al his enemies farre awa.y *Pipine* succoured *Pope Stephanus* the 2. when he fled into *France*, against *Aistulphus* the King of the *Lombards*. Whom he compelled by passing twice ouer the Alpes with his host against him, first to yeeld all the things to the *Pope* againe, which he had taken from him, and after that to giue ouer the *Exarchy of Rauenna* & whatsoeuer almost he had surprised in *Italy*, to *Peters Chaire*, Volater. Book. 3. *Charles the great* curbed *Desiderius* the King of the *Lombards* for *Adrians* sake, yea he quite tooke away the Kingdom of the from that Nation, that it might neuer be able to trouble *Rome* afterwards.

After that againe, when *Aragisius* the *Duke* of *Beneuentum*, had put *Adrian* into some feare, he came flying as it were into *Italy* brought him into order against his will, and set *Adrian* free from all manner of feare. And when *Leo* the third, was the third time cast out by the *Romanes*, he made hast inro *Italy*, seuerely punished those that were seditious, and restored him to his Chaire. The *Popes af Rome* had neuer such strong and sure defence to rely on in any of thier *hornes* from the time of the first *ten hornes*, as they had in these *two hornes*. These two notable *hornes* therefore did make the Originall of the *Second Beast* noble and famous, and these are said to be like to the *hornes of Lambe*, because the Popes whom these *hornes* releiued, seemed to be poore, afflicted, and innocent like to *Lambes*, What lamentable Epistles do *Stephanus* the 2. *Constantinus*, *Stephanus* 3. and *Adrian the Popes*, send to *Pipine* and *Charles the great?* How full are they all of complaints, piteous lamentations, teares, and most vehement obtestations?

Do but cõsider what inhumanity they do charge their enemines with,& how they do set forth the innocency of the Bishops.

Certainly you would think that they were wolues, and that these were Lambes, and that he had a heart of iron,who would not assay to deliuer these mẽ that were thus in danger, out of their most cruell iawes if so be he could possibly. And yet the *Beast* retained his old nature in the middst of this his distressed estate,and he spake bigge & terribly like a *Dragon*. I spare to speake now of *Gregory* the second, who thundred terribly against *Leo Isaurus*. Whose voice I pray you was that, when *Zachary* tooke away the Kingdõ from the lawfull King,and bestowed it vppon *Pipine* his setuant, What manner of voice was that of *Leo* the third that proclaimed *Charles* to bee Emperour of the *East* and gaue him an installing? Was it not the voice of the old *Dragon*,who by force of his exceeding power wherein he excelled,dubbd and disdubbed Kings at his pleasure. *Desiderius* the *Lombard* felt the force of this voice, who being drawn on with the lambelike shew of weakenes and poorenes, which the Popes made, offered to seaze vppon their possession, that so he might recouer those things,which they had wrung from his aunceStours by fraude,but this voice made him leape short of his whole Kingdom while he struggled about some one Citty or *Lordship*, yea and that so as both himselfe and the whole race of the *Lombards* were for euer dissеazed of it. These bee the meruailous exploits of this *earthly Beast* geuing and taking away Kingdoms as he listeth, and which is farre more, doing all this,not so much with force of armes as by his voice, whereby he exercised the power of the *Dragon*, though he carried the shew as yet of a Tender *Lambe*, who was not at all able of him selfe to driue away the wolfe from his shoulders.

And he did all that the former Beast could do. So much for his beginning, and his likenes. His power is equall to that which the former had, whereof a notable proofe is

is geuen vs in this verſe. *Whatſoeuer he* could do, this doth all that in his ſight. But whence hath this *Beaſt* ſo great power, but from the *Dragon*, who gaue it to the firſt, as it is aboue verſ. 2. Wherefore both theſe *Beaſts* be one and the ſame both in largenes of power, and in the founder thereof from whom they receaued it. Now vvhereas ſome will haue this ſecond *Beaſt* to be as it were a Champion to fight in the defence of the former, how can that be, vnleſſe we vvould think that there is any man to be compared vvith *Antichriſt* either in power or deſire of doing miſcheife? Nay verily he ſhall haue none to fellovv him, but he ſhall exceed all men in wickednes by many a Pole length. This *Beaſt* then is not any of *Antichriſts Gard*, or other attendants, but euen he himſelfe, that is good at doing any villany, as himſelfe. But will ſome man ſay, they ſeeme to be diſtinct, becauſe one of them worketh in the ſight of another. But this kinde of ſpeaking doth not declare a diuerſity of Perſons, but onely that the firſt remained aliue after he had been cured of his wound. And yet it is very fit they ſhould be ſet down, as if they were two diſtinct ones, becauſe of their notable variety, which one & the ſame Perſon ſhould attaine when he came to his growth. For which cauſe he is called both the Seauent and the eight King Chapter 17. Not becauſe there are eight Kings, for there are onely ſeauen *Heads*, but becauſe the ſeauenth hath ſo great variety in his eſtate, that he might ſeeme worthily to be as it were a new one, and ſo to make an eight. And beſides if the *Second Beaſt* were diuerſe from the former, why ſhould he get honour rather for the former then for him ſelfe, ſeing he is equall to him in power and as notoriouſly wicked? It muſt needs be therefore, that the honour of the *Second* conſiſts in the honour of the *firſt*, whō he doth ſo earnſtly labour to get vvorſhipped of the inhabitans of the earth, not ſo much deſiring to amplifie the *Glory* of another, as his ovvn.

And he cauſed the earth, and them that dwell therein. The

effect of this power tendeth to compell all counterfait Christians to adore the *first Beast*, which the *Holy Ghost* doth describe so exactly by the healing of his deadly wound, teaching vs that this *Adoration* did not befall him, before that he was healed soundly of his wound that was geuen him. He had indeed great authority before he was so sore discomfited, as we haue shewed, but it was indeed farre greater after all was well repaired and recouered. And this order the *Holy Ghost* obserued aboue vers.3. ioining both *admiration* & also *adoring of the Beast* next after *the wounding & curing of his Head*. And that *Adoration* there spoken of, is the same with this here, vvhich is novv procured by the helpe of this *second Beast*. But wherefore doth not *the second Beast* vrge & cause *adoration* in his own name, but onely in the name of the first, seing this *second Beast* is no other but the same with the *first*? This is the singular fetch of this most crafty hypocrite, to counterfaite the name of Antiquity, that so he might be better esteemed of in the world. For this should be all his drift & labour, that the *first Beast* should be adored, as if he challenged no new matter vnto himselfe, but that onely which his predecessours left him by inheritance. Hereupon it is, that we haue the Epistles of the most auncient Popes most impudently corrupted, bastardly ones suborned for true, & wholy changed for their own aduantage, with additions, & detractions, that be of a very nevv edition. Out of the same forge came the fained *donation of Constantine*. Also decrees that do carry greater shevv of Antiquity in their Titles thē the truth vvil beare, and sixe hundred other such forgeries as these.

Neither is there any other thing so greatly belaboured, among the Popes Champions at this day, as that the Pope may haue the auncient honour geuen vnto to him, that is, that the *first Beast* should be adored. It would be thought to be stinking Pride and ambition to hoise vp Saile as it vvere and to traffick openly for his ovvn honour, (and yet

yet the Pope is not aſhamed of this neither (and therfore he doth ſet in his *Rome* the firſt *Beaſt*, in whoſe name hee may more cloſely ſerue his own turne.

Verſ. 13. *And he worketh great Wonders.* Now he declareth by what meanes he enticeth & deceaueth men and thereby obtaines that adoration, for which he fighteth as for heauen and earth, & that is by working of miracles, wherewith Antichriſt ſhould become admirable *As whoſe momming is by the efficacy of Satan, With all power, and ſignes, and lying Wonders*, as S. Paul foretold of him. 2. Theſ 2.9. The which thing if *Ireneus* had conſidered, he would not haue called this *Beaſt* the Eſquire of *Antichriſts* Body, or his Page to carry his weapons after him, as he doth Booke 5. Chapter 28. but rather Antichriſt himſelfe. There are no miracles of the former *Beaſt* ſpoke of but onely his proweſſe and great power, the force whereof may be diſtinct thing frō his wōders.

Now it is manifeſt to all men, how this *Beaſt* hath been extolled for his Crafts Maſter in working wōders, ſtraightwayes after he was whole of his woūd and euer ſince. Take one or two for example, for it were infinite to reckon vp euery one of them. The Chriſtians vvere wonderfully protected from the Deuill, after that *Boniface* the 4. had conſecrated a Temple for all *Saints*, vvhich he called *Pantheon*. *Theodotus* that followed next after him, healed the Leproſy vvith a kiſſe. There vvas not a man in all the Army of *Eudon* that vvas killed or vvounded in the battel vvhich hee fought againſt the *Saracenes*, vvhoſe happe it vvas to light vppon the leaſt ſcrap of that ſponge that vvas bleſſed by *Gregory* the 2. The Body of Formoſius that vvas brought ont of Tiber into the Church of *S. Peter*, vvas ſaluted & adored by the Images of the *Saints* in the entring in thereof into the Temple. A ſnovv vvhite Doue vvith a golden neck ſate vppon the right ſholder of *Gregory* the 6. vvhile he vvas at Maſſe. And vvhen he vvas to be buried in the Church of *S. Peter* the barres and locks of the Temple did not ſtay till the Sexton came to remoone

and vnlocke them, but ſkipped backe of ther own accord, when his dead corpſe was brought thether.
A certaine woman that was lame, was healed by drinking of that water with which Vrbanus the 2. had waſhed his hands after maſſe. There are an infinite company of ſuch as theſe, both old and new wonders, which the *Pope of Rome* boaſts of. For they are both of them of like force to confirme his authority. And that did *Zachary* the Pope know very wel, vvho tranſlated into the Greeke tongue the foure Bookes of Dialogues which *Gregory* the great made touching the miracles of the Fathers, that ſo the miraculous power of the Popes might be made known to the Grecians, as well as to the Latines. But will ſome ſay, there be others beſides the *Popes*, that haue wrought as many wonders as they. It is true indeed, but they be ſuch as are all of them the Popes Vaſſalls, ſo that whatſoeuer miracles are done by any of them they are refered to the maintaining, preſeruing, and increaſing of his dignity, as to their Centre. Wherevppon all theſe that are done by his adherents, are worthily ſaid to be his, whoſe honour alone they ſerue to eſtabliſh.

So that he made fire to come down from heauen. Hauing ſummarily declared his miraculous power, now he deſcendeth to ſome particular Kinds of them, which the Popiſh writers will haue to be three; firſt that whereby *Antichriſt ſhall ſeeme to riſe againe from the dead*, the ſecond, *that whereby he ſhall make fire to come down from heauen*; the third is, *to make an image haue power to ſpeake, which ſeing they are not found in the Pope of Rome*, it followeth that he is not Antichriſt, thus reaſoneth Bellarmine, Booke 3. of the Pope of Rome, Chapt. 15. But firſt for his reſurrection from the dead, it is gathered out of that, that is ſaid verſ. 3. of this Chapter that *his head was wounded to death, & healed againe*, and out of that that is ſaid afterwards, Chapt. 17. 8. *That he was, and is not; and he aroſe out of the bottomleſſe Pit.* Which reſurrection we haue ſhewed to be found moſt plainly in

in the *Pope of Rome*, when he vvas eaſed and deliuered from thoſe miſeries, wherewith he was ouervvhelmed by the inuaſion of the Babarians, ſo that he lay as it were dead and buried in the opinion of men. For it ſhalbe made manifeſt, that this can not agree to a fained death of one man for a few dayes, vvho afterwards reuiued and this vve wil ſhevv out of the Perſon of Antichriſt, which the ſeauenteenth Chapter ſhall teach vs to be not any certaine & ſingular man; but a long ſucceſsion of many men; Eſpecially ſeing this vvound ſhalbe very vvofull vnto him, and not ſuch an one as he gaue himſelfe in ieſt and of his ovvn accord, but ſuch, as vvas geuen him by his enemies, where there could be no place for diſſembling, that other conceite of a fained death hath no reaſon in it; but is a falſe coniecture brought in by fooliſh men, both againſt the truth of the matter, and the very words of Scripture. The *Pope of Rome* therefore is famous by meanes of this firſt miracle, which they may if they pleaſe call his Reſurrection from the dead, to vvhich it is not vnlike.

Now let vs ſee hovv like he is to this Beaſt in regard of the ſecond miracle. Certainly thoſe miracles ſeeme to be the greateſt, which are vvrought from *heauen*, or in the *heauens themſelues*, ſeing that men haue the leaſt power ouer thoſe bodies of any other as vvhen *the fire of the Lord falling from heauē conſumed the whole burnt offering of Elias*, 1. Kings. 18. 38. Likewiſe, *when the Captaine of fifty men with all his army periſhed by fire from heauen at the prayers of Elias*, 2. Kings 1. Antichriſt therefore ſhould ſet himſelfe out with this kinde of miracles, that he might not ſeeme inferiour to thoſe moſt famous & Holy Prophets of God.

The Ieſuits are glad to heare of this, & from hence they hold it for a moſt vndoubted truth, *that the Pope is not Antichriſt, as whom* we neuer can read *to haue wrought any ſuch miracle*, as they ſay. But *Hildebrand* confeſſeth another matter, who in an Epiſtle of his to the *Germanes*, ſaid that *Henry* the fourth was ſtriken with

a thunder bolt when he was excommunicated by him. And that not with out cauſe, ſeeing the Spirit of God did gouerne his tongue doubtleſſe, as he did the tongue of Caiphas of old, to the intent that the world might vnderſtand, how it was that the *Beaſt* made fire to come down from heauen.

But we haue no neede to ſeeke out a metaphoricall ſenſe, when as the Hiſtories furniſh vs with moſt cleare demonſtrations. Of this kinde of miracle, was that of Zachary the Pope, who iournying towards *Rauenna* in the moneth of Iune, *was couered ouer and kept with a cloud from the heate of the Sunne in the day time but in the night time armies of fire went before him in the clouds*, Centur. 8. out of Polychron, Book. 5. 25. It is reported alſo in the ſame place, *that the Song of Felix the Archbiſhop of Rauenna being put in the moſt Holy Confeſſion of the bleſſed Apoſtle S. Peter by Conſtantine the Pope, was found lying in an hideous hue, blacke, & burnt vp with fire after a few dayes*; out of the Booke of the Pontifical. They would perſuade that it was burnt with lightening. But that is more cleare, that a certaine Biſhop, reproching *Hildebrand* with many bitter taunts for his priuy grudge he bare againſt *Henry*, periſhed with a thunderclap, and as he was dying he cryed. *Out alas wretched men that I am, I am bound in chaines and dragged to Hell; Goe tell Ceſar of it that he may repent, and make amends with prayers for his wicked fact committed againſt God, S. Peter, and his Vicar, unleſſe he had rather follow me, that am going before to eternall puniſhment, and the ſame day the Biſhop of Spire died, that was more wicked then Hildebrand.* Centur. 11. Out of Auentin. Books of his Annal. Did not the Embaſſadors of Armenia, *ſee a Beame of the Sunne gliſtering with a bright gleame, and two doues with in it, aſcending and deſcending vppon the Head of Pope Eugenius, vvhile he was at Maſſe at Viterbium?* Centur. 12. In the Citty of *Bare*, while *Innocentius* was diſpatching his Maſſe, and while *Lotharius* the Emperour was preſent *a golden Crown was ſeene, vppon which a faire white doue ſate, and vnder the Crown a ſmo-*

a ſmoking Cenſer did hang down, and two burning firebrands by them. In the ſame place, out of the Chronic. of Saxony. What can be more cleare then theſe things? Wherefore I know novv the Ieſuits will not deny, but that there is nothing from hence to hinder, why the *Pope of Rome* may not be *Antichriſt*. We ſhall ſee as touching the third miracle in his proper place, verſ. 15. afterwards.

Verſ. 14. *And he deceaueth the inhabitants of the earth.* Therefore theſe vvonders are not true but falſe and lying, ſuch as Antichriſts are according to that of Paul, *with all power and ſignes and lying wonders*, 2. Theſſ. 2. 9. And yet they are not therefore called lying, becauſe they are mere iugglings, in which there is nothing beſides a naked ſhew onely, but partly becauſe they are much different from true miracles, howſoeuer they are meruailous, as the which do not exceed the power of nature, being done after a manner vnknown vnto vs, by the power of the Diuell, whence it is, that they do draw the beholders to great admiration, partly becauſe they ſerue to ſtabliſh errours and Lyes, for whatſoeuer tends to the commending of any thing vvhatſoeuer, that is contraiant and repugnant to the moſt holy truth of the Scriptures, *that is a lying wonder*; hovv greatly ſo euer it is to be wondered at euen to aſtoniſhment, and it is permitted by God to be done, but to try the elect, and to make the wicked like fooles, & men bewitched, whom God giueth ouer in his iuſt iudgement, *that they ſhould beleue a Ly, becauſe they would not receaue the loue of the truth*, 2. Theſſ. 2. 10. 11. By which rule which can not deceaue vs, if all thoſe apparitions be examined, which are ſaid to haue been made at *Spandauia*, and *Birtinum*, and in other places of *Germany* in the yeare 1594. thoſe glorious Angels of the Diuells ſhalbe found out to haue been tranſformed into Angells of light, 2. Cor. 11. 14. Let it be true therefore which the Papiſts bragge of their miracles. Let all be ſo done in very deed, which is ſet forth in writing by their Legendaries

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yet whileſt that all theſe miracles ſerue to no other end but to ſeduce men from the Truth, and to draw them to errours, and ſuperſtitions, they are but wicked and lying miracles, wholy of the ſame kinde of vvhich this fire here ſpoken of is, which the Beaſt draweth down from Heauen.

Saying to the Inhabitants of the earth, that they ſhould make the Image of the Beaſt. Theſe vvords in the Greeke may be referred to the *Beaſt* himſelfe, as if he ſhould ſay, ſaying to them that dwell on the earth, *that he had made the image of the Beaſt*; &c. as if he did here giue a reaſon of doing his wonderfull works, teaching that he had done all to this purpoſe that the auncient Image of the Beaſt ſhould liue againe. Or els they may be referred to the People, as all the Interpretours do tranſlate thē, *ſaying to thoſe that dwell on the earth, that they ſhould make*, &c. As if the infinitiue moode in the Greeke were turned into the Subiunctiue, with a coniunction before it, &c. And indeed this is the end of all theſe miracles, that the firſt *Beaſt* may be aduanced into honour among men; it being in the povver of the People to make this Image; for vnleſſe they bring honour, vnto the Beaſt, he ſhould go without it at all. Now it is ſaid in the Greeke *to make the Image* to *the Beaſt* in the third caſe, not *of the Beaſt*; the difference betvven theſe two is this, that he maketh *the Image of a man*, vvho doth either for gaine or for delight frame and faſhion an Image, as doth the Painter, or ſtatue-maker, but he is ſaid to make *an Image to a man*, who doth cauſe it to be faſhioned to gratify or to honour him with it. But this Image is not any coloured picture, or any material ſtatue; *for all men muſt be ſlaine that will not adore this* in the next verſe, vvhereas yet a material Image can not come vnto all men, vnleſſe it be either caried about through all the vvorld, or els if it had a fixt place, all men ſhould leaue their own habitations to go on pilgrimage to it.

Beſides this Image ſhall by his own power bring it

to passe, *that whosoeuer shall refuse to worship it shalbe slaine*, as it is in the same verse, But this power is greater then any Picture or Statue cā haue, howsoeuer we haue read that some Images haue sometime spoken by the cunning of the Deuill. Neither are the Images of liuing men wont to be thrust vppon the people, to be worshipped of them, there may be Statues indeed erected vnto men while they bee aliue, but that is onely for ciuill honours sake, not for religious worship. This image therefore is not any resemblance of a Body, but a liuely and expresse portraiture of the honour, Kingdom and power of the former Beast which the secōd Beast should carry with him. For this is that which the second Beast laboureth for, that the first Beast should reuiue in his Person; which wicked ambition of his is declared most significantly in this kinde of speaking. When he desireth earnestly to haue an Image set vp to the former Beast, he doth thereby shevv that he stands for no new matter, but onely to shadow out that auncient matter, the truth whereof was extant in former times, which cunning deuise of his wee did before cal, the coūterfaited name of Antiquity; of which was spoken, vers. 12.

Out of which it is also manifest, that the *first Beast* is not the *Emperours*, but *the Pope*; for it were an vnequall & impudent request, if the Pope should haue openly arrogated vnto himselfe the honour of the Emperours, but seeing he requireth nothing, but that vvhich the former Popes had, who would not think that so honest and reasonable a request should be yeelded vnto? Besides this Image sheweth, what manner of honour he coueteth to obtaine among his followers, namely such as Idolaters giue to their Images, *for he would sit in the hearts and consciences of men like an Idoll*, as it is manifestly to bee seene by that *adoration* and *Admiration*, which vve spake of before. He desireth indeed to be counted a God, but the Holy Ghost calleth him a false God, and an Image by a true name. The Holy Ghost acknowledgeth not that vaine and foolish distinction between

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an Image and an Idoll, vvhich the Image-vvorshippers haue forged of late dayes. And is it not clearer then the light, that Superstitious people haue aduanced the latter most Popes so as they haue made certaine Gods of them, and therefore much more haue they lift them vp into the auncient glory of the former Popes, that seemed to be vtterly extingnished vvith the vvarres and Empire of the *Gotthes* in *Italy*? Do not the same men worship this new found and framed Image of his like an Idoll? See for this what we haue said vpon the 6. and 8. verse; to which many other things might be added, but that it were more then needed, to say more in matter that is cleare enough and known to the whole world.

Vers. 15. *And it was permitted to him to giue life to the Image of the Beast.* After that men haue begun to adore the *Beast* like to an Idoll when he was reuiued, being the the Image of the former; to the entent that this crafty foxe might the more bewitch and gull the people, he should endue the Image with vitall power. He alludeth to diuelish conueiances of the Idolaters, whereby they made the Idolls to poure out oracles with distinct voices like to men, that so they might intangle the minds of men with the greater superstition. So likewise the *Pope*, hauing once gotten to be esteemed as a God amõg mẽ, did no longer make a dumbe shew, but began presently to speake, to comand, to forbid, to make, to cancell lavves, to blesse, to curse, to speake thus like a braggard. *By me Kings raigne*, as Adrian said in an Epist. to the Arch Bishop of Treuir, *whence hath the Emperour his Empire but from vs; therefore he ruleth by vs.* Also, *Whatsoeuer the Emperour hath, he hath it wholy from vs.* Also, *Behold the Empire is in our power, to giue it to whom we will, for this cause are we set by God ouer nations & Kingdoms, to destroy & plucke vp, to build and to plant.* This was a terrible voice of an Image, but it was for more terrible then that of the first Beast vvhereof he was an Image, who durst neuer once mutter out any such matter. It is no maruaile if the Canonists trembling at this voice with in their court

court do ingeniously professe; *That the Popes Will serueth him for reason enough in whatsoeuer matters he Will, and yet that it may not be said vnto him, why doest thou so and so*; Capit. Quanto. of the Translation of a Bishop. And this is the third miracle, vvhich is farre more meruailous then to heare a Picture or statue pattering out words distinctly; For this is no strange thing, as being well known both by those same famous oracles, among the Heathen, being also an vsuall iuggling tricke of the Magicians, but there was good cause why the world should be astonied with feare of this Popish Image that thundred with so horrible a noise. And thus we see this wonder-worker the Pope to be famous for working those three kinds of miracles, which euen in the iudgemēt of the Papists themselues, should make Antichrist notorious.

And should cause as many as would not adore the Image. Now doth hee ioine force to his fraude; for vvhom he can not persuade by his miracles, to adore him, he compelleth them by punishments. But who is this that causeth as many as vvill not adore the *Beasts Image to be slaine*? Truly the Image it selfe. For there is the same Person *that speaketh* and *causeth*, as appeareth by the two verbes in the Greeke, which agree with one & the same nown; so that vvord for vvord the vvords in the Greeke are plainer, then they are expressed in the vulgar Latin, and they go thus, *and he had power geuen him to put life inco the Image of the Beast that so the Image of the Beast should both speake, and should cause, that whosoeuer would not adore*, &c. Out of which it is plaine that the word *Image* is the nowne that gouerneth the verbe (*causeth*) by which argumēt we proued before, that these things are not to be vnderstood of any Image made with hands, which can not be thought to be of so great power, but rather of some liuing Image, vvhich we haue heard before to speake terribly, so as it should kill all those that would refuse to acknowledge the diuine nature and power thereof. Neither can any man be ignorāt what massacrees haue beē made through all the Christiā

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world, becauſe mẽ haue not been obſequious at an inch *to this Image*. The Emperours themſelues that made ſomewhat dainty of their officiouſnes, paid ſo deare for refuſing this adoration, that they loſt their dignity; yea and their liues too; what may we then think became of the reſt of the multitude? It were endleſſe to rehearſe all, and it is as needleſſe, the matter being ſufficiently known, *Montanus* and *Plantin* read, *and he cauſeth*, againſt the authority of all other coppies.

Verſ. 16. *And he maketh all, both ſmall and great.* Another kinde of puniſhing men *is in their goods*, wherein they are amerced, that *will not receaue the Marke*. Novv this *Marke* doth containe ſummarily all thoſe wayes, by vvhich men are bound to obedience of the *Beaſt*. And it is to be conſidered, how *the Beaſt* requireth to haue his ſlaues bound vnto him with a more ſtrong band then God requireth thoſe of his houſehould to be obliged vnto him. For God counts it enough to haue a ſeale that might touch and trouble the vppermoſt part of the ſkinne onely. But the Beaſt will haue his marke go deeper; Wherevppon he cauſeth it to be ingrauen on the fleſh vvhich he doth to make the vvorld to knovv vvith hovv much greater care and vehemency he vrgeth the obedience of man then of God. Therefore he teacheth vs in this verſe, both *Who they be that receaue this Marke, and in what part they receaue it*. The parties receauing it, be all men, as is declared both by the vniuerſall Note all; as alſo by the diſtribution thereof. For he letteth no man paſſe, hovv contemptible, and abiect ſoeuer he be, but he will haue him ſome way or other made ſure to himſelfe; and this he doth very prudently, ſeeing ſmall ſparks makes a great fire; Citties are ſurpriſed on that ſide for the moſt part, vvhich is leaſt feared, and euẽ conyes not loked vnto may ouer throw the ſtrõgeſt, and higheſt walles; Are not Princes cõpelled to follow the multitude? It was therefore a very politike deuiſe in him to make reckoning of ſmall ones, of

the

the poore, of the ſeruants. The which ſo vigilant, and exquiſite care of his, doth ſo much the more ſet forth the glory of Chriſt in deſtroying this Kingdom; As for the words, they are thus in the Greeke, *And he maketh all that he giueth them the marke*, it is a conciſe kinde of ſpeaking but yet very ſignificant, being all one, as if he had ſaid, he driueth euery one to this, that they are glad to take the *Marke* of him, when he giueth it them, &c.

To receaue a marke in their right hand, &c. *Montanus* read and that they ſhould geue *Markes*, ſo doth *Aretas* alſo, As if the *Beaſt* compelled men to print *marks* in them ſelues, but by this meaning it ſhould be written, that they ſhould giue to them ſelues. And yet *Aretas* maketh no other marke-giuer but the *Beaſt*. After that he had ſhewed vvho are to be marked, now he teacheth in what part, namely *in their right hand*, or *in the foreheads*, In *that* that ſo they might fight manfully for the *Beaſt* to their vttermoſt. For the *marke* is not to be taken in the left hand, but in the right which is the ſtronger & more ready of the two, to do any thing with al. After this manner be *Emperours Kings*, and *all Magiſtrates marked*, and then all the *Clergy*, and the vvhole rabblement alſo of the *Religious orders profeſſours in the Schooles*, *Canoniſts*, *Lawiers*, *&c.* Al theſe are the ſtouteſt of his Souldiers ſet as it were in the rereward that be of the cheife cõmãders company, & the cheife champions of the *Beaſt*. *The make is put on the foreheads*, that it might be manifeſt vnto all men, to whom they belong as Vaſſals. In which part the vvhole reſidue of the common people beareth the marke.

For though they are not ſo mighty in povver as the former, to defend the *Beaſt*, yet muſt they needs acknovvledge openly, to vvhom they belong as to their good Lord and Maiſter, vvherefore the *Marke* in their right hand is a bande of a more near and ſtrait knot of amity, both becauſe defenſe is ſomevvhat more, then a naked profeſsion, as alſo becauſe it goeth before it in order and honour. And yet this order is changed in the

Chapter following, verſ.9. But onely to aggrauate the matter thereby, as it ſeemet, as vve ſhall ſee in that place.

Verſ.17. *And that no man can buy.* The force of this *Marke* is, that it may bee a token of liberty geuen to commerce and bargaine among men. What a great dammage then muſt they needs endure that vvant this badge, vvhen they can neither conuerſe nor haue any dealing with any man? And this is expreſly ordained in the decrees, *that no man tought once to ſpeake to thoſe with Whom the Pope is at enmity*, Cauſ. 11.q.3. *If an enemy.* And againe diſtinct.q.3. Gratian. *That ſoueraigne obedience is due to the Pope, that it is not lawfull for any man to commune with him, to whom the Pope is an enemy for ſome deeds of his, neither can he be in the Church, that forſaketh his Chaire.* For confirming of vvhich matter the counterfaite Epiſtle of Clement is alledged, ſaying *We muſt not ſtay in this caſe till one be excommunicate, but if this Clement be an enemy to any man for any of his ill deeds, do not you ſtay till he ſay vnto you, &c.* Doubtleſſe his becks are to be obſerued, that ſo vve may depart avvay from thoſe vvith vvhom vve may coiecture that the Pope may be angry, and that vvithout any vvarning geuen thereof. What plainer prohibition can there be made to keepe men from bargaining vvith any of them vvho vvant the *Marke?* Experience at this day confirmeth the ſame thing, but the former times did it more plainely, vvhen as the whole earth did admire the *Beaſt*; for then he had no leaue granted him to traffike with any man, who had not a *Marke*.

Vnleſſe he hath a Marke, or a name, &c. Here we haue a diſtribution of the *Marke* into three Kinds, into a *Marke* vvhich is the name of the vvhole, as it is often vſed in diſtributions, into the *Name of the Beaſt, and the number of the name.* The *Marke* is the firſt and principall badge, proper to the Captaines and houſehold ſeruants of the *Beaſt* as it ſeemeth, conſiſting partly in ordaining *Clerkes*, who haue an indelible Character ſtamped vppon them thereby to teſtify their perpetuall Romiſh ſeruitude,

tude, Gods prouidence ſo guiding their tongues, that they ſhould note out the force of their ſelfe-deuiſed Sacrament in thoſe words, that ſo the *Marke of the Beaſt* ſhould be euident to all men. Partly in *an Oath*, whereby the higheſt Emperours, Kings, and others of the Magiſtracy, and euery condition of life among the Superiour ſort of men, are bound to yeeld obeiſance to the *Pope of Rome*. Thus did *Otto* the firſt in the yeare 942. ſwear to *Pope Iohn* the 12. *that he would exalt the Church of Rome, and Iohn the ruler thereof according to his power*, diſtinct. 63. Chapter. *To thee o Lord.* More fully in the booke of the Pontificalls, where the Emperour promiſeth in expreſſe words, makes a ſolemne couenant & ſweareth before God, & bleſſed S. Peter *that he wilbe for the time to come, a protectour, proctour, and defender of the higheſt Preiſt, and of the holy Church of Rome*, &c. Clement. Book 2. Tit. of an *Oath*. The *name* is the proper appellation of the the *Beaſt*, which is giuen vnto the people as it were a name deriued from their aunceſtours, as to whom the *Oath*, and the ceremonies of *ordination* can not ſo well agree. For the brand either of an *Oath*, or of *ordination* or of ſuch other rites in not ſet vppon the whole people (for theſe belong to the *Clergy-men, the Peeres* and other that beare any publike office) but there is another more eaſy, and ready way, whereby the multitudes of common people may profeſſe them ſelues to be the Popes proper Cattel, and that is, to do as the Seruants did of old time, by taking his name ſo vppon them ſelues, that euen as the *Prince* himſelfe is called *Vniuerſall, high Pope, Pontifex*. So ſhould they be called Catholicks, Papiſts, Prelatiſts, Pontificij. Some of theſe names were wont of old to be common, but the Pope did at length challenge them as proper to himſelfe alone, neither will he haue any other to be called Catholicks now, but onely thoſe that are of his flocke. And though theſe names do flow promiſcuonſly to all his ſubiects, yet the common people, are known by this enſigne alone, the reſt being marked, with a peculiar ſtampe beſides.

But what neede is there of a third Note? The two first do comprehend the whole filthy company, that belong to this Kingdom. There is anothet kinde of men that are set a litle furder of from the gouernment of the *Beast*, then that which I spake of right now. Who vnlesse they be marked at least with the number of the name, let them know that they are forbidden all entercourse of marchandize, with the subiects of this *Beast*. Now these men seeme to be the *Grecians*, who vnlesse they would receaue the *number of the name*, should be accounted as outlawes and exiles vnto this people, and so should be debarred of all profits, which might become by amongst them. The number of the name is all one with a name expressed by number, or that I may so call it, *a numerall name*, The which seeing it shalbe made manifest out of those things which shalbe said vppon the next verse, to be *Latinus*, the truth of this Prophecy doth meruailously shew it selfe euen in this point also. For the *Beast* did so hate the *Grecians* of old, that though he saw them to be so miserably spoiled by all their neighbous he would not suffer any aid, to be sent vnto them out of the Westerne parts, till that *Michael Paleologus* about the yeare 1273. did couenant with *Gregory* the tenth at *Lyons*, that he would subiect himselfe and all his people to *the number of the name of the Beast*, that is, till he promised that all his should thenceforth yeeld the honour of Principality to the *Latine Pope*. Among these three marks. The *Character* belongs to the *Peeres* and *Clergy*, as being his sonnes the *name* to the pleople and common sort, as to his villaines, and the *number of the name* to the Grecians, that were strangers of another Country.

18. *Here is Wisdom, He that.* Now he exhorteth vs to number this *name*, out of which exhortation, if we shall geue diligent heed, many things may be gathered, by which we may come to the true knowledge of he *name*. For first why dot he require diligẽce rather in searching out the *number of the name*, then in searching into the

Marke,

Marke, or *the name of the Beaſt*? It is manifeſt that this exhortation belongs to the third member, now *the Marke* and *the Name* of the *Beaſt* would haue rather helped to the more certaine and cleare knowledge of him. And therefore one would think, that our diligence ſhould haue been ſtirred vp to ſearch out theſe things, out of which there might be hope conceiued of more plentifull fruite. The reaſon why theſe be omitted, and this onely is offered to our deeper conſideration, ſeemeth to be this, becauſe *the number of the name* might begin at the time, when *Iohn* wrote. But the *Marke* and *the name* vvere not extant as yet, like as neither was the *Beaſt* himſelfe, as we haue ſhevved, ſo that they could not fall into any account or vnderſtanding. The names indeed and litles of Biſhops were cõmon euen in thoſe firſt times; but there was then another manner of reſpect of them then vvhen as they were changed afterwards into the proper Title of one particular man. This is that the exhortation meaneth, when it is ſaid; *Here is Wiſdom, he that hath vnderſtanding let him reckon the number*, how great a torment would it haue been for the learned men of that age to aſſay to do a thing altogether impoſsible? ſhould they not haue had cauſe to haue vtterly geuen ouer the labour of ſeeking out that which they could neuer haue had any hope to finde out? But their diuerſe endeauours herein ſhew, that they had not, this opinion of old that this vviſdom ſhould belong to the time to come, and not to their own age at all. Let this therefore be the firſt property to know this myſtical number by, which vve are exhorted to ſearch out; *That the number of the name might be manifeſt euen to that Age, wherein Iohn liued, and that not to himſelfe onely by Reuelation, but to ſome other alſo by ſtudy, and Search.* Secondly it is expreſly here ſaid, *that this is the number of a man*, that is, ſuch a name of a man, out of whoſe numerall letters, this nũber is made; vvhich name yet is not proper to the *Beaſt*; for it was *the number of a man* before the Beaſt was extant, neither could it ſticke

in the perſon of any one man that flouriſhed in that time, vvhen *Iohn* liued for then the computation of the number would haue been vncertaine, wauering and vnpoſsible, but it is *a name proper to a people*, deriued frō one man as from the head into ſome entire people.

Thirdly, *the number that is here declared in the manner of a riddle, and obſcurely teacheth, that it was dāgerous for the Church to haue that name diuulged openly in this place at that time.* For els why ſhould the *Holy Ghoſt* haue vſed ſuch a darkeſome manner of ſetting this name down but to auoid offence which there was no neceſsity to giue, for which purpoſe alſo *Paul* ſaith, *now also ye know what it is which hindereth*, 2. Theſſ. 2. 6. Whereby it is apparant, that the Apoſtles taught the Churches ſome things concerning *Antichriſts* ſecretly and in a cloſe manner, which it was not conuenient to haue ſpread abroad among the men of the wicked world, Not becauſe they did through a kinde of ſluggiſh and ſeruile feare of danger, think it beſt to haue theſe things concealed, but becauſe they would not haue the Church to be troubled vnneceſſarily, to reueale the *Beaſts name* before he was hatched, which was a thing more then needed. Vnto theſe three things, which are all fetched out of this verſe, a fourth common property muſt be added out of the former, namely *that this number doth ſet thoſe men free from the prohibition of traffiking with the Beaſts ſubiects, who would ſuffer them ſelues to be marked with it.* All which things being now ioined tegether, do teach vs thus much in effect, *that the number of the name is a numerall name of ſome man making vp by computation the number of ſixe hundred, ſixty ſixe, which might haue been numbred at that time, when firſt this Prophecy was ſet forth, and which yet is declared myſtically onely for the auoiding of ſome vnneceſſary danger, and laſtly whereby they who take this marke vpon them, are freed from this prohibited traffiking.* Which deſcription will not ſuffer this name to be rouing and vncertaine any longer, but will affoord vs ſome one certaine and true name, that ſhalbe diſtinguiſhed from all other.

all other. For if we ſhall examine all the names which are pointed out by the Interpretours, by theſe properties that be of certaine truth, we ſhall finde how vnlike and ſtrange they are therevnto, ſaue onely one. Some of them do reſemble this number in ſome one property, of which kinde I knovv two. Firſt that vvhich that worthy man, and great light of the Church *Francis Iunius* bringeth, vvho vvill haue this number to be *the Popes learning*, and *the Canon law* as he calleth it, cheifely novv that *the ſixt books of Decretalls hath been added to the fiue former by Boniface the eight. For this number is perfect, and ariſing perfectly out of the parts thereof at ſome times; neither is there any part of the Popes law, which is not referred to the head thereof, or is not contained in it. The Beaſt alſo teacheth this name, and makes it to be as it were the marks of his members.* But ſeeing this is *the name* of the *Beaſt* when he is grown old and decrepit, not that auncient name, vvhich was extant before his beginning, and it is not the name of any man; it ſeemeth not to be ſo a greable; ſpecially ſeing there could be no danger in reuealing this plainly, in regard whereof this myſticall couering ſhould be neceſſary; and laſtly this is not the name of thoſe men, vvhich do not at all cleaue to the *Beaſt*,, ſuch as is *the number of the name*, as vve haue ſhewed verſ.17. but rather it is *the name* of thoſe that be the *Beaſts darlings*, that is, *of the Canoniſts*, whom *the Pope maketh moſt account of.* Another name there is that is brought by maſter Hugh Broughton that learned man of our own country, *Adonikam: God hath riſen vp*, which is the name of a man in Eſra 2.13. Whoſe poſterity are reckoned vp there to be *ſixe hundred ſixty ſixe*, as if Iohn ſhould ſay, that the name of *the Beaſt* is all one with the name of that man vvhoſe poſterity are recorded, to be ſixe hundred ſixty ſixe, that is, *Adonicam*. It is indeed a very fit name for *Antichriſt*, ſeing *he lifteth vp himſelfe as God aboue all earthly names*. But ſeing this name doth intimate nothing more, thē that which Paul had taught

plainly before, when he ſaith, that *Antichriſt lifteth himſelfe vp aboue all that is called God*, 2. *Theſſa.* 2. 4. It is not likely that that ſhould be now cloſely couered vnder a darke riddle, which was famouſly known before through the whole Church?

Beſides what troubles were to be feared by diuulging this name? That I may ſay nothing of that which ſpoileth all, that this poſterity of *Adonicam* are numbred vp afterwards, and ſaid to be *ſixe hũdred ſixty ſeauẽ*; *Nchem.* 7. 19. The reſt of the names wich be *Titan Lampetis*, *Ninetes*, *Cacos odegos*, *alethes*, *blaberos*, *palai baſcanos*, *amnos adicos* in Aretas, *Eccleſia Italica* and the like in later writers, they are partly no names of any man, or at leaſt not proper to a people, partly there was no cauſe why the reuealing of them ſhould be feared for any danger that would enſue thereby whoſoeuer ſhould know them. *Romith*, or *Romaghnus Romanus*, commeth neereſt of all to the truth; but the fourth property doth reiect this name alſo, becauſe it would not haue force enough in it to winne *the Beaſts fauour*. For the *Grecians* did willingly acknowledge themſelues to be *Romanes*, and they gloryed in this *name* for a long time. *Conſtantinople* was comonly called *new Rome*, and yet for all they were exceedingly hated of the *Beaſt* all the while, till they did at length approuẽ their conſent with the *Latines*, & ackowledge *the primacy of the Latine Pope*. Therefore after diligent caſting of all accounts, and examining of all interpretations, I think that *Lateinos Latinus* is that name, which the *Holy Ghoſt* bidds vs number in this place. Which is a name, whoſe letters do according to the computation of the Grecians make this number, and in which all the reſt of the proprieties do cõſpite, and that ſo much the more truly, becauſe it is continued vnto vs from the Apoſtles times, & the euent hath made it ſo good, that that is more cleare then the Sunne at midday, which was before as darke as midnight. For ſo ſaith *Ireneus* booke 5. Chap. 29. againſt Hereſies; that *Lateinos is a*

name

name whose number is six hundred sixty six; And it is very likely, because the righteſt Kingdom that is, is called by this name. For they are the Latines, that raigne now; but we will not boaſt hereof. Theſe things writeth he; & that ſo as if this were not his opinion alone, but as if he had receaued it from ſome other, now from whom els is it propable that he had it but from *Polycarpus*, whoſe hearer he was, as *Policarpus* was of *Iohn*: Such than are theſe *Beaſts*; the expreſſe portraiture of which we ſee in the *Pope of Rome*, who according to the plaine interpretatiō of the words, the euēts of the times, and the agreemēt in all things doth without any force ſo fitly reſēble euery part of this firſt Type, and that euen to the leaſt ſhadowes, and appearances thereof, that I think the Papiſts themſelues cā no longer doubt vvho is *Antichriſt*.

And thus farre haue we had the Reuelation of the *Dragon* and the *Beaſt*, according to the meaſure of that knowledge of them, which ſhould be augmented about the *ſounding of the ſeauenth Trumpet*. For thus farre do the *thirteene Centuries* reach, which end in the yeare 1300. That is, *in the number of the name of the Beaſt*, and that is a litle after that the *Beaſt* had copounded and made peace with the *Grecians*, vpō their ſubiection to the *Latine Pope*; And with this *number of the name* doth the Holy Ghoſt alſo ſhut vp this Prophecy of the *Beaſt*, ſhewing thereby a very great conſent of the euent on euery ſide.

The 14. Chapter.

THEN I beheld, and lo a Lambe ſtood on mount Sion, and vvith him a hundreth fourty and foure thouſand, having his fathers name vvritten on their fore heads.

2 And I heard a voice from heaven, as the ſound of many vvaters, and as the ſound of a great thun-

der: and I heard the voice of Harpers harping vvith their harpes.

3 And vvho did ſing as it vvere a nevv ſong before the throne, and before thoſe foure Beaſts, and thoſe Elders: and no man could learne that ſong, but thoſe hundreth fourty and foure thouſande, *to wit*, thoſe vvhich vvere bought from the earth.

4 Theſe are they vvhich are not defiled vvith vvomen, for they are virgines: theſe follovv the Lambe vvhither ſoeuer he goeth: theſe are bought from men, being the firſt fruites to God, and to the Lambe.

5 And in vvhoſe mouth vvas found no guile; for they are vvithout ſpot before the Throne of God.

6 Then I ſavv an other Angell flying in the middes of heauen, hauing an euerlaſting Goſpell, to preach to them that dvvell on the earth, and to every nation, & tribe, and tongue, and people.

7 Saying vvith a loud voice, feare God, and giue glory to him: for the houre of his iudgement is come, and vvorſhip him vvhich made heauen and earth, and the ſea, and the fountaines of vvaters.

8 And there follovved an other Angell, ſaying, it is fallen, it is fallen, Babylon the great Citie, becauſe ſhee gave the vvine of the vvrath of her fornication to drinke to all nations.

9 And the third Angell follovved them, ſaying vvith a loude voice, if any man ſhall vvorſhip the Beaſt and his image, and receave his make in his forehead, or in his hand.

10 Te

10 The ſame ſhall drinke alſo of the vvine of the vvrath of God, of the pure vvine, *I ſay*, vvhich is povvred into the cuppe of his vvrath, and he ſhalbe tormented in fire & brymſtone before the holy Angels, and before the Lambs.

11 And the ſmoke of their torment ſhall aſcend euermore: neither ſhall they haue any reſt day and night, vvhich vvorſhip the Beaſt and his image, and vvhoſoeuer receiueth the printe of his name.

12 Here is the patience of the Saincts: here are they that keepe the commandements of God and the faith of Ieſus.

13 Then I heard a voice from heauen ſaying vnto mee, vvrite, bleſſed are the dead vvhich dye for the Lords ſake, from henceforth: euen ſo ſaith the Spirit: for they reſt from their labours, and their vvorkes follovv them.

14 And I looked, and behold a vvhite cloud, and upon the cloud one ſitting like unto the Sonne of man, hauing on his head a golden crovvn, and in his hand a ſharpe ſickle.

15 And an other Angell came out of the Temple, crying vvith a loude voice to him that ſate on the cloud, thruſt in thy ſickle and reape: for thy time is come to reape; for the harveſt of the earth is ripe.

16 Then he that ſate on the cloud did thruſt his ſickle on the earth, and the earth vvas reaped.

17 Then an other Angell came out of the Temple, vvhich is in heauen, hauing alſo a ſharpe ſickle.

18 And

18 And an other Angel came out from the Altar hauing powver ouer the fire and cryed vvith a loude voice to him that had the ſharpe ſickle, ſaying, thruſt in thy ſharpe ſickle, and gather the cluſters of the vineyard of the earth: for her grapes are ripe.

19 Then the Angel did thruſt in his ſharpe ſickle on the earth, and cut dovvn the grapes of the vineyard of the earth, and caſt them into that great vvine preſſe of the vvrath of God.

20 And the vvine preſſe vvas troden vvithout the cittie, and blood came out of the vvine preſſe, unto the horſes bridles, by the ſpace of a thouſand ſixe hundred furlongs.

The Logicall Reſolution of it.

VVE *haue heard in the two formers Chapters what things haue been acted by* the enemies *of the Church we ſhal heare in this Chapter following as touching the valourous works of* the Cittizens *thereof, for here we are taught, what was the eſtate of the true Church from the time,* that the battell vvas fought in heauen, and the Dragon vvas caſt out vppon the earth, *Chapt.* 12. 9. *as alſo when* the Beaſt began to ariſe out of the Sea, *Chapt.* 13. 1. *Now this eſtate is double, the* firſt *while ſhe kept with in the Campe, where we haue the happy condition of the Saints declared vnto vs, by their* Captain the Lãbe that ſtãds vppõ Mount Siõ, *as alſo by* their Souldiers, *who are both a* definite and a choice company, *v.* 1. *After that by the* ioy of the Spirit *that is expreſſed in their new ſong v.* 2. 3. *And laſtly*

laſtly by their holines *where with they are indued, ver.* 4.5. *And this army of Saints is that ſeed of the woman ſcattered here & there in the world, with whom the* Dragon *made warre, after that the woman vaniſhed out of his ſight by flying into the deſart, Chapter* 12.13. *The* ſecond *eſtate of the Church is deſcribed as ſhe is* fighting, *and comming forth into pitched feild, where there are deſcribed certaine* valiant combatants and Champions, *who are ſent and* breake out *to offer Antichriſt a defying challenge, and encounter, firſt by word, which is done three wayes by three Angels that follow one another in order mutually. The* firſt *of whō ſpeads the general light of the Goſpell ouer the earth. v.* 6.7. *The* ſecōd *foretelleth the fall of* Babylō, *v.* 8. *The* third *turnes the* Beaſt *out of his lurking holes, and ſetts him in the open light by denouncing an horrible iudgement againſt thoſe, who deſpiſing this threatned iudgmēt do neuer the leſſe, cleaue vnto him v* 9.10.11. *But yet ſeing the weak ones are ſtriken with feare at the conſidering of thoſe paines and torments, which they are compelled to vndergo, whileſt they returne and cleaue to the truth, there is a double Conſolatiō adioined, one of* Iohns, *v.* 12. *Another of a* voice *that was ſent from heauen, whereby the former is confirmed, ver.* 13. *And ſo the firſt encounter by word is ended. The* ſecond *ſkirmiſh is made* by deed, *which is double alſo:* A Harueſt *and* Vintage, *for the furthering of the harueſt an Angell is addreſſed with an inſtrument, v.* 14. *And a commandement, verſ.* 15. *And he falls to his worke, v.* 16. *For the vintage an Angell commeth forth prepared, & furniſhed v.* 17. Receaueth a commandement *from another Angell, verſ.* 18. And finiſheth the buſines, *verſ.* 19. *and* 20.

THE

THE EXPOSITION.

Verſ. 1. *Then I looked, and loe a Lambe ſtood.* This Prophecy beginneth from the time that the *Dragon* being caſt out vppon the earth, *chaſed the woman into the wildernes* chapter. 12. 13. &c. Where the ſtate of the Church as ſhe lieth hidden is more fully explaned according to that more cleare knowledge thereof which the *ſeauenth Trumpet* bringeth, as it hath been obſerued, at the beginning of the 12. Chapter. The eleuenth Chapter did touch more ſhortly the ſtate of the former times, diſpatching as it were in one vvord the vvhole remainder of the Prophecy in the ſufferings of the two witneſſes, as being the tvvo principall members. But here in this place vve haue it a litle more copiouſly declared, hovv matters ſtood vvith the vvhole body in the meane time, both in reſpect of the ſafety of all, and alſo in reſpect of the valourouſnes of ſome of thē, by whoſe happy conduct a ioyfull victory is begun. *Iohn* therefore beginning the matter againe from thence, ſaith *he ſaw a Lambe ſtanding vppon Mount Sion.* This *Lambe* is *Chriſt, the Sonne of God*, as it is euident by his correlatiue in this verſe, *the name of his Father.* He carrieth himſelfe like a Lambe all this while, *enduring* the *Dragon* and *the Beaſt* patiently, & not auenging himſelfe of them with that ſeuerity vvherewith he both could and might iuſtly, in regard of their deſert. And yet he lieth not idle, neglecting the ſaluation of his ſeruants, but ſtands as it were in battel aray ready to defend thē: couering the womā and her ſcattered ſeed vnder his wings leaſt they ſhould take any harme from their enemies. *Mount Sion* vppon vvhich the *Lambe* ſtands, as it were on his wateh tovver, is *the Church* it ſelfe, vvhich ſtandeth firmely like Mount Sion againſt all the force of Aduerſaries. Before it vvas the *Temple*, and *the Holy Altar*, but yet a ſmall hiding place, Chapt. 11. 1. After that it vvas *a Solitary deſert* becauſe it carried no ſightly ſhew

vppon

vppon earth, Chapter 12. 6. 14. Novv it is called *the Hill of Sion*, becauſe it continueth inuincible in the middeſt of theſe vvaues; vvhich is a notable comfort againſt either the ſmallnes or deformity of the Church.

And with h man hundred fourty foure thouſand. This is the ſame troupe, which vvas before of thoſe vvho vvere ſealed, Chapter 7. 4. *Aretas* thinkes it to be a diuerſe one becauſe the relatiue Article is wanting; but that is vvont to be omitted in matters that are ſufficiently known, as the woman ſpeakes Iohn 4. 25. *I know that Meſſias commeth Who is called Chriſt; not Omeoſias but* Meſſias; and many ſuch ſpeaches are there. Surely theſe men beſides that they agree in the *number*, haue *a name* alſo *Written in their forheads*; now what is this els, but *to be ſealed?* beſides *they ſing a ſong alſo*, which no man could learn beſides them, verſ. 3. They are therefore choſen out of the whole company of thoſe that ſhall periſh, to whō alone Chriſt inparteth the ſauing knowledge of himſelfe during the time of thoſe afflictions of the Church. Wherefore they are the ſame in all things with thoſe *ſealed ones*, as alſo with the *Temple* that was meaſured, & the woman that fled into the wildernes, and they are to be referred to that time of the ſeauenth Chapter. Hence therefore vve may perceaue vvhat a goodly traine the vvoman had in the vvildernes, in how great nnmber alſo the Saints were flocking together in the *Temple* with the *two Prophets*, chap. 11. 1. 2. Though thē the Saincts be exceeding few if they be compared with that huge company that poſſeſſed *the Holy City*, and *the Court*, yet as there were of old *ſeauen thouſand men that the world knew not of*, who *did neuer bow their knee to Baal*; So were there long ago in *Mount Siō a hundreth forty and foure thouſand* in the middeſt of thoſe laſt ruines of the Church, who when all the reſt of the world ranne after the *Dragon*, and *the Beaſt*, did conuerſe allwayes together with the *Lambe*, neuer departing from his ſide.

Hauing the name of his Father. Aretas, Complutenſ. and another Coppy reade, *Hauing is name*, & *the name of his Father*;

Father; So doth also the old Latin read it. Which reading I would think rather is to be followed, both because it doth more fully open the Doctrine, seing we are adopted to be sonnes by Christ, and because so many coppies consent therto. There is no difference in the effect between either, yet the one is more significant then the other: but hence we may fetch light to cleare that in the 7. Chapter 3, Where mention is made of sealing but there is nothing set down by which it might be known, what manner of stamp was set vppon them We learn out of this place, that this *was written vpon their foreheads, that God was their father through Christ*. And there is great cause why this should be made a marke to know the Saints by, because they are most of all discerned hereby from the wicked of the world, whose fashion it is to condemne a child-like confidence in God for arrogancy, as we see in the Papists who blaspheme against this holy truth. But obserue that this is no sensible sealing, or if that were granted, *yet that it is not the signe of the Crosse*, but *the name of the Father Written on their foreheads*.

Vers. 2. *And I heard a voice from heauen.* That is, *from Mount Sion*, where the Lambe stood with this multitude, *Out of the Temple*; That is, *out of the Church*. The same thing is signified by these sundry names. There was an endeuour in this Mountaine alone to worship God aright; while all the rest of the world followed their owne vngodly and vaine imaginations. The voice which was heard, is illustrated by a threefold similitude; of *Waters*, *Thunder*, and of *Harpers* which threefold similitude noteth out the proceedings of the Church; the first is the Churches voice when it was decaying, and that is a *confused & distinct* one, such as is the noise of waters, which signifieth nothing, teacheth nothing, but beateth the eares with a certaine vnprofitable murmure. For when as the woman went first into the wildernes, though there were then many very learned men flourishing in the Church, as *Athanasius*, *Basill*, *Na-*

Nazianzene, *Chryſoſtome*, *Ambroſe*, *Hierome*, *Auſtin*, and others, whoſe very learned workes did make a mighty noiſe through all the world, yet how was all their doctrine commonly not vnderſtood, nor preceaued of the moſt, euery one following egerly their own ſuperſtitiõs for all that? Yea the Doctors themſelues did not ſpeake diſtinctly, and plainly, while they ſometimes preached righteouſnes by Chriſt onely; ſometimes they gaue it to their own works, erewhiles they tooke away free will; oftentimes they left the ſame entire and vntouched, they condemned Idolatry in word, and they eſtabliſhed it indeed by inuocatiõ of Saints, worſhipping of Reliques, and other wicked ſuperſtitions. Certainly there was ſcarce any head of doctrine which they taught alwayes conſtantly after the ſame manner. They made therfore a confuſed noiſe, which did rather ouerwhelme the ſenſe with a mighty ſound, then informe the mind with profitable knowledge. For as the words of a man when he is giuing vp the ghoſt, die with in his iawes, neither do they ſound diſtinctly to the vnderſtanding of thoſe that heare them, ſo the truth that was then ready to die, did ſound ſo confuſedly in the bickering of contrary opinions, that there could ſcarce any voice thereof be vnderſtood. Yet in this diſorderly noiſe, the ſaints did perceaue as much as auailed to helpe them to Saluation. If we follow this interpretation, which the euent maketh to be of credit, a man may obſerue what is the iudgement of the *Holy Ghoſt* concerning the writers of that age, namely, that very pure doctrine can be ſcarce any better drawn out of their writings, then any profitable notion can be gethered out of the noiſe of the waues when they daſh one vppon another. I would haue nothing detracted from their due commendation, for what was wanting in thẽ, is to be imputed to the decay of that Age, not to any want of learning or wit in them, in which they did excell. But I can not but meruaile at the daintines of our Age, that would feed on Acornes againe, now

vvhen the vſe of corne in found ont.

The *ſecond voice is of Thunder*, loude and terrible, geuing a crack by certaine fits. This is the voice of the Church vvhen it vvas beginning to reuiue, made by *Waldenſes*, *Albingenſes*, *Wickliff* aud *Huſſe*. Theſe thundred out very vehemētly, and the world was aſtoniſhed with the cracke that they gaue, but all the feare of it vaniſhed away with the noiſe of it, till a new crack came ruſhing againe, like as it fareth in Thunder, where with men are no longer afraid, then while their eares are filled with the noiſe.

The *voice of the Harpers* is that of the Truth when it was fully reſtored, ſtraight before the *woman* came out of the wildernes, when there were cōfeſsions ſet forth euery where by the Churches the *Auguſtane*, that of *Straſburg*, *Baſill*, *Swizerland*, *Saxony* which all did make a moſt ſweet harmony by their moſt pleaſant conſent in one and the ſame truth. This threefold voice therefore hath ſet before out eyes ſummarily, the whole courſe of doctrine from the firſt beginning of that lurking of the Church during the long raigne of *Antichriſt*. By which we ſee, how euery latter Prophecy is more euident thē the former. Firſt of all the quality of the company of the faithfull was declared by *ſealing*, Chapt. 7. Then by their *lying hid in the Temple*, Chapt. 11. Thirdly by *their flight into the wildernes*, Chapter 12. Now farre more plainly after this manner which we haue heard here, and this ſhall yet be more cleare in the particular explaning of this Chapter.

Verſ. 3. *And they ſang as it were a new ſong and do ſing* by the defect of the article *and which did ſing*, for *and ſinging*. The *new ſong* is the magnifying of God the Father by Ieſus Chriſt, by whom the elect are made the ſonnes of God. It is called *new*, not becauſe men began now firſt of all to be, and to be counted the Sonnes of God, but becauſe this grace is communicated to farre more in the true Chriſtian Church, then euer before the comming of the Redemer, and ſo it is confirmed

firmed with more plentifull argumēts. For which cause wee are said, *to haue receaued the Spirit of adoption*, Ro. 8. 15. Not because we were the first that receaued it, but because it we receaued more fully then they that were before vs. Or els, there is a *double song* that hath been from the beginning of the world, *an old one*, and *a new one*. That magnified God, because we were made his Sonnes by *creation as Adam* vvas before the *fall*: *this* extolleth God vvith praises because we are made his Sonnes by *redemption*.

This is *a new song*, because it is the latter, although all the elect vsed it from the beginning. It is sung before the *Throne*, the *Beast* and the *Elders*, because this lauding of God is cheifely performed in the publike assembly of the faithfull, and yet this company was in the *wildernes*, and was not marked of the world. Or els it is sung *before the Throne*, because euery one that professeth this faith truly, belongs to the company of the elect, although the iniury of the times, suffer not publike congregations to be gathered together, in which a man may freely acknowledge this selfe same thing hauing the brethrens voice ioined with his.

And no man could learne. Namely during all the time the *Church lay hid*, Chapter 12. 6. For novv the company of the faithfull vvas certaine, definite, and easy to be numbred, when as those were chosen by their tribes, who should sing this new song, aboue Chapter, 7. For as God did of old chuse out the *twelue tribes of the Israelites* to be his people, forth of all the rest of the world, and no stranger might ioine himselfe to that company, before the the pattition vvall was broken down so hath God now shut out the counterfait worshippers from his own true ones, with firme walles of the courts, so that these were thrust into the *innermost Temple*, as into a certaine straite and narrow prison, while these other triumphed in the meane time in the *outward* and *larger court*, Chapt. 11. 2. Who could not, or rather would not

cõceiue what the *Saints ſung with in*, but *they* made a noiſe with a kinde of baſtardly mingle-mangle muſick, landing God for their adoption but yet ſuch as was obtained partly by Chriſt, partly by their own ſtrength declaring whence they come by this their *ſhibboleth*, Iudg. 12.9. They ſhould be therefore very few for a certaine time, who ſhould ſing this ſong in reſpect of the reſt of the multitude; yet after that Antichriſt ſhould begin to languiſh by litle and litle about the end of theſe yeares, the number of the faithfull ſhould encreaſe ſo greatly euery day, that it ſhould not be able to be numbred at length, Chapt.7.9. So much for the *ioy of the Holy Ghoſt*, their *Holines* is deſcribed in the reſt of the words, and firſt *that they are bought frõ the earth*, that is, they are pulled by Gods power from out of the falſe and hypocriticall Church, as it were out of the middſt of the flame, which is the vſuall ſignification of the *Earth* in this Booke.

Verſ.4. *Theſe are they who are not defiled with women.* Aretas ſaith well, that theſe words are not ſpokẽ in the diſpraiſe of Marriage. For what defilement can there be in it, when *the bedde is vndefilẽd*, Hebr. 13.4. What was this a band of Bachelors, and of Preiſts onely? Why the *Leuits* them ſelues were not forbidden to marry, neither is this company here made, of the tribe of *Leui* onely Chapter 7.4.&c. Certainly Chriſtian Preiſts did not want wiues, till *Hildebrand* opened a window to *Sodomury*, leaſt that his *Clergy* ſhould be defiled with chaſt Marriage.

But there was no man perhaps, among this company, who was tainted with this blot of vnlawfull companying with *womẽ*, or was ſubiect to it by the infirmity of the fleſh. But what ſhall we think that repentance did ſo grow out of vſe after Chriſts time, which had ſuch power to cleanſe the ſoule before he tooke our fleſh vppon him? Wherefore it can not be, that *women* ſhould be taken properly in this place, but *to be defiled with women* is all one, with *to worſhip Idols* for which we know

know that *to go a whoring* is commonly put in the Scriptures; as, *they went a whoring after their Gods*, Exod. 34. 14 And in Ezechiel, *thou hast played the whore, with the Sonnes of Egypt*, that is, thou hast worshipped the Gods of the Egyptians, and so in many other places; according to which rule, *to be defiled with woman*, is the same with, *not to worship the Gods of woman*. What are these women then? They are the *Locusts, the people of the Angell of the bottomlesse Pit*, the *army of the Pope of Rome*, whose haire vvas *as the haire of women*, Chapter 9. 8. *These who are bought from the earth*, did not consent to commit the same Idolatry with the womanish Locusts, neither did they vvorship their King, *by adoring either the Beast or his Image, or by taking his marke either in his forehead, or in his hand*, or if perhaps they haue been carried away for a time with the common errour, yet they did renounce it by repentance, vvhich doth so wipe of all their filthy spots, as if they had neuer been polluted vvith them in the least manner.

They follow the lambe whither so euer he goeth. Obeying Christ their Captaine in all things, and hearkening to his precepts alone.

Montanus inferreth *for* and readeth thus for whithersoeuer hee shall go, &c. *These are bought from mẽ*, they are preserued from the common contagion and chosen out of the crue of those that shall perish for the merit of Christs bloud; least any man should attribute saluation vnto them for that integrity of theirs, which was spoken of right now. That purity was not enough to saluation, so farre as it was inherent in them, but the paying of the price for them by Christ was necessary. *Being the first fruits to God*: That is, in respect of the huge multitude, which shall at last embrace the truth, hauing al their mysts of darkenes driuen away, Chap. 20. 5. 6. &c.

Vers. 5. *For they are vnblameable*, &c. God beholdeth no filthines in them, as vvhom he clotheth vvith the most pure garment of his Sonne, in whom he beholdeth the elect, as in vvhose righteousnes imputed to thẽ

this most pure integrity of theirs consisteth, and not in the perfection of their own vertue. Aretas left out these words *before the throone of God* and putteth instead of them the words in the 1 vers: *these are they that follow the Lambe.*

Vers. 6. *Then I saw another Angell.* Hetherto we have seene the generall constitution of the whole Church, as it lay in the Campe vvith the Lābe; now the battell followeth whereof the onset is made by some of the Cittizens, & first by those that set vppon the *Beast with words.* For about the end of a thousand yeares from the time of *the womans first flight into the wildernes*, as it shall be made very manifest out of the twentith Chapter; the *Lambe* sendeth out certaine light harnessed Skirmishers, who riding by the tents of *Antichrist* did prouoke him to fight, and bore of manfully his first assault. These be the three Angels here spoken of in the verses following the first vvhereof are those vvorthy men, vvho arose vp about the yeare 1300. namely *Ockam*, *Marsilius Patavinus*, *Iohannes de Ganduno*, *Arnoldus de villanoua*, *Dantes*, *Petrach*; & aboue the rest *John Wicklefe an English-man*, whose doctrine was more plentifull, then that of all the rest, and it pierced deeper thē theirs, yea it did take such roote, that it could neuer be rooted out since that time. Now one Angell onely is spoken of in this place, the Type whereof I apply to many learned mē, because that the agremēt of matters is more respected in such mystical forrelling of things to come, thē the vnity of persōs.

He flieth through the middest of heauen, because the truth now at length reuiuing after a long space wherein it lay on dying, drew a great deale of earthly filth after it as yet, with the burden whereof it was weighed down, that it could not straight wayes fly into heauen, that is, it could not at the first attaine to the heauenly purity thereof, but she shooke her wings, and stucke in the middest between both, see for this what hath been said on, Chapter. 8. 13. Hence it came to passe, that though that *Holy man* had most certaine knowledge of the truth

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in many things, with the ſwift wings whereof he ſoared aloft, and left the common ſort of mē farre beneath him vppon the earth, yet he was farre blinded, and much deceaued with errour in many things, ſo that he ſat as yet in the loweſt forme of the Saints. Therefore the firſt beginnings of the Church whē ſhe began to riſe vp as it were from death againe, placed this Angell in the middeſt between heauen and earth, where *Gregory* the great was ſet about the time of almoſt the greateſt ruine thereof, as we ſaid vppon the 8. Chapt. v 3.

Hauing the euerlaſting Goſpell. That is, hauing the doctrine of ſaluatiō by faith onely in Chriſt, euē as God had ordained it by his eternall decree. It is called *eternall*, as if the Holy Ghoſt would of purpoſe meete with the offence of thoſe times, when the truth that was reſtored ſhould commonly be condēned for *nouelty*, but he teacheth vs that that is *eternall*, whetſoeuer men prate,) which ſhould ſhine forth vnto the world, by the helpe of theſe mē; thereby alſo he intimateth, that *the eternall truth* was baniſhed and thruſt out with mens deuiſes frō the earth before this. Let men therefore ſee here how much they are deceaued, who traduce that truth as if it were a new found, vpſtart thing, which was extāt before al worlds, and who boaſt of their dreames which the Kingdō of darkenes hatched forth but as yeſterday; as if they were of moſt reuered antiquity. This Angell had the *Goſpell* to the end that he might *preach it to the inhabitants of the earth*, that is to the earthly Cittizens of that Church, which was but a whoriſh one, till this light was brought into it; vvho ſhould now haw power geuen then to open their eyes, to ſee, and thier eares to hearken to hauenly doctrine.

Saying with a great voice. Now he commeth to *the preaching of this Angell*, vvhich is ſo much the more to be marked, becauſe it is the *firſt* of thoſe *voices*, which the *ſeauen Thunders* gaue out, chap. 10. 4. for it belongeth to the ſame time. Thoſe *Thunders* followed next after the Turkiſh tyrāny to which they are ſee next in order,

Chapt.10. Or rather they began together with them, and are contained within the compaſſe of the ſecond wo, as it appeares by Chapt.11 14. This ſkirmiſhing of theſe Angells here began about the ſame time, as we ſhall make it more plaine, Chapter.20.4,5. And ſo in this Chapter, among thoſe *three voices* by which the progreſſe of the Church is ſignified, the *ſecond is like to Thunder*, verſ.2. Which *ſecond voice* is begun by this onſet of the battell, which theſe *Angells* make, as we haue obſerued before; and ſo we ſee how the *Holy Ghoſt* delighteth in the name of *Thunder* vvhen it ſpeakes of theſe matters, as it appeareth by comparing that place, Chapt. the 10. verſ.4. Where mention is firſt made hereof, with this ih this Chapter. The *Holy Ghoſt* would not haue the voices & their ſpeaches ſet down in writing before this, thereby declaring the deafenes of thoſe times *when the voices were vttered*, which *in hearing neither did, not would heare*, which yet ſhould be known moſt euidently, after they had been paſſed & vttered once, at the time of the ſeauēth Trumpets ſounding; for which cauſe they are reſerued till this time.

Verſ. 7. *Feare God*, &c. This was a moſt fit matter for this *Angell* to ſpeake of at this time, when all reuerence towards God lay quite extinguiſhed, ſaue onely ſuch as the precepts of men did teach, according to that of the Prophet Eſay. *This people draweth neere vnto me with their mouth, and they honour me with their lippes, but their heart is remoued farre from me, and their feare towards me, is that which they haue been taught by the precepts of men*, Ch.29.13. So whē *Wiclefe* came abroad into the world, men were commonly afraid and that with a bodily feare to tranſgreſſe mens commaundements, but the commaundements of God were ſecurely contemned. If a man had been abſent from the *Sacrilegious Maſſe* if he had not murmured out certaine prayers vpon his beades, or had not abſtained from for bidden meates, on ſet dayes, or had not obſerued ſuch other fooliſh and wicked rites as theſe, he thought himſelfe to

be

be guilty of a greiuous ſinne; but if the ſame man had been ignorant of God, and his Holy truth, if he ſhould haue no confidēce in Gods mercy by Chriſt, but ſhould fly to Saints, as oft as any perplexity vrged him, if he ſhould defile Gods Holy name in euery word almoſt that he ſpake, ād ſhould violate all other dueties of true piety and honeſty, he felt no ſting at all in his Cōſciēce. This *Holy Angell* therefore did not without good cauſe begin his preaching with theſe words, *feare God*, that ſo he might call men back from their falſe feare, to the ſenſe and feare of the true God; Conſider and waigh well the doctrine of *Iohn Wicklefe* that was condemned in the Councell of *Conſtance*, and you ſhall ſee how greatly he laboured to pull down mens fooleries, and to teach mē to followv after true godlines in good earneſt.

Now is the houre of his iudgement come. So doth the Angell confirme it, Chapter 10.7. That the conſummating of the myſtery is at the doores; whereby we ſee how this Angel reſounded, as it were an Eccho to that mighty ſhovvting of the Angell as it is to be ſeene there verſ. 3. And it could not be but he muſt needs admoniſh men vehemently, and geue them warning of Gods moſt heauy iudgement hanging ouer them, when as he ſaw that horrible impiety raigned euery where. Which iudgement began to be executed at that ſame houre in *that firſt reſurrection*, of vvhich we ſhall heare Capter 20 5. At which indeed the Papiſts, would haue quaked for feare and that worthily, had they not drawn a thicke ſkin ouer their hearts, when as they might haue acknowledged by that reuolting of men from them and their returning to the truth, which they ſaw to be euery day greater then other, both their inueterate vngodlines, as alſo thoſe moſt iuſt puniſhments which were ready to be inflicted vpon them, vnleſſe they would repent in time.

And worſhip him that made heaven. Another head of his preaching was, that men would renounce their Idolatry and turne themſelues to the true God. Whom he

deſcribeth by *his Workes of creation*, as vvho ſhould then at that time finde men deſpiſing their Creatour, & geuing diuine honour with al their might to Gods made with hands, to wood, ſtone, and painted images, as Chapt. 9. 20. And there were many that gaue eare *to the Angell*; For that Idolatry was diſcouered to be ſo monſtrous, that men began to ſmell out the cheife and principall pollution of Religion, that was then wholy corrupted. But vvhen thereſt would not be reformed, *God ſent in the Turkes vppon the world*, as we haue ſhewed vppō the place that was ſpoken of right now. Yet herein we may ſee his exceeding clemency, in that before he would let the raines looſe vnto them, he ſent this *Angell* in Embaſſage vnto them, vvho might turne men with his vvords from their impiety, if it could be, that ſo he alſo might turne away his ſcourge from them vpon their repentance. What ſhould he ſtand any longer admoniſhing after he had ſo long ſuffered them in patience, and not rather fall on ſmiting them? But ſo incomprehenſible is the goodnes of our God, that he will not puniſh men before extreme neceſsity compell him. He bridled therefore the rage of the *Turkes*, vvho then begā to put the world in feare, that they did not do our *Europe* any great harme till this *Angell* had performed his office; vvhich ſeing it was in vaine for the greateſt part, why ſhould he keepe back his ſcourge any longer?

Verſ. 8. *And an other Angell followed.* The ſecond Angell Prophecieth of *the fall of Babylon*, that is, of the *Citty of Rome*, and of the *Romiſh power*, as it is out of Chapt. 17. 5. 9. 18. He ſpeaketh of things to come, as if they had been paſt after the manner of the Prophets, becauſe that is no leſſe certaine which is foretold, then if it had been now accompliſhed in very deed. And yet he doth not onely denounce that that is to come, but he alſo demonſtrateth a thing that was begun already at the time of this preaching of his. This *Angell* are thoſe Miniſters of the truth, whō the age following yeelded. Amōg whō the cheife were *Iohn Hus*, & *Hierome*

of

of Prage, vvho fought valiantly againſt the *Popes ſupremacy*, as we may ſee in the articles that were cõdemned in the *Councell of Conſtance*. They laboured to tumble this down headlong from *Antichriſts Throne together*, with which *Babylon* that is, *Rome* muſt needs fall for company. Neither could the *Pope* be long ſtanding and remaining after, whoſe beginning vvas vngodly, his growth wel worſe, his height and ripenes intolerable any longer, as thoſe *two holy men* made it manifeſt. They preached at the yeare 1404. and they ſhoke the foundation of the *Romiſh Tyranny* a litle more mightily thẽ *Wicklefe*, which the *Holy Ghoſt* intimated that it ſhould ſo come to paſſe, making euery enſuing *Angell* to be a more fierce enemy then the former. They cryed out that *Babylon Was fallen*, and that vppon great reaſon, ſeing *Bohemia* being now enlightened with their Sermons, did forthwith renounce the *Pope of Rome*, and did demoliſh euery where the monaſteries, that were the nurſeries of Romiſh ſuperſtition. Which beginning was a notable ſay that was then giuen for proofes ſake of the final deſtruction of *Rome*, which they ſaw was to come ſhortly, ſeing they receaued a moſt certaine pledge thereof in this beginning.

Becauſe of the Wine of the Wrath. That is, the wine of whoredõ, wherewith they enflamed Gods Anger againſt them. This *wine* is the Idolatry which ſuperſtitious men drinke in as ſweetely, as if it were that moſt pleaſant liquor, which they fained to be the drinke of the Gods. *Rome* gaue this wine to be drunke of all natiõs, becauſe ſhe propagated her Idolatry to all Nations. Who knoweth not that *Rome* Boaſts her ſelfe to be the *Mother of all Churches*? The which is indeed moſt true, if we regard the ſuperſtitions, Errour, Idolatry, and all the reſt of the corruptions, all which things the vvhole *Weſt* ſucked frõ *Rome*, as frõ their *Mothers Broaſts*. But ſhe ſhal novv pay for her wickednes ere long, in that ſhe held it not enough to ſpoile her ſelfe, vnleſſe ſhe might alſo infect all nations vvith the contagion of her impiety.

Verſ. 9.

Verſ. 9. *And the third Angell.* This third ſhould be moſt vehement of all the reſt. This *Angell* ſhould not onely inueigh againſt *Antichriſt* with moſt bitter words, but ſhould threaten deſtruction in a moſt ſeuere manner, to all thoſe who would not depart from his obedience. This *Angell* was *Martin Luther*, vvho began to traduce *Antichriſt* openly at the yeare 1517. Who deteſted this execrable plague of the world in a more ſharpe and rigorous manner, by how much more clearely he ſaw the filthines of the Romiſh beaſt by the reuelation of Gods ſpirit. The *Holy Ghoſt* doth in this place make him to preach more turbulently and makes his ſpeaches more full of tumult; And indeed there is no man that hath taſted of his writings and hath had any ſight of his works, to whom they ſeeme not to breath out an heauenly kinde of ſeuerity. They do waxe ſo warme, yea burne, yea flame out euery where vvith a kinde of fiery feruency. Yea he went ſo farre in his ardency, that he could not keepe himſelfe from vſing filthy, & obſcene ſimilitudes. There were many who required greater moderatiō and modeſty in him, but hēce we may ſee with what inſtinct he was carried. The world was ſicke of a greiuous lethargy, ſo that it could not be rowzed from the dead ſleepe wherein it lay, vnleſſe *he had thundred* out in a more vehement and rough manner, then ordinary, thereby to ſting and pricke them to the quicke; of vvhich labour of his he reaped an happy fruit. For men vvere awakened with his admonitions, and ſeeing in how great danger they lay by adoring the *Beaſt*, they rid themſelues out of his ſnares aſſoone as they could. And therefore they forſooke the Author and Originall of all their miſery, and betooke themſelues to the ſauing truth for Refuge againſt it. Which proued a matter of great tumult & troubles, But the wheele is not turned vp and down without a Noiſe, and the *Holy Ghoſt* giueth vs in ſome ſort a taſt and tokē of the commotion that followed after vppon his Sermons, by expreſsing it in this exceeding great conten-

tention, and vehemency of vvords.

If any man ſhall adore the Beaſt. He dealeth earneſtly, & cutteth to the quicke. The ſumme of his ſpeach is contained in this hypotheticall propoſition. *If any man ſhall ſhall adore the Beaſt, he ſhall purchaſe to himſelfe euerlaſting deſtruction.* The former part of which it ſet down in this verſe, the latter part is declared in the two verſes following. As touching *adoration* it is illuſtrated firſt by the double ſubiect thereof, the *beaſt*, & his *image*. Simple & rude people *adore the Beaſt*, as who are carried away with the preſent luſtre & gliſtering ſhew of the things which they ſee. But the learned & vvitty ſort of men *adore the Image*, as who look further of, & who do therefore *worſhip the preſent* Beaſt becauſe of that venerable antiquity of ſucceſsiō, and that aunciēt *Image*, which vvas newly flouriſhed ouer againe in this that is preſent. Both theſe ſhalbe alike in dāger of deſtruction vnleſſe they repent. Aboue ch. 13.15. The *adoring of the Image* was commō to all, but ſeing it is here diſtinguiſhed in ſome reſpect frō *the adoring of the Beaſt*, this ſeemeth to be that different reſpect vvhich vve haue made, that the learned ſort vvorſhipped the one, the vnlearned the other.

After that the manner of adoring is opened, which it is done tvvo vvayes, by *taking the mark either in their fore head*, or *in their hand*: The cōmon ſort of men are ſigned in the forehead, as vvho acknowledge their obedience by a bare profeſſion; The Princes, Peeres, the vvhole rout of the Churchmen, & the reſt of that ſtampe, are ſigned in their hand, becauſe they are to *defend the Beaſt* to the vttermoſt of their power. Why then is the order changed, & vvhy is the firſt place giuen to the marke in the forehead, which vvas ſet in the ſecond before, as the which belonged to men of leſſe eſtimation, chap. 13.16. The reaſon is, that the condemnation of theſe champions that fight in the defence of the Beaſt, might be thereby declared to be greater, as if he ſhould ſay, *euery one ſhalbe tormented in fire & Brimſtone, that ſhal take the Beaſts marke, yea euen in the forhead, much more ſhall he*

that

that ſhall take it in his hand. But why is there no mention *of the number of the name?* Becauſe this marke is proper to the *Grecians*, vvho ſhould *adore the Beaſt* by their conſent with the Latin Church; chap. 13. 17. Now this Angell was appointed for the weſterne people, ſpecially ſeing Greece was before this time already ouerthrown with the Turkiſh Tyranny. But obſerue that this *adoration* is performed, not by falling down vpon the earth; but by acknowledging his dominion, & ſupremacy after vvhich manner they may adore the Beaſt, who neuer ſavv him.

10. *He ſhall alſo drinke of the Wine of Gods Wrath.* The conſequent of the propoſitiō deſcribeth the deſtructiō of thoſe who do *adore the Beaſt*, both by the kinde of the puniſhment in this verſe, as alſo by the eternity thereof in the next. That is firſt propounded allegorically in the beginning of the verſe, then it is explaned vvith proper words in the other part of it. *To drinke of the Wine of Wrath*, ſeemeth to be a Metaphor, made by a figure wherein there is a reference in another ſenſe to that wine of fornication of which verſ. 8. Whereby was ſignified the Idolatry with which men are no leſſe delighted, then with the dainteſt wine. As men therefore do greatly reioice in their ſinnes, ſo ſhall God no leſſe reioice in puniſhing thē, for he wil mingle vnto thē *a Cup of the Wine of his Wrath; according to that*, Deut. 28. 63. Or the ſenſe of it may be taken frō thē who put wicked men to death with poiſoned Cuppes, as the Athenians & other people did of old & as the *Turks* vſe to do at this day. But vvhat is this mingled wine? The vvords in the Greeke ſeeme to be contrary to themſelues the word put for wine ſignifying that which neuer was mingled, which in Latin is called *merū*. To cleare this, a thing is ſaid to be mingled, which is poured in for him that ſhal drinke, though it be not alayed with vvater, but that expoſition ſeemeth to me to be more probable, which will haue diuerſe kinds of vvines to be mingled together, which mixture doth much ſooner beget drunkennes,

nes,& doth worke greater disturbãce to the whole Body; water mingled with vnmixt wine breakes the force of such wine; vvhich tẽpering of water vvith vvine can not so vvel serue to signifie the exceeding seuerenes of the punishment vvhich thing is *spoken* of here, so then mingled vvine signifieth iudgement vvithout mercy to then that repent not.

He shalbe tormented with fire & brimstone. These vvords do note out the punishment more properly, vvhich is like to be such as that vvas of *Sodoms* long ago; A feareful spectacle whereof doth stil abide in the vvorld, in that ashy earth, & stinking lake vvhich is called of it, *Asphalites*; wherein we haue a visible resemblance of the euerlasting punishment. This punishment shalbe inflicted in the *presence of the Angells*, and *the Lambe*, that the torment may be the more greiuous, by hovv much more it is known to their enemies.

Vers. 11. *And the smoke of their torment.* These words do teach the eternity of the punishment; for *the smoke of their torment shalbe euerlasting*. Novv smoke is here put for fire, whereof it is a taken. It is here vsed, to teach the worshippers of the Beast, not onely that they are to be tormẽted eternally, but also that their torment shall neuer be hidden from the Saints, who shal alwayes see the smoke thereof at least.

In that he saith, *they shal neuer haue rest day nor night*, thereby he sheweth that their tormẽt shalbe cõtinuall without intermission aswel as euerlasting. The former part of the propositiõ is repeated again in the end to put more vehemency to the Speach; Where he onely mentioneth the *Character of the Beast name*, because this ensigne is cõmon not to thẽ onely which are branded in the forhead but to them also who are branded in the hand. Consider therefore diligẽtly, ô *ye Popish people, What an horrible punishmẽt waieth for you, vnlesse you will make a reuolt frõ the Pope of Rome.* These stinging words of *Martin Luther*, came not frõ a mã, ãd frõ a prouoked aduersary, but they are such as the *H. G.* put into his minde & mouth, you see he was a man

a man ſent out from the Tents of Chriſt himſelfe. And think not that theſe Threatnings are dead and gone together vvith him, but rather let them be continually ſounding in and abont your eares. For they liue at this day, and ſhall keepe their efficacy no leſſe for euer then when they were firſt ſpoken. By which they do denoūce enerlaſting damnation to euery one, that doth ſtill perſiſt to vvorſhip that *Romiſh Idoll*. Yea ſo much the more greiuous puniſhment is prepared for Papiſts that liue obſtinately in their Popiſh impiety at this day, by hovv much more manifeſtly the Abhominations of that Sea haue been diſcouered; Let euery one hearken that hath a care of eternall Saluation.

Verſ. 12. *Here is the patience of Saints*. Theſe are vvords of Conſolation, vvhich the *Angel* addeth to ſhut vp his ſpeach therevvith as vvith a Concluding Epilogue; And yet they may be the vvords of *Iohn*, ioining to the former ſpeaches, theſe vvords of the Angels as an acclamatory concluſion according to his cuſtom. But it litle matters vvhoſe vvords they be of the tvvo.

It is a defectiue ſpeach, for *here is a triall of the patience of Saints, here is the triall of them that obſerue Gods commandements*. For now it ſhould be manifeſt, vvho be indued vvith true patience, & vvho they be that do exerciſe thē ſelues in the dueties of vnfained godlines. *Antichriſt* ſhould be made ſo ſtarke mad vvith the preaching of *Luther*, that they muſt needs be truly Godly, vvho could beare of his aſſault valiantly, and yet vvould not forſake their profeſsion. Of vvhich fury *Germany* is a vvitneſſe, vvhich by meanes hereof did vvholy ouerflovv vvith the ſlaughters and bloud of the Godly; Chapter 11.7. And no leſſe did our Country of *England* according to the quantity thereof, which burnt out every where at that time with the fires that were made of the bodies of the faithfull. How horrible were the Maſſacres that were made in *France*? *Merindoll* and *Cabriers* with their Aſhes, do yeeld a lamentable ſpectacle of his moſt ſauage cruelty. Novv then there was need of great

great courage, without which no man could be able to ſtand.

And that we may vnderſtand how great danger there was of falling by reaſon of the extreme troubles, we reade that the Captaines and Coronells them ſelues, were perplexed with feare. Hovv pittifully vvas that *Holy man Melancton* diſtreſſed through feare, till *Luther* encouraged and comforted him? Doubtleſſe the like feare ſmote the hearts of many other mē that thē liued.

Verſ. 13. *Then I heard a voice from heauen, &c.* Another Conſolation is here prouided by a voice ſent from heauen. For to the end that the Saints might be the more chearefull in vndergoing danger, it is auouched by this voice from heauen, that *the laſt and greateſt euill, which the wicked could bring vppon them is the meanes of the preſent felicity of the faithfull*, aud that it ſhall not be in vaine for them to caſt them ſelues vppon ſo great perills for the truths ſake, though it ſeemeth othervviſe vnto the vvorld, *for their works ſhall follow them*, the moſt pleaſant fruit vvhereof they ſhall reape forthwith, and the revvard vvhereof vvhich is moſt ample and bleſſed they ſhall attaine at length. Neither is it for nought, that there is ſo expreſſe mention of the time, *from now*, that I may ſo ſay, That is *from this time*, *Th. Beza* thinketh that this particle is to be ioined neceſſarily. With *Bleſſed*, to vvhich he ſets it next, *Bleſſed from hence forth*, but as it ſeemeth it is not to beſtirred out of that place vvhich the *Holy Ghoſt* doth giue it purpoſely, ioining it vvith dying. *Bleſſed are thoſe dead vvhich dy from hence forth in the lord.* Not but that thoſe that died in former Ages vvere alſo bleſſed, but becauſe theſe times did require this ſingular comfort. As long as the Church vvas in conflict vvith the Heathens, that perſecuted Chriſt in his mēbers profeſſedly, it could not be douted of any man but that he ought to ſpend his life in that cauſe. But in this fight vvhich vvas to be vndertaken vvith thoſe vvho gloryed in this that they vvere the onely true Chriſtians, the ſimpler ſort might vvorthily ſticke

in a mammering, whether they ought to resist them euē vnto bloud. The *Holy Ghost* therfore, that he might take away this scruple, & that the faithfull might not doubt to vndergo death in this combate, *pronounceth them blessed who die from hence forth*, as if he should say that the crown of heauenly glory doth no lesse abide for them that die in this battel against the *Beast*, then for them who were of old slaine by the Heathens for Christs cause, which be words ful of Solace. And so it came to passe in the restored Church after the yeare 1545. that is after the Parliament at *Aquen* held against the men of *Merindoll*, and *Cabries*, and after many other calamities endured in *France*, when as also there was a rumour noised abroad touching the close practises of *Cæsar* & the *Pope* against Religion, then did many of the brethren being terrified with the present dangers as also with those which were looked for, begin to prouide for their goods & life by dissembling their Religion. Which thing their feare perswaded them to be lawfull by the exaniple of *Nicodemus*. Against this astonishing cowardize, and cowardly astonishmēt there was a voice that sounded from heauen, when *Iohn Caluin* set forth certaine writing full of grace & holines. Touching the auoiding of superstitions, and against the *Nicodemites*, wherein he confuteth the womanish tendernes with most strong arguments, *and euinceth a necessity to professe their Religion openly, whatsoeuer dangers were imminent, that the glory of God ought to be more precious vnto vs, then this fraile life, which to speake properly is nothing els but a shadow*. Which iudgement of his other holy mē also did confirme with their writings, as *Philip Melanchthon*, *Martin Bucer*, *Peter Martyr*, and the whole *Tygurine Church*, as we may see in the Booke called *Opuscula Caluini*. This is that voice from heauen.

Vers. 14. *Then I looked, and behold a white cloud*. Hetherto haue we heard of the three Angells that fight with words, now deeds are added, and engins are made ready to giue onset to the *fal of Babylon*, and that by a double

double enterprise. An *Harueſt*, and a *vintage*. The is harueſt the gathering of good according to that of Chriſt. *The harueſt indeed is great, but the labourers are few, pray therfore to the Lord of the Harueſt, that he would ſend forth labourers into his harueſt.* Matth. 9. 37. Now this *Harueſt* is declared in three verſes, the preparation thereunto is in two Angels, one *Principall*, verſ. 14. And another *miniſteriall*, verſ. 15. Whoſe labour is ioined together, as it were a *double thunderclappe*, ſhaking and ſtriking the earth with a double crack, the one of which doth followe ſtraight after the other, and then followeth the execution thereof, verſ. 16. As touching the words, *A cloud hanging on high*, ſignifieth certaine ſublimity, ſuch as be honours, dignities, Magiſtracy, Princehood, and the like which haue an high place giuen them among men, though it be not the higheſt of all, ſeing clouds are ſeated beneath heauen. Which ſignification is confirmed by that which was ſpoken before of the two Prophets, *Who riſing againe from the Dead, were carried into heauen by a cloud.* That is, they were lift vp to their due toppe of excellency by the helpe of ſome Princes that were of the inferiour ſort; Chapter, 11. 12. *This white faire and comfortable cloud*, ſignifieth ſome gentle, bountifull, and profitable dominions of Princes. *This certaine man that ſitteth vppon this cloud, like to the Sonne of man*, is ſome one Prince that is placed in this high degree of dignity. The ambiguity of which phraſe, hath carried away ſome interpretatours into a wrong and vnmeete opinion. It is wont vſually to be meant of Chriſt, but then the articles are prefiped, of which here is not any one. Beſides ſeeing this man, *that is like to the Sonne of man*, doth nothing, but by the command of another, as it appareth by the next words, it can not well agree to Chriſt: It is a man therfore in nature and quality like vnto vs, whoſe ſhape being repreſented vnto *Iohn*, and that ſuch as reſembled the Image of ſome man that was to come, he is ſaid *to be like to the Sonne of man*, and that with good reaſon.

The Golden Crown. Noteth out the dignity of a Prince, which hath a larger dominion, then the Magistrate of some citty, *The sharpe sickle that is in his hand,* doth shew his ability and readines to mow down the harueſt, we shall see the Application straightwayes after that we haue opened the generall meaning of the Type.

Vers. 15. *And another Angell.* That is, one that is diuerse from the three former, and from this that sitteth vppon the cloud, a fift in number, who cometh out of the Temple, being as it is likely, a cittizen, Minister, and Pastour of the reformed Church. His office is not so much to reape with his own hands as to exhort him that sitteth vpon the cloud to fall to his reaping worke, and to persuade to it both becauſe he hath leaue and power giuen him to reape, as also becauſe *it is the seasonable time of harueſt, wherein the corne is ripe.* Here vppon he *bidds him put in his sickle, and reape* and he telleth him with all that *now is the time of Harveſt,* that the matter was attempted before, but without any happy issue, becauſe the time was not seasonable as yet, whereas now the time was come, wherein God would prosper their godly endeuours. It is to be obserued that whereas this Angell commeth forth out of the Innermost Temple, not the outer Court, which Partition was made in the eleueuth Chapter, the *Holy Ghost* therfore is still labouring to lay open the estate of that very same time more fully, namely of the Church when she lay hidd, and shut vp into straits, as we haue touched at the first verse of this Chapter.

Vers. 16. *Then he that sate vppon the cloud, thrust in, &c.* Here the Execution of the matter is set down, and the succeſſe thereof, for the corne fell before the sickle of it own accord, by reason of the great ripenes thereof. The *earth* was vsually taken, before in the worse part. In which signification it may giue vs notice that those men that were before this *the inhabitants of the earth,* that is, members of *the earthly Church,* which doth differ as as much as can be from the true & heauenly one are now

to

to begathered at laſt in this harueſt into ſheaues of pure corne, or if the Harueſtbe onely of the Reprobates, ſo that theſe onely are cut down with the ſickle, the meaning of the viſion commeth all to one, but that former interpretation is more naturall, For it teacheth that worthy and profitable *Princes* ſhould riſe vp at laſt, who vppon the perſuaſion and incitement of Godly Miniſters, ſhould gather their ſubiects into the true Church, and ſhould bring them vnto the ſincere profeſsion of wholſome doctrine our of Antichriſtian ſuPerſtition, & ſhould withall driue the contrary impiety and the embracers thereof out of their Coaſts. Such white clouds as theſe were *Saxony*, & many countries in *Germany*, as *Miſinia*, *Haſsia*, *Pruſsia*, with the *free Cities* alſo as, *Strauſborough*, *Tygurum*, *Berne*, *Geneua*, *Baſil*, &c. They that ſate vppon theſe cloudes vvere the *Princes Frederick of Saxony*, *Mauricius*, *Philipp Lantgraue*, *Ioachimus Brunſwick*, *Alberto of* Brandenborough, the *Senate of Zurich*, *Strauſburg*, *Berne*, *Geneua* and the reſt. The Angell that came out of the Temple, were *Iuſtus Ionas*, *Philip Melancton*, *Nicolaus Amſtorfius*, *Iohannes Dulcius*, who where the firſt that ſet on and ſtirred vp *Frederick* of *Saxony* to abrogate priuate Maſſe, & to begin a Reformation. Among theſe were *Zwinglius*, *Bucer*, *Capito*, *Blauerus* and the reſt of the Holy men of that time euery one in his place. *The ſickle that was put into the earth*, are the meanes that were made, and the forces that were ſet forth by the Princes and Senatours of the Citties for the effecting of a Reformation, namely when the Maſſe was abrogated at *Wittenberg* in the yeare 1511. When the Idols were taken away, together with the Images and Altars out of the whole dominion of Tygerin, in the yeare 1523. and a few yeares after that when vppon amore full reformation the day and yeare of the aboliſhing of that ſuperſtitious Religion of Popery, *were written in letters of Gold vppon Pillars in the ſame pace.*

At which time the reapers in all theſe places aboue

named, fell ſtoutly to their reforming worke, whileſt each of them ſtroue, who ſhould be moſt forward in cutting down the wicked ſuperſtitions, & in plucking vp the Tares by the rootes, which did before ſo domi-nere and grew ſo ranke throughout the whole feild, that a man could not ſee a whit of good corne for them. This *Harueſt* was happily begun about the yeare 1521. and was more & more feruently laboured in, for the ſpace of ten whole yeare immediately after the beginning of it, which followed ſtraight after that *Luther* had broken the yce with his Sermons, by meanes of which he was neceſſarily forced for feare of *Ceſars* proſcriptiõ to hide him ſelfe in ſecret a litle before this Reforma-tion was ſet vppon. While he therfore kept cloſe, ano-ther *Angell* tooke that office vnto him ſelfe of *exhorting him that ſat vppon the Cloud, to put his ſickle into the earth* by abrogating Idolatry, and gathering the Saints together as it were into the Sheafes of Holy congregations, as we haue expounded it before. And this is not a likely, & probable alluſion, but ſuch an application, as the reſpect of the preſent time doth require neceſſarily, The Church did till now ly hidden with in the Temple, as it is manifeſt by the Angels, who come out thence. But about the end of the time that is calculated to be a thouſand two hundred and threeſcore yeares this Harueſt and vintage here ſpoken of ſhould be made, which haue ſo hindmoſt a place giuen them in this Prophecy, becauſe things alſo ſhould be accompliſhed in their due time, after that all the other former things were finiſhed: now all theſe things do moſt fitly agree to that Application, which I haue made, neither ſhall any man, with all his ſearching finde either other Angells, or any other harueſt alſo thẽ theſe, to make euery thing correſpondent to it ſelfe neceſſarily.

Verſ. 17. *And another Angell.* So much for the *Har-ueſt*, the *vintage* followeth, as it doth commonly after the harueſt. But this is of wicked men, as that is of the Godly. For the *Saints* are compared rightly to wheate and

and good corne, which be moſt profitable and neceſſary things, and which do alſo reſemble the ſoundnes of good mens hearts by the ſolidnes and ſubſtantiallnes of their fruite; by meanes whereof they are of farre more profitable vſe, them many other that are of a more gallant and magnificall ſhew; But the full and ſwelling deliciouſnes of the Grapes doth moſt fittly declare the preſent felicity of *the wicked*. The Harueſt was in *Germany* and hath brought vs to the year 1530. This *vintage* was in our Realme of *England*, being ſo meruailouſly iumping with the matters that were done here, both in the courſe of the time, and in the agreement of the whole matter, that it is not to be doubted, but that the *Holy Ghoſt* hath pointed his finger to theſe *Grapes*. The which thing that we may more eaſily perceaue, we are to examine euery thing one by one. As touching this *vintage* we haue here both *a preperation to it*, and *an execution of it*. That is of two Angells, verſ. 17. 18. Who are ioined together in their labour, as thoſe were in the harueſt, who do thunder alike with their double Thunder cracke. The execution is made *firſt by cutting the vine & by caſting the branches of Grapes into the Lake*, verſ. 19. And then *by treading them*, verſ. 20.

The cutters of the vine are the *two Angells*, who are ioint companions, conuerſing in the ſame temple, that is, are both of them free denizons of the Church that did as yet lie hidd. For it was not as yet deliuered from her troubleſome ſtraits whereunto ſhe was driuen, though the Gētiles did raigne in the meane while with in the Court & the Holy Citty by great troupes. Which is to be obſerued diligently, ſeing the place of the Angels doth alſo open to vs the time when the matter was acted, and ſo it doth geue great light to driue away the darkenes of obſcurity. Touching the *firſt Angel* it is ſaid of him ſeuerally in this verſe, *that he had a ſharpe ſickle*, that is, power giuē him to cut down the Cluſters of grapes, and to cut the vineyard; in which matter he ſhould beſtirre himſelfe like a workemā, as his *ſharpe ſickle* ſheweth.

But this *Angell* doth neither *sit vppon a cloud*, neither hath he a *Crown vppon his head, as the Angell of the Harueſt* had, verſ. 14. What are theſe things which are once ſet dovvn to bee referred in comon to this *Angel* alſo? Or rather, is it ſo that this *Angel* commeth not neere that degree of dignity which the former had, but is rather one of a litle more inferiour ranke? So indeed he ſeemeth to be; ſeing it is not ſafe to ad to thoſe words that are inſpired from God but vppon a moſt certaine reaſon. This Angell therefore is *Thomas Gromwell*, vvho liued in the dayes of *Henry the* 8. that moſt mighty King, and was a man of great renowme and place in our Kingdom, being *the Earle of Eſſex*, & *Lord keeper of the priuy Seale*; vvho came out of the Temple which is in heauen, being a ſincere fauourer of pure Religion; He had *a Sickle in his hand*, being made the Kings deputy in all Eccleſiaſticall matters, and it was a ſharpe one, as which he ſet ſtoutly and luſtely to his worke, and yet he had no crown or Diademe to grace his head with all, as being a miniſter rather to put another mans power in vre, then any that wrought by his own power and authority.

Verſ. 18. *And another Angell came out of the Altar.* The ſecond *Angell* is deſcribed by a triple property, that he *commeth out from the Altar*, that *he hath power ouer the fire*, and that *he exhorts his fellow to cut down the vine.* As touching the firſt, he is ſaid ſignificantly *to come out of the Altar.* For ſo the Greeke expreſſeth it, not as Beza turneth it, *from the Altar*, which doth not ſufficiently expreſſe the force of the ſpeach. A man is ſaid to come from a thing, ouer againſt vvhich he was; but he is ſaid to come from out of a thing within the compaſſe whereof he was ſhut vp. But how can he come forth from out of the Altar? This may be vnderſtood out of the 9. verſ. of the 6. Chapter. Where it is ſaid: *I ſaw the ſoules of them who were ſlaine, lying vnder the Altar.* This kinde of ſpeaking then teacheth vs, that this *Angell* is *an Holy Martyr*, ſuch as they are who are vnder the

the Altar. Now they *that lie vnder the Altar*, muſt needs come forth out of the Altar, vvhen they go any whether. But ſeing there are many kinds of Martyrdom, *for ſome are conſumed with the ſword, ſome with the Halter, ſome with wild Beaſts, ſome with fire*, to the entent that it might be vnderſtood what kinde of Martyr this is, it is added in the next words, *that he hath power ouer the fire*, that is, that he induring and ouercomming the torment of fire, *which is to haue power ouer the fire*, did thus giue teſtimony to the Truth. Now in that in the third place, *he crieth to him that had the ſickle*, we are taught that this man is deſcribed as if he were a Martyr, more for his combate that was to be, then becauſe of his victory vvhich was paſt. For a Martyr that is departed out of this life can not prouoke one to any notable enterpriſe. The example of his conſtancy maye pricke forward a mans minde to the like courage, but he can not incite him by words to ſpeciall deſignes, ſuch as this is *of cutting the vine*, vnleſſe he be liuing together vvith him. This exhortiō therefore giueth vs to wit that this man ſhould endure matyrdom at laſt, and that he had not endured it before, when he perſuaded vnto this worke. All which circumſtances being ioined together do lead vs to *Thomas Cranmer*, once *Arch-Biſhop* of *Canterbury* as they call him. This man was a worthy *Martyr*, hauing power ouer the fire, to vvhich he gaue his body to be burned for the Truth. Whoſe power ouer the fire was ſo much the more glorious, in that hauing formerly ſlipped through humane frailty in ſubcribing to the wicked Religion, he ſtraightwayes repenting, and reuoking his ſubſcription, when he vvas brought to the fire, made his right hand firſt of all to be burnt vp with the flames, becauſe it had been ſo preſt to be an inſtrument of ſo great wickednes, and then after this was cōſumed, he gaue vp his whole body to be deuoured of the fire. *He cryed with a great voice to him that had the Sickle*, becauſe that in this dayes *of King Henry the* 8. he enflamed the minde of *Thomas Gromwell* by his vvords with a de-

ſire to make a *vintage*. For he being notably well learned & boiling with a feruẽt zeale could not but enforce and ſet forward, the doing of this worke with all his might, by ſetting him on fire to do it, vvhom he ſavv to be endued with povver to do it.

Verſ. 19. *Then the Angell thruſt in his ſharpe ſickle.* Hetherto of the Preparation, now *the execution* is finiſhed *in cutting the vine*. This *vine* is the *gliſtering and princelyke glory of the Popiſh Church*, whoſe felicity was very great once in our realme, as it was commonly elſwhere, it ſwelled with full and ruddy grapes, it hung aloft and faſt knit together vppon the railes, ſhadowing the whole land ouer on euery ſide with broade vine leaues, and Cluſters of grapes ſet thicke together. For it is well knowen, (as the ruines thereof do as yet teſtifie) how euery one of the moſt plaſãt hilles were beſet with theſe wild vines throughout all our Iland, vvhat deepe roote they had taken and how they did ſo hinder the Sunnes light with their farre ſpread boughes, that it could ſhine vppon the Corne. But when as it pleaſed God at laſt to take vẽgeance on this wicked generatiõ, he ſtirred vp *Henry the* 8. Who being incenſed againſt *the Pope of Rome* vppon iuſt cauſes, did both ſhake of his Antichriſtian yoke from himſelfe, and did remoue it alſo from the ſhoulders of his people; And not contenting himſelfe with this miniſtery of theſe two Angells partly of *Cromwel with his ſharpe ſickle*, partly of *Cranmer that had power ouer the fire*, he cauſed this *whole vine* not ſo much to be lopped and pruned, as to be rooted out vtterly in the yeare 1539. For herevppon at laſt were *the moniſteries caſt down*, the *Frieryes*, & *Nunries were ouerthrown*, and laid leuell with the ground, the lãds and reuenewes which did before that ſerue to vphold wicked Religion, were confiſcate to the Kings Treaſury, and ſet out to ſale to them that would geue moſt. And this is the cutting down of the Cluſters, and the caſting of them into the winepreſſe, no leſſe admirable then memorable, if we ſhall conſider the matter according

to

to the greatnes thereof.

Verſ. 20. *And the winepreſſe was troden without the Citty.* The *Citty* is *the Holy Church of God* which the Scriptures do often note out vnder the name of *a Citty*; now the winepreſſe was troden without the territorie hereof, which how meruailouſly doth it agree? For howeſoeuer *England* did bereaue the Popiſh Crue of their goods and liuelyhode, and ſtripped thē of all their dignity, as they deſerued to be dealt with, yet had it not attained to that reformation at that time, by which it might be called by right *a Holy Citty*. The *Pope* was baniſhed, but Popery was ſtill retained as it is euidēt by thoſe *ſixe articles* vvhich were made the next yeare after that the *Abbeyes* were puld down; In which it was ſo decreed, *that the true and naturall body and bloud of Chriſt were vnder the forme of bread and wine; and that the ſubſtance of bread and wine remaine no longer after conſecration. That the receiuing of the Lords Supper intirely is not neceſſary to Saluation, and that whole Chriſt is contained vnder either of the Elements. That it is not lawfull for Prieſts to marry. That the vowes of Continency are to be kept; That priuate Maſſes are to be retained; That auricular and ſecret confeſſion of faults is profitable and neceſſary.* Theſe filthy doctrines did deſile *England*, and made it for being *a Holy houſe of God* at that time.

And blood came out of the winepreſſe. Blood here ſignifieth the iuice of the grapes by an elegant Metaphore, but yet it doth come neerer then ordinary to expreſſe the iuice of theſe grapes of which ſpeach is had now, by a certaine property of ſpeaking. For it is here put for that calamity which happened by the ouerthrow of the *Pope*, which was ſo great, that not onely the whole country was made wet with it, but it did alſo *ouerflow to the bridles of the Horſes.* For we haue it reported, that thoſe vvho were ſet ouer the buſines of deſtroying the ſtalls of theſe fatlings, and to cōfiſcate their goods, rode vp and down with a great troupe & traine of mē to veiw all their houſes through the whole Country, which office

offtce vvhile they diſcharge, there vvas ſuch hauocke made of the Papiſts goods, that their Horſes ſeemed to ſwimme in their ſpoiles, as it were in a Riuer of preſſed Grapes. But beſides this, I ſuppoſe there is another thing more ſignifyed hereby, namely that not onely the common ſort of men, (who vvere no leſſe couragious in managing this buſines then Horſes are vnto the battel) did grow very rich and wealthy from hence, but alſo that the Nobles and Peeres, vvho are as it vvere bridles to guide and keepe in the common people, gained very much alſo by this bargaine. It is wel enough known that the beginning of many a mans greatnes, & honour came frō hēce ād that others that were prettily well before were much encreaſed hereby. For there was ſcarce any man at leaſt of any account, who got not good ſtore of Carpenters Chippes for fewelling, when this great Oake vvas felled dovvn.

By the ſpace of a thouſand, ſixe hundred furlongs. That is through the vvhole realme of *England.* A thouſand ſixe hundred furlongs, make tvvo hundred Engliſh miles. Novv the length of this Realme from the furdeſt part of the South, to the longeſt reach of the North is more then this by a hundred miles, but yet if we ſhall take away the vaſtnes of the Northren parts, where the Country is more deſert, and vnmanured neere the Borders, vvhich theſe Grapes, that is, *this crue of Religious, Monks, Fryars & Nunnes* was afraid of as being in a colder aire, then that they could endure it, who delight in the moſt champion and pleaſant places of the Land; We ſhall ſee a meruailous conſent euen in this circumſtance alſo. Thus then ſtands the *Engliſh vintage*, which is ſo manifeſtly proued to bee this here foretold by the conſpiring of all things together that it is not to be doubted, but that this is the onely naturall application of this Type.

And now we ſee plainly with vvhat ſingular ſkill the *Holy Ghoſt* hath comprehended all thoſe memorable things, which ſhould fal out in the Church euen to the

yeare

yeare 1560. In this Chap ſtay is made of the ſtory at the yeare 1540. but the eleuẽth Chapter hath ſupplied that vvhich is vvanting here from that time, the *thirteene Centuries* do moſt euidently deſcribe the Acts and Monuments of the *Dragon* and the *Beaſt* vnto the yeare 1300. Thence our *Iohn Foxe* beginning at *Wickleſe* (with whom you may ioine *Iohn Sleidan*, & *Gaſpar Peucer*) doth go on in handling the other things that remaine vnto the ſeauenth Trumpett. In correſpondence to this plentifull and copious knovvledge of things paſt, which the diligence of theſe men ſhould bring into the world about the ſeauenth Trumpetts blaſt, the Holy Ghoſt doth ſet forth this Repetition of the ſame matters, agreeing with their narrations. The vvhole Prophecy of theſe three Chapters, is from the time of Iohn to the yeare 1540. That is, it comprehendeth the Hiſtory of the Church for a thouſand, fiue hundred, and fourty yeares.

The 15. Chapter.

AND I ſavv another ſigne in heauen, great & maruelous: ſeuen Angels hauing the ſeuen laſt plagues; for by thẽ is fulfilled the vvrath of God.

2 And I ſavv *as it were* a glaſſy ſea mingled vvith fire: and them that had gotten victory of the Beaſt, and of his Image, and of his mark, and of the Number of his name; ſtanding at the glaſſy ſea, hauing Harpes of God.

3 And they ſung the ſong of Moſes the ſeruant of God, and the ſong of the Lambe ſaying, Great are meruailous *are* thy vvorks, Lord God almighty; iuſt and true *are* thy vvayes, King of ſaincts.

4 Who ſhall not fear thee, ô Lord, and glorify thy name? For *thou* onely *art* holy; for all nations

ſhall

ſhal come and vvorſhip before thee; for thy judgments are made manifeſt.

5 And after theſe I looked, and loe, the Temple of the tabernacle of teſtimony vvas opened.

6 And there came forth the ſeuen Angels vvhich had the ſeuen plagues, out of the temple, clothed vvith pure and bright linen, and girded about the breſts vvith golden girdles.

7 And one of the fovvr Beaſts gaue to the ſeuen Angels, ſeuen golden vials, ful of the vvrath of God, vvhich liueth for euermore.

8 And the Temple vvas fylled vvith the ſmoke *that proceded* from the majeſty of God, and from his povver: and no man vvas able to enter into the Temple, till the ſeven plagues of the ſeuen Angels vvere fullfilled.

The Logicall Reſolution of it into the parts of it.

HEtherto haue we heard of the things paſt which the ſeauenth Trumpet recordeth vnto vs, ſo farre forth, as they ſhould be more fully knowen vnder it, then euer before. The things to come follow, the common *Type whereof is in this Chapter, and then the* ſpeciall *execution of them is in the reſt of the Booke. This Type doth firſt of all declare ſummarily, that there are ſeauen miniſtring Angells prepared to take vengeance of the Churches enemies, v. 1. Alſo what ſhould be the ſtate of the Church conuerſing among the Gentiles, till the Angels haue diſcharged their office. Whereof we haue a portraiture propounded both in the* glaſſy Sea, mingled vvith fire

fire, *as also in* the Conquerours, *and* Harpers, *v. 2. And in their* Song, *the Authors whereof are* Moses *and* the Lambe, *the argument is the praise of the* omnipotency *and* Iustice of God, *v. 3. And of his gathering together of all the Elect, vers. 4. After that he doth in speciall giue vs a more description, partly of the Angells, who are addressed to their office, as by the place whence they come forth, vers 5.6. By their apparell, v. 6 And their instruments, namely Vials with which they are armed, v. 7. Partly of the whole Church, both in respect of the Elect nations, to which the glory & presence of God shineth out, as also in respect of the rest, to whom it remaineth shut vp vntill the determinate time.*

THE EXPOSITION.

After that I saw another signe. These are vsed in the Roome of a Transition, whereby this Prophecy which followeth, is distinguished from that which hath been right now explaned, in the three former Chapters. And now is the *third* and *last Period* remaining, diuided from the former by the kinde of the *leuens*, vvhich haue therefore a new instrument of the *Vials* yet so as it agreeth vvith and is ioined to the former, as it is a part of the *seauenth Trumpet*, as it may easily appeare by those things vvhich haue been said before. For *the tabernacle in heauen* is not opened before *the seauenth Trumpet*, Chapter 11. 15.19. But the instruments of this vvorke, vvho haue the busines cõmitted to them of pouring out the Vials, come *out of the Temple that is opened in heauen*, as it is beneath, veri. 5.6. of this Chapter.

Besides the Angell foretold that the end should come, vvhen the seauenth Trumpet blevv; Chapter 10. 7. Novv these seauen Vials bring the *end* vvith them, the instruments vvhereof are said in this verse to haue *the seauen last plagues*, & therefore they are necessarily proper

to

to the same Trũpet. But if the first *Viall* should answer to the first Trumpet, and so the rest that follow in order, so that each of them should belong to the same time to which the *Trumpet* belongs that is ioined with it, there were no reason why they should be called the last *plagues*. But it can not be so by any meanes, specially seeing the first Vial bringeth an euil vppon the men, vvho had *the marke of the Beast* set vppon them, Chapter 16. 1. 2. Which we haue seene to be the inuention not of *the first Beast*, but of *the second*, Chapter 13. 16. The birth day vvhereof fell into the *fift Trumpet*. And yet by this reason the Character must needs go before all the Trũpets, the first whereof should not so much set the marke vpon men, as it should vexe them who vvere marked with it before. Besides the *triumphal song of the Saints is sung* in this Chapter because of the victory that vvas gotten of the *Beast*; before the Vials be once prepared, or the *Angells* sett them selues to their office of pouring them out, vers. 2. But the *Beast* dieth not vnder the *first Trumpet*, but is borne, and from thence he flouritheth vnto the *Harueſt* and *the Vintage*, Chapt. 14. And to the time time til the *two Prophets shal rise againe from the dead*, chap. 11. 11. Which vve haue shewed to haue hapned about the end of the sixt Trumpet. But (will some say) there is great likenes between the Trumpets and the Vials. There is indeed (I answer) but such as tends onely to this, that we may knovv *that men are punished by the same degrees and footesteps by which they haue sinned*. But they differ both in the *time* and in the *kinde of the Punishment*, seing the *Vialls* are *punishments* onely, but the *Trumpetts* are *Sinnes* also. It is manifest therefore that this whole space of time from *Iohn* to the comming of *the Lord* is diuided into three Periods of time, & that each of those Periods is againe diuided into seauen members so as the first member of that Period which followeth, beginneth vnder the last member of the former, that is so, that as the *seauen Trumpets* haue their originall from out of the *last Seale*, so

the

so the *Seauen Veaes* haue their offspring out of the *last Trumpet*. Which manner of distributing the time makes this prophecy to be easy vnto vs, and to go currantly on to our vnderstanding, which otherwise would not be able to be vnfolded.

In heauen. That is, in the purer Church, For as the Lord was wont of old *to roare out of Sion, and to put forth his voice out of Ierusalem*, Amos 1.2. So the euil with which all the Churches enemies should now vtterly perish, shal come forth out of his *holy Church* in which he shall shew him selfe a reuenger, when he shall punish all the reprobats. Now *this Signe is great and admirable*, because of the change of things which would astonish a man with wondring at it, to see the *Beast* and the *Dragon* ouercome and destroyed, and euerlasting felicity gotten for the Church, as we shall see in the things that are to be opened seuerally.

Seauen Angells. According to the custom that was vsed in the former Periodes. Now these *Angells* are men that be *citizens of the pure Church*, as it appeareth by the place whence they come forth, & by their apparel, of which we shall see in their own place. *Theodore Beza* expresseth it by a forcible kinde of speach, *those Angells*, but neither the Article is in the Greeke, neither were these either seene before, or once spoken of before that the *Temple was opened*.

They are said to haue the *seauen last plagues*, because that happy times onely remaine when these are finished, and such as shall continue, til the end of all things shall at last ensue, as it is said in the next words; for they are not called *the last*, as if they were to come a litle before the end, but because the wrath of God shalbe satisfied by meanes of these, with the vtter destroying of the enemies of his Church, who are as it were the boisterous stormes that disturbe the peace thereof.

They take their beginning together with the *seauenth Trumpet* about the yeare 1560. in which regard we say they are to come, not in respect of this time onely

wherein we now liue. Now he saith, his wrath hath beē satisfied, for, it shalbe satisfied, because the certainty of the Prophecy makes him to speake of things to come in the time past.

Vers. 2. *And I saw as it were a glassy Sea mingled with fire.* Hetherto wee haue heard in generall of the matters that are to bee don, and of those who are to be agents in the execution of them. Now he teacheth vs what should be the state of the Holy Church in the meane while, the matters and persons whereof are described, of which, is the *Sea*, that is the doctrine as before, whose diuerse quality hath made a diuerse *Sea*, One *Heauenly* such as that was Chapter 4.6. Which was also *glassy* and *like to Chrystall*, another *earthly, turned into bloud, and void of all purity*, Chapter 8. Now we haue a third, which is an heauenly one indeed, as the former verse shewed, for this signe was seene in heauē. As also *glassy*, such as the first was, with which therfore it doth agree in nature, howsoeuer there be some difference in the quality of either of them. For in the name of that *Chrystall*, fire is mingled in this place, for he saith it *was a glassy Sea mingled with fire*. That first therfore was *transparent as glasse*, and most simple, void of all colour, as *Chrystall* is. This other here is transparent also as glasse, but it is coloured with a fiery reddnes, and not shyning with the simplicity of *Chrystall*. Now what other thing can fire signifie but brabbles & contentious burning & boiling with mutuall hatred of one against another? *I came to bring fire vppon the earth*, saith Christ, *And what do I desire but that it may be kindled?* Luc. 12.49. The heauēly truth then of the last Period should haue this inseparable companion ioined with it.

The doctrine should be *glassy* and *transparent*, through which we might behold the louing ād fauourable conucōtenance of the father in Christ Iesus, and yet it was not pure on euery side like *Christall*, but coloured with the fire of contention. The which thing indeed all the godly men do to their great greife finde by experience

to

to be too true at this day. That vnhappy contention about the *Sacramentall Signes*, how great troubles hath it raiſed in the Church. which yet was not content by it ſelfe alone to make a hurly burly euery where, and to turne all topſy turuy but it muſt alſo like an vnlucky crow hatch forth another euill, like an vnlucky egge, euen that monſter of *Vbiquity*, the like whereof hath not been ſeene or heard of. The ſparks of this fire were caſt into the Sea by *Luther* himſelfe, but they were quenched againe partly by his own, partly by *Melanctons* and other mens modeſty and piety, who haue deſerued well of the Church, But at laſt *Iohn Brentius*, and *Andreas* did with great paines and endeauour kindle it againe, as it were with bellowes about the yeare 1561. Neither was there ſtirres and ſtrife raiſed about theſe heads of doctrine onely, but alſo about *the grace of God*, about *Predeſtination*, *Baptiſme* and others moe, as it commonly falls out, ſeing an errour neuer goeth alone & without ſome others to accompany it. The Churches which are furder remote frō the cōſuming, that this fire made, do burne out with another no leſſe ſcorching flame of ambition, whence it cometh to paſſe, that there are hot & fierce contentions kindled about earthly dignities and honours which Churchmē claime and hūt after for the ſelues, as if they were the ornaments that make to the being of the Church, and muſt therefore be ſtood for with might and maine. Though the purer Ages of the Church do teach vs ſufficiētly, that there was neuer any thing that hath brought more certaine miſcheife and vndoing vnto it: It is this ambition that will not ſuffer either the preaching of the word to haue ſo free paſſage as it ought to haue, or the wicked liues of men to be corrected ād ſuppreſſed with that rodd ād bridle of holy diſcipline, which being taken away, men haue liberty granted thē, at leaſt they may take it, to be licētious, and to commit all kinde of notorius crimes, that do ouerthrow true Chriſtian piety. Such a fire as this flieth vp and down through out the whole reformed Church,

which doth either consume the most men, or is troublesome to the rest, while they striue to restraine the force of it. Neither can there be any sound quietnes any where, because this Great fire hath such power to liue and to do mischeife euen in the middest of the waters. The which thing the *Holy Ghost* doth diligently warne vs of in these words that no man might cast away the truth, and true Church, because of Contentions, and corrtptiõs that are mingled with and in it. For thankes be to our God, though this fire be mingled with our Sea, yet he vouchsafeth it to be glassy as yet, that is, thorough-bright & shining, so as we may behold thorough it, the most comfortable grace of Saluation, purchased for vs by Christ. We come short indeed of that Christian purity and sincerity, which ought to be amongst vs, yet let vs enioy with gladnes of heart this blessing which we haue earnestly striuing with God by prayer, that he would vouchsafe happily and speedily to put that to which is wanting. But we haue cause to feare that he wil take away those good things which he hath vouchsafed vs already, so outragious and innumerable are our sinnes, as we haue shewed in the particular Churches, Chapt. 3.

And those that had gotten victory. Thus farre of the matter, the persons are the Conquerors in the rest of this verse, and the harpers in the 3. vers. The Greeke expresseth this conquest by an Hebraisme, those that ouercome from or out of the *Beast* which particle in Hebrue is often construed with the verbe to preuaile & doth then signifie a comparison, *as, they were stronge from or out of Lyons*, that is, *then Lyons*, 2. Sam. 1. 23. So Psal. 65. 4. and in the same manner, those that preuaile *out of the Beast*, are such as preuaile *ouer the Beast, his Image, his Marke, and the number of his name*. These things are rehearsed seuerally, because it should be a full and absolute victory. And yet the *Beast* should remaine aliue but for a litle while longer. For they should not onely reiect Antichrist himselfe, but they should also abhorre euery one of

of his Markes, yea moreouer they ſhould not endure to haue themſelues to be once called by the number of his name. We taught before that the number of his name was to be called *Latinus*, and that it was the moſt ſlender bonde of Society with which men were obliged to *Antichriſt*, which was proper to the *Grecians*, who by receauing this badge had leaue granted them to trafficke mutually with the Popiſh people. But the weſterne people, who did before eaſily endure to haue themſelues made the *Popes branded ſlaues*, and to be called *Papists*, & *Popelings*, ſhould now curſe euen the very name of *Latines*, which the *Grecians* receaued ſo hardly, and after ſo long a time. This victory therefore ſhould be full, as it is ſignified by this particular reciting of *the Image*, *the Marke* and *the number of the name*. But (wil ſome man ſay) when happened this victory? At the time when the *ſeauenth Trumpet ſonnded*, when the *Proteſtant Princes* in *Germany* hauing erewhiles vvrung a free profeſſion of their Religion from *Charles the* ſift, got it confirmed and ratified by *Ferdinandus the Emperour*, ſtraight after that *Charles* was dead, vvhich was at the yeare 1558. ar which time *our moſt gracious Elizabeth* alſo being *crowned Queene* did make it appeare openly to al the world, that the *Beaſt* was ouercome in *England*, which had begun againe to raigne a few yeares before, had not been thoroughly vanquiſhed hetherto, but was reſerued by God for this time, that he might beautifie the Charret and triumph of that exellent Princeſſe, The next yeare after, the *Beaſt* was trampled vppon in *Scotland*, Before theſe times the Truth, fought ſtoutly, but yet doubtfull who ſhould get the victory, ſhe or her enemies, at this time ſhe killed and diſcomfited her enemies down right. To theſe if we ſhall ioine thoſe multitudes of the *frenchmen*, of the people of *Suetia in Germany*, *Denmarke*, *Suetia*, *Pruſſia*, we ſhall out of all theſe ioined together make vp that glorious Queer of thoſe that ſtand by the glaſſy Sea.

Standing by the glaſſy Sea. That is, maintaining true

and ſincere doctrine to the voice whereof they do continually ſtand buckſome and obedient. He alludeth to the *Iſraelites who ſtood vppon the ſhore of the Redd Sea*, beholding that maruailous ſaluatiō, which God wrought for them, when he deſtroyed their enemies. Seing therfore all wee whom the Lord hath deliuered out from Antichriſts Tyranny, doe ſtand as yet vppon the brinke of this newly eſcaped danger wherein we all were, what miſcheiuous fury of hell is it that vexeth vs, and makes vs thus to rage like mad men, one brother of vs againſt another, with all kinde of opprobrious reuiling and ſpitefull ſpeaches and actions? How foule a thing had it been, yea how wicked, if the Iſraelites, for vvhoſe ſake the waters were parted a ſunder, ſo as while they got thorough the middſt of the Sea, by a wonderfull deliuerance, they ſaw their enemies drowned, aſſoone as they them ſelues had eſcaped ſafe to the ſhore, if they (I ſay) ſhould haue thruſt through, and ſlaughtered one another preſently after? This ſelfe ſame wiked courſe is practiſed by vs at this day, and as it ſeemeth we think it to be very good ſport. The which ſeing it is a moſt ſhamefull thing for vs todo that haue been honoured by God with ſo ſingular & glorious a bleſsing, as is the reſtoring of the Goſpell, & the confuſion of Popery, let vs be intreated in Gods name who is our auenger and deliuerer, to conſider earſtly of the matter, and letting all contentions broiles and brawles to go packing, let vs get harpes into our hands, wherewith we may ſing praiſes with one conſent vnto our God, rather then that wee ſhould thus ſtrike vp an hideous alarme to ſtirre vp deadly warre among our ſelues. We ſtand vppon the ſhore, but the enemy is not yet quite drowned. And admit he were ouerwhelmed, yet would this vnbrotherly bitternes of brethren be abſurd and vnſeaſonable But I haue ſtrayed from my matter in hand ere I was aware, and yet not without cauſe as I ſuppoſe.

And hauing Harpes of God. That is diuine, moſt excellent,

lent, and ſweete, after the manner of the Hebrues, who ſay all thoſe things are of God, which are cheife and moſt excellent in their kinde; *as a Prince of God*, Geneſ. 23.6. *The mounaines of God*, Pſal. 36.7. *The trees of God*, &c. For moſt excellent men, the higheſt mountaines, the moſt fruitefull trees, ſee for this the obſeruations of *Druſius*. Or what if we take them to be called the *harpes of God*, becauſe God ſendeth the ioy of his Spirit into their hearts, wherewith they may be able to giue God his due praiſes for this his notable kindnes and goodnes vnto them? Perhapps this is better then the other. Yet both of them do ſignifie alike the great ioy and gladſomenes that came to the Church by meanes of this victory; ſuch as wee ſhewed that of the *Tiguri-nes* to be, *who ingraued the yeare and day of their begun reformation vppon a pillar in Golden Lettres*. What monument was there to be made of this day then, which brought with it a more full victory and triumph? But we muſt haue reſpect eſpecially to the confeſsions that were ſet forth at this time alſo; For theſe are the moſt pleaſant *Harpes, and thoſe of God*, the ſtrings whereof he himſelfe ſets in tune, & with the melody whereof he is greatly delighted, while the Temple was ſhut, the voice of the Harpers ſounded out with a moſt ſweete Harmony, when the Churches teſtified their conſent to the Holy doctrine by their writings which were ſet forth, and exhibited to the *Emperour* as we ſhewed, chapt. 14.2. But now after the yeare 1558. there was a farre more ſweete Conſort of muſicke to be heard by the increaſe that was then made of new confeſsions, as the *French*, *Engliſh*, the *latter Helvetian*, that *of the low Countreſ*, of *Bohemia*, and *Scotland*.

All theſe conſorting, and iumping together among themſelues ſo well, made moſt acceptable and heauenly muſick in the eares of the Godly, but the enemies were made ſtarke-made with them and their muſick.

Verſ. 3. *And they ſung the ſong of Moſes*. That is, ſuch a trium-

a triumphall ſong, as *Moſes* and the *Iſraelites* ſung of old, when they were deliuered from the *Egyptians*, Exo. 15. For this deliuerance from out of the iawes of *Antichriſt* ſheweth no leſſe power and goodnes in *God* towards his people, then that from *Pharoh* did. It is no meruaile then, if the ſame kinde of benefit be magnified by one and the ſame ſong preſently before that deliuerance out of the *redd Sea*, it was hard to ſay what would become of the people of *Iſrael*; for though they were fled out of *Egypt*, *yet they pitched their Tents as yet before the edge of the Hill of Hiroth, and they were perplexed with feare, being inuironed on euery ſide in that countrey with the wilderneſs*; So at this time the *Pope* and the *Emperour* ioined their Charretts together, and were deuiſing how to bring the *Proteſtants* backe to their former bondage, but after that, the *Sea gaue place* to the *Proteſtants* in *Germany*, when the *Emperour* was dead and thereby as it were drowned with all his Chariots, and the Proteſtants ſide grew ſtronger by the comming in of *England*, *Scotland* and the *Low countries* to be of the true Church, now was the time to ſing as *Moſes* did vnto the Lord: *that he did exceedingly excell, he had caſt the Horſe and his Rider into the Sea.*

And the Song of the Lambe. I think he meaneth that ſong, whereof mention was made before, Chapt. 14.3. Wherein they do magnifie *God the Father for the grace of their adopeton in Chriſt.* This ioy of the heart, which is called a ſong by a Metonymy of the effect; ariſeth out of faith in the righteouſnes of Chriſt, that is imputed to vs, and the feeling of that fatherly loue wherewith God doth embraceus in this reſpect. Which Song hath been alwayes ſung by all the Saints in all times and places, and by name by thoſe men vvho lay hid for the ſpace of a thouſand two hundred and threeſcore yeares; Chapter 14. being now at laſt communicated to many more about the beginning of the laſt *Period* being no longer to be muttered in Corners, but to be ſung vp and down in all ſtreets and high wayes without any feare: The

Pope

Pope of *Rome* doth hate no Song more then this, as which he curseth with Bell, Booke and Candle, vnto the pit of Hell; because neither he nor any of his cursed Traine hath euer tasted of the sweetnes thereof, neither cã they euer learne it, whilest they continue such as they are, such miserable wretches are they all, both branch and roote, Head and Taile.

Great and meruailous are thy workes. Indeed the worke of God in restoring Religion was exceeding great and beyond all that could be hoped. *Luther* himselfe when he first gaue onsett to the matter, thought nothing lesse, thẽ to see such a blessed renewing of all things, and that not without cause. For who durst haue hoped, that the Popes dignity could be in the least manner empaired & shapen, vnder whose feete so many Emperours had long before put their necks, which is a worke to be wondred at, as which farre exceedeth the shallownes & narrownes of mans *minde.*

Lord God almighty, God, for ὦ θεὸς o God: or by want of a word to be supplyed, which art God which are almighty. *Iust and true are thy wayes.* They are *iust* because he had punished the wicked, they are *true* because that which he had promised, was now performed; for he had taught in his Holy word, that it should be well with the good, and ill with the wicked. According to which generall promises ãd threatnings be gouerneth the world manifesting his truth to all men in the particular execution of his decrees, by fulfilling both of thẽ therein.

Vers. 4. *For all the Gentiles shall come.* That is, A more plentifull hope of the vniuersal calling of the whole world should come to the faithful by meanes of this deliuerance. Which is a matter that was not now first of al signified, but it is now againe mentioned in this place, because that there should be more plentifull knowledge thereof euery day in these last times, whereas all expectation thereof lay quite dead in former Ages, because of the long delay and the exceeding great difficulty of the matter. Here the matter is onely in general inti-

mated, being to be handled more at large afterwards in his proper place.

For thy iudgements are manifested. That is, by these things which thou hast begun, it may be sufficiently manifest to euery one, what thou art to do at last. And therefore *ô Rome why dost thou not looke to thy selfe in time?* What will thou not be wise as yet, before that thy finall doome and destruction shall come, when it wilbe too late? Do not these foregoing examples of Gods anger, make it appeare plainly vnto thee, what he thinketh of thee? Call *Pharaoh* to thy minde, who had Gods iudgements layd open before his eyes, but he would not be instructed. Take heed least that thou treading in the same steppes, tumble at last into the same Pit of destruction. The word in Greeke put for *Iudgements*, besides that signification of Ceremonies, which the seauenty interpretours do giue to it, doth note out also *argumens* and *proofes of Iustice*; See *Theod. Beza on Luc.* 1.6. Which signification agreeth fittly to this place, as if he should say, the proofes of thy Iustice haue been manifested, that is, thou hast declared openly to the whole world, that thou art a most iust iudge.

Vers. 5. *And after this I looked, and the Temple was opened.* He doth now set vppon a more plentifull description of the Angells in speciall, and first by the place whence they come forth, that is, *the Temple that was opened.* Which was opened, Chapt. 11.19. The mention whereof is now againe repeated, in which case repetitions are vsuall, because of that so long a recording of things past, which hath come between in three whole Chapters before this. The *Temple* was shut before, as long as *the woman was in the wildernes*. Often times Angells came out from thence, but there was a vaile hung before the doore, which would not suffer a man to looke in, wherevppon it was, that they who were without, had it hidden from them continually for all that. But now when it is opened, they who stand in the Court, might looke into it, if they would.

The Temple of the Tabernacle of testimony in heauen. This a circumlocutory description of the *Holy of Holies.* The *two Tables of Stone* are called *the testimony*, because of the law that was written in them which testifieth Gods will. Herevppon *the Arke* is called by the same name, because that these *Tables* were laid vp with in it; Afterwards this name was deriued furder to the *whole Tabernacle*, with in the innermost whereof, the *Arke* resided Numb.17.23. But yet these words in this place, *the temple of the Tabernacle of testimony*, are all one with those, *and the Arke of his couenant in his Temple was seene*, Chapt.11.19. The Tabernacle seemeth to be ioined with the Temple, not because the law was alwayes kept in the Tabernacle, which did not abide vnto the end in the Temple, like as niether did the *Arke* abide, from the time that *Ierusalem* was ouerthrown by *Nabuchadnezzar*, as the Iesuite would haue it; For how could it be that the Tabernacle should not loose *the law*, which lost *the Arke*, wherein it was laid vp; specially seing the Arke was neuer placed in that Tabernacle afterwards, 1.Sam.4.21. This therefore is no sufficient cause. But these two seeme to be coupled together; that it might be shewed, that this Temple is a pilgrime as yet in the world, and that the Angels that come out from thence, are denizens of the Church militant. But (wil some say) if they come out of the Temple, it may seeme that the Church lieth hid still in her lurking holes; by which argument wee found out the time of the former prophecy Chapt.14.15. Those Angells indeed of the former Chapter came forth out of the Temple, when it was shut vp, these here come out of the Temple when it is opened. The Church doth indeed dwell alwayes in the Temple, for what other more commodious harbour can it haue? But this Temple is not alwayes in one state. Sometimes it is shut vp in the time of mourning, and desolatenes, such as the condition thereof was, when those *reapers and vinecutters* came out of it, Sometimes it is open and manifest, whē a more ioyfull ād pleasant

pleasant day shineth vppon it; And thus happily it fared with it, after the victory vvas atcheiued against the *Beast*, when those seauen Augels came out from thence.

Vers. 6. *Being clothed with pure and bright linnen*. The clothing of the Angells doth more betoken ioyfullnes, then that of the two vvitnesses vvho vvere *clothed in sackcloth*, Chapter. 11.3. For there is another manner of condition ad shew of these times. And yet these garments be common to all the Elect, though they be fitter for some times rather then other. For they be the garments of the Sonnes of Aaron, Exod. 28.42. But all the elect are made Preists. All the faithfull dvvell now in the *Temple*, the entrance into vvhich vvas open to the Leuits onely of old. The purity therefore of the Angells is signified by this garment, vvhich they obtaine by the onely imputation of Christs righteousnes. Novv least any many should despise this imputation as a vile thing, and too base for a man to appeare clothed with in Gods sight, as the blasphemous Popish Teachers persuade their people at this day, he saith that these garments are pure and bright; as vvherein the Iustice of God can not see any spott, nor any thing that may hinder the most high perfection of glory.

And having their breasts girded with golden girdles. These garments are tyed to euery one seuerally by faith, as it vverevvith a golden girdle. The girding is about the *breasts*, because that vnlesse this apprehension and applying of Christ haue place in the heart, it is noue at al. Thus was Christ girded before, Chapt. 1.13. Not because he had any such need, but onely to teach vs and to represent the Church of that time, vvhich vvas very much adorned in this regard.

Vers. 7, *And one of the foure Beasts*. It doth not appeare by name vvhich of these it is; especially seing *one of the Beasts* may be either vvords of *order* or *of distribution*. Of *order*, as vvhen one doth signifie the first, as Chapter 6. 1. *I heard one of the foure beasts*, that is, the *first*, and that is the *Lyon*, Of *distribution*, vvhen as by an vsuall manner

manner of ſpeaking this word *one*, may belong indifferently to any one of the foure. But it matters not vvhich of them it is. That agreeth to them all, which belongs to teach of them, all the foure virtues of whō being ioined together fet ſuch an image before vs, as euery faithfull miniſter ought to reſemble, as vve haue obſerued on the 7. verſe of the 4. Chapter. Here the Holy Ghoſt purpoſeth to make vs know, that the ſeauen Angells draw forth that out of the precepts and inſtructions of ſome Miniſter of the Holy Goſpell, vvhich they do afterwards conuert and apply, to vvorke the deſtruction of the enemies of the Church. Yet this miniſter is not to be thought to be any one ſingular man, but many vvho conſent in one faith and doctrine; as *Phillipp Melacton*, *Martin Bucer*, *Peter Martyr*, *Henry Bullinger*, *Iohn Caluin*, & the reſt of the ſeruants of God, who flouriſhed about that time.

Out of vvhole godly & learned writings, ſo many mē haue drawn exellent and golden vnderſtandng of holy things, ſo as they haue been made able thereby, to encounter vvith *Antichriſt*, and to diſpatch thoroughly the remainder of that vvarre, vvhich they beg an vvith ſo happy ſucceſſe.

He gaue golden vials to the ſeauen Angells. Atheneus ſaith, *that a viall is ſo called in Greeke by putting of one Letter that is, very like in ſound and forme in the roome of another, Phiala for piala; and then it hath the name from drinking, as being a veſſel that containeth ſo much in it, as any ordinary man may drinke enough out of it at once, for it is greater then a Pott;* Yea he ſaith, *it is a large and wide veſſell like a kettle*, Booke 11. Dipnoſophiſt. This vial then here doth ſignifie the infinite vvrath and vengeance of God, that is ordained for the vvicked in theſe laſt times. So that ſuch kinde of veſſels are novv vſed perhaps, after the ſame manner, as vvhen God opened the Sluces of heauen of old, and thereby deſtroyed all the vvorld vvith a floud, or vvhenas he ouerthrew *Sodom* and *Gomorre* vvith a ſhovvre of brimſtone and fire from heauen. For then he ſeemed

to poure

to poure out destruction vppon the heads of men, as it were out of Vialls.

These are most fit weapons to shevv the povver of God, which doth not require force to cõfound his enemies vvith, but can take them all away, euen with a certaine soft and still sprinkling of water. And now see how proper instruments are giuen to each kinde of the *Euents*. The *seales* were in the first place, because the first euents were certaine confirmations, and pledges of things to come. After them the *Trumpetts* succeeded, declaring euill that should rush in vppon the world with a great noise, and withall denouncing some more greiuous matter that was to bee expected vnlesse they should repent. Now at last *vials* are brought forth and set in a readines, which are wide vessells that are capacious to receiue and to poure out Gods iudgements, and so most fit to consummate the confusion of Reprobats. Neither is here any noise in the pouring out of *the vials*, as there was in the sounding out of *the Trumpets*; For the iudgements of God that are to come terrifie, for he threatneth that they might be auoided; those that be presen do rush in vppon mẽ priuily without perceiuing, what therefore and of what sort are these *vials*? *First* they are the holy minds of these *seauen Angels*, which are endued with vnderstanding and capacity to conceaue the will of God, out of which this liquor is to bee poured, that is so deadly to the Reprobats, & *Secondly* they are such as the *Beast* giueth to the *Angells*, by instructing their minds, and training thẽ vp in the Holy doctrine. *Thirdly* such as are full of the wrath of God, not with which God is angry against thẽ but by which hee will execute iudgement against the wicked. Lastly they bee goldẽ vials, because howsoeuer Gods iudgements shalbe most seuere, yet they shalbe most iust, pure, and pretious; But let vs obserue how fearefull this wrath shalbe, which is *the wrath of God that liueth for euer*; which words are added, that we may know that this wrath shalbe euerlasting. For the wrath

is as

is, as is the power and nature of him that is Angry.

Verſ. 8. *And the Temple was filled with ſmoke.* So much for the preparation of the *Angells*. That which followeth next after to be opened as touching this *renewed Church*, is a manifeſt token of *Gods preſence*, ſuch as was in the *Tabernacle of old*; Exod. 40. 34. 35. But (you will ſay) the time of the Goſpell requireth ſome more cleare Repreſentation. So indeed, *God* dealeth more openly with vs by many degrees, then with them that liued vnder the law; Yet whatſoeuer can be imparted to vs while we continue here vppon earth, yea though we be enlightened with the light of the Goſpell, is but onely ſmoke & obſcurity to that *Reuelation*, which we ſhall enioy at the length in *Heauen*. But here he teacheth vs, that Gods preſence is cõſpicuous in his Church, though his enemies finde it to be but as *ſmoke* to thẽ, neither can they looke more wiſhly vpon it, then men who haue their ſight of things taken frõ them, by meanes of a miſty ſmoke comming between. And who is there indeed, but a blind man that doth not perceaue, that God is preſent in our Churches as which he doth ſo meruailouſly protect, againſt ſo many deuiliſh practiſes of our aduerſaries that ſeeke our deſtruction. But the Papiſts minds can not pierce through this ſmoke, which makes them ſo to tire them ſelues out in vaine, by fighting againſt God. But ſeing *ſmoke* doth alſo ſignifie wrath, *the Temple filled with ſmoke*, doth teach vs, that God doth teſtifie his preſence with manifeſt argumẽts of his burning hot wrath againſt his enemies, as whom he will now torment with continual anguiſh ad miſery one vppon another, which ſhall come and fall downe daily vpon their heads, out of the Temple and Church of God.

Neither could any man come into the Temple. Here we haue the ſtate of the reſt expreſſed of what ſort it ſhould be, in the meane time, while theſe plagues ſhould breake the enemies of the Church in peeces. Namely they ſhould keepe without forth of the Temple, not being able

able to enter in becauſe of the ſmoke; *as Moſes could not enter into the Tabernacle of the Congregation, while the cloud lay vpon it*; Exod. 46. 35. The eſtate therefore of the reſtored Church ſhalbe in ſome part, like to that of the lurking Church. As long as *the Temple was ſhut*, and the *Saints pitched their Tents in the Hill of Sion*, hauing the *Lambe* for their Captaine; *no man could learne the Song which they Sung*, chap. 14. 3. This vvas the Priuiledge of a fevv of the Elect, into which number no man of the reſt of the world could preferre himſelfe. So when the *Temple is opened*, though the Church be More Maieſticall, and conſpicuous, yet all men ſhall not betake themſelues into the boſome of it, till the *ſeauen plagues* ſhalbe fullfilled; vvhich thing is principally to be vnderſtood of the Ievves, vvho ſhal not be fully called, till the Vials ſhalbe poured out. Novv I ſpeake of a full calling of thē, becauſe there ſhalbe ſome beginning of it while the plagues laſt, but there ſhall not be an abſolute perfecting of their calling, til they ſhalbe wholy paſſed. For *Rome* keepeth them backe from this entrance, which aſſoone as euer it ſhalbe ſunke and conſumed thē ſhall the Iewes at laſt, and many of the Gentiles that remaine come to the Church flocking and ſtriuing who ſhall come firſt, all impediments being taken out of the way, and they ſhall euer after continue the moſt faithfull Nurſe-children thereof. For we ſee that all men are not quite ſhut out of the Temple with this ſmoke, The ſeauen Angells came out from thence, vvho would not haue come forth, but todiſcharge their office, whēce it may be gathered, that the reſt of the *Saints* did abide in the ſame. This *ſmoke* doth not keepe backe all the *Elect* among the *Gentiles*, from comming into the *Temple*, but the Ievves onely, and the fullnes of the Gentiles.

CAP.

The 16. Chapter.

AND I heard a great voice out of the Temple, saying to the seven Angels: Goye and povver out the *seven* vials of the vvrath of God vppon the earth.

2 And the first *Angel* vvent, and povvred out his vial vppon the earth: & there came a noysom & greevous soar, vppon the mē vvhich had the mark of the Beast, and vvhich vvorshipped his Image.

3 And the second Angel povvred out his vial vppon the sea, and it became as the sea, and it became as the blood of dead-man: and every living sovvl died in the sea.

4 And the third Angel povvred out his vial vppon the fountayns of vvaters: and they became blood.

5 And I heard the Angel of the vvaters saying, Iust art thou, O Lord, vvhich art, and vvhich vvast, and vvhich shalt be, because thou hast judged these things.

6 For they shed the blood of the Saints and Prophets, and thou hast given them blood to drink: for they are vvorthy.

7 And I heard an other Angel from the altar saying, even-so Lord God almighty, trute and just are they judgments.

8 And the fourth Angel povvred out his vial on the Sun, and it vvas given unto him to torment

men vvith heat by fyre.

9 And men boyled-hot vvith great heat, & blaſphemed the name of God vvhich hath povver over theſe plagues: and they repented not to giue him glory.

10 And the fift Angel povvred out his vial vppon the throne of the Beaſt: & his kingdom became dark: and they gnavved their tongues for payn.

11 And blaſphemed the God of heauen, for their paynes and for their ſoars, and repented not of their vvorks.

12 And the ſixt Angel povvred out his vial vppon the great river, *to vvete* Euphrates: & the vvater therof vvas dryed vp: that the vvay of the Kings *that come* from the Eaſt, might be prepared.

13 And I ſavv three unclean Spirits like froggs, *coming* out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet.

14 For they are the ſpirits of Diuils vvorking ſignes, & vvhich go unto the Kings of the earth and of the vvhole vvorld, to gather them to the battel of that great day of God almighty.

15 Behold I come as atheef: Bleſſed is he that vvatcheth and keepeth his garments, leaſt he vvalk naked, and men ſee his ſhame.

16 And he gathered them togither into a place called in Hebrevv Armagedon.

17 And the ſeuenth Angel povvred out his vial vppon the ayre: and ther came a great voice out of the

the Temple of heauen, from the throne, saying, It is doon.

18 And there vvere noiſes and lightnings and thonders: and there vvas a great earthquake, ſuch as vvas not ſince men vvere vppon the earth, even ſo great an earth-quake.

19 And the great city vvas rent into three parts, and the city of the Gentiles fell, and that great Babylon came in remembrance before God, to give unto her the cup of the feircenes of his vvrath.

20 And euery Ile fled avvay, and the mountayns vver not found.

21 And a great hayl, as of talent vveight, fel out of heauen vppon men: and men blaſphemed God, becauſe of the plague of the hayl: for the plague therof vvas exceeding great.

The Logicall Reſolution of it

HEtherto we haue heard of the common Type the ſpeciall execution doth now follow, which is diſtinguiſhed by the ſeuerall members thereof in this Chapter, and is handled more at large and by continued order in the reſt of the Chapters. That containeth both a commandement, verſ. 1. As alſo the parts thereof, both thoſe which be common, the effecting of the worke and the euent, and the particular ones alſo, the ſeauen diſtinct vials, that ſignifie, according to the manner of the former Periodes, thoſe ſeauen notable diſcomfitures wherewith the enemies of Chriſt are to be deſtroyed, the firſt whereof is poured out vppon the

Earth, *verſ. 2. The ſecond vppon the* Sea, *verſ. 3. The third vppon the* Riuers, *verſ. 4. Whoſe ſecondary euent is a double teſtimony, the firſt of the Angell of the Waters, verſ. 5. and 6. The ſecond of the Angell comming out of the Altar, verſ. 7. The fourth vppon the ſunne, verſ. 8 9. The fifth vppō the Throne of the Beaſt, verſ. 10. 11. The ſixt vppō Euphrates, whereof there is alſo a double euent, the former, the drying vp of the Waters, verſ. 12. The ſecond, a preparation to a Warre, of which there are three principall Authoras, princes and many inſtruments, the froggs, verſ. 13. 14. Then alſo a Warning giuē to the Eleſt, verſ. 15. And the gathering of the enimies together into the place, called* Armageddon, *verſ. 16. The ſeauenth poured vppon the Aire, the former euēt whereof is a conſummating of matters, verſ. 17. a ſecondary one a ſound, Thunders, earthquakes, likewiſe, a deſtruction of enemies, verſ. 19. 20. of Cities, nations, and men in the beginning of the 21. verſe, and haile as big as a Talent, driuing men to ſpeake blaſphemy, in the end of that verſe.*

THE EXPOTION.

Verſ. 1. *Then I heard a great voice out of the Temple.* In this commanding voice, we are to conſider from whence it came, to whom, and to what end. It came out of the *Temple*, as it came alſo, Chapter 9. 13. *Out of the foure hornes of the Altar*, & ſometimes it commeth out of the Throne, as afterwards. Chapter 19. 5. The difference is this, that the *voice* commeth out of the *Throne* when it proceeds as it were immediatly from *God*, out of the *Temple*, when any thing is obtained by the prayers of the Saints, to whom the office of commanding is here giuen, that we might know, what force faithfull prayers haue, which ſhould be as it were the firſt mouers,

and

and the principall *Agents* in the matter that was to be done, they do ſo boldly command the buſines to be ſet vppon. And indeed it could not be, but that ſuch men as *God* had inlightened with ſo great knowledge of his truth, ſhould thus ſtriue with all their might by prayers to God, that he would with all poſsible ſpeed deſtroy *Antichriſt*. *Aretas* reades not the words *out of the Temple*, but all our Coppies, as alſo the vulgar do with one conſent read it thus, and it is wont to be ſhewed in other places, whence the *voice commeth*. They to *whom* the *voice* commeth are the *ſeauen Angels*; But what need is there of this, will ſome ſay, ſeeing they were long ſince appointed, and furniſhed vnto this office with all neceſſaries; in the former Chapter? They ſtood indeed at the barriers and liſts, prepared, and looking for their ſigne to make onſett; But there muſt come a ſpeciall cōmandement vnto the generall, if a man deſire to haue an authenticall commiſsiō to warrant him in the doing of a matter. This is that therefore which they expect, ſhewing hereby that they will not ſtirre no not the breadth of a finger with out Gods becke and prouidence, by which all things are gouerned. Now the commandement tends to this end, that they ſhould go, and poure out *their Vials* vppon the earth. But ſome of them are poured vppon the *Sea*, *the flouds*, *the Sunne*, *the Aire*; it is true, and yet the force of them all rebounds vppon the *earth*. The reſt of the Elements are not changed, but to the end that the earth might be changed by them it being as it were the common waſhpot whereinto all the liquor is poured. Why then how can this be proper to the firſt vial. as it is in the next verſe, which is common to them all? We ſhall ſee in the particular expoſition that the firſt belongs without difference to the confuſed multitude of thoſe that inhabite this earth, whereas the reſt belong to ſome certaine kinds that are of ſpeciall note.

Verſ. 2. *And the firſt went and poured out his vial vppon the earth*. So much for the commandement; now the

particular execution is set vppon; where the worke that is effected, *is the pouring out of a vial vppon the earth*. Which words are not to be taken properly. For *a Vial* is not any materiall flagō, neither is it full of materiall liquor, but of *the wrath of God*, as it is vers. 7. of the former Chapter. Neither is the *earth* that soile onely which we tread vppon, but first men, and then not all men in generall, but *the branded slaues of Antichrist onely*, as the euent doth shew straightway, whereby it came to passe that a botch was inflicted vppon the men that haue the *Marke of the Beast*. In which sense the word *Earth* was oftentimes vsed before, which we therefore do retaine constantly throughout our Exposition, that so we might see the better from thence how the whole prophesy agreeth with it selfe. The *euen* bringeth *an euill and noysome vlcer* with it, that is, such an one as the Phisicions call a maligne and incurable one as the which hath so great sharpenes and virulency in it, that it will neuer suffer a scarre to be drawn together. Neither is this *vlcer* here to be thought to be a bodily one, & properly so called, the procuring causes whereof we see to be Metaphoricall. And such *euents* as this are to be vnderstood in the rest of the *Vials* also; so that for one to take them as spoken properly, as the *Iesuite* doth, is not so much to explane, as to confound all things, so as the light of the Truth should be ouerwhelmed for euer.

They vppon whom this *vlcer* seizeth *are men*; there fell an vlcer *against men*, as Beza turnes it, *or into men*, as the vulgar reads, that is *on men*, as *Antichrist is said to sit into the Temple*, for *in the Temple*, 2. Thess. 2. 4. But the preposition with an accusatiue case soundeth, as if the Sores did vexe not so much by stirring in the body, as by afflicting it from without; which doth more agree to these figuratiue Sores as if he should say, that those things should be done against the slaues of *Antichrist*, which should no lesse torment and vexe thē sore, thē the most noysome vlcers do paine the body. Of what sort these men be, is declared by *the Marke of the Beast*, & the

adō-

adoring of his Image. Now we haue ſhewed aboue, Chapter 13.17. out of that *threefold Marke* with which the worſhippers of the *Beaſt* are ſigned, that the firſt obtaineth the name of the vvhole, and is called *a Marke* which hath his Seate in the right hand, and was proper to the cheife worſhippers, that is, the Nobles, the Clergy, the Schoolemen, &c. Vppon whom the *Beaſt* doth cheifely rely, as vppon proppes. Wherefore theſe were cheifely to be plagued with this Sore. But not onely ſuch as haue the *Marke*, but ſuch alſo as *adore his Image* are to bee vexed; Now this belongs cheifely to the Teachers, and ſuch as are more ſubtle then the commō ſort, as hath been ſaid on the 9. verſ. of the 14. Chapter; although the *adoring of the Image* be in ſome reſpect common to all the Popiſh Crue, Chapter 13.15. And therefore the Sore ſhould annoye the whole Crue alſo, though yet cheifely thoſe who Imagine themſelues to be furniſhed with the conſent of all antiquity, to warrant themſelues in the honouring of the *Beaſt*. Bnt hence you may obſerue, that it can not be poſsible, that the *firſt Vial* ſhould be the ſame thing with the *firſt Trumpet*, ſeing the *Viall* is poured out onely vppon ſuch kinde of men, as whereof there was none extant before the *ſecond Beaſt*, as whoſe Originall is not more ancient then the *fift Trumpet*. Which matter we haue geuen notice of at the firſt verſe of the former Chapter. Theſe things being thus explaned, all things do lead vs to think, that this Sore is nothing els but malice & enuy, thē which *the Sicilian Tyrants could not deuiſe a more exquiſite torment*, as the Poet ſpeaketh, with which the Papiſts were meruailouſly tormented, vppon the pouring out of this *Viall*. Which diſeaſe of the minde is called an Vlcer worthily, the nature whereof it reſembleth by a double ſymptome. For they that are diſeaſed with it are both compelled thereby to keepe in and not to come abroad, that they might auoide the beholding of thoſe mē, whoſe proſperity makes thē ſicke and ſore, as it fared with the *Egyptiās* of old, who together with the

Magicians were ſo full of botches all ouer them, at the ſprinkling of duſt, that they were not able to ſtand before *Moſes*, Exod. 9. 10. 11. As alſo euery one of them alſo is ſo afraid of any to come neere and touch him, that he labours by all meanes to keepe himſelfe from being thruſt or ſquiſed. Which kinde of euill inuaded the mē that beare the badge of the *Beaſt*, ſtraight after *the opening of the Temple*, Chapter 11. 19 (To which we haue ſhewed that theſe *Vials* are to be ioined, as the which, the repeating of things paſt hath parted aſunder with a long diſtance between) namely about the yeare 1560. Where the former prophecy ended. For then was our *moſt gracious Queene Elizabeth bidden by a voice out of the Temple, to poure out a Vial vppon the Earth*, that is, ſhe being admoniſhed by the counſels of the Godly about the end of the firſt yeare of her Raigne, did caſt out many of thoſe men from their Biſhopricks moſt worthily, as alſo out of their other dignities, and Church Liuings who boaſting onely of the *Beaſts cognizance* which they wore, denied their due allegiance to their lawfull Princeſſe. Among theſe were the *Arch-Biſhop of Yorke*, the *Biſhop of London*, *Ely*, and *fourtene others*, beſides men of a lower ranke *Deanes*, *Archdeacons*, *Parſons*, *Vicars* and the like;

How muſt it needs be that theſe fellowes were cruelly ſcorched with enuy and ſpite, whē they ſaw their dignities, lands, demeanes, goods and honours to be beſtowed on their aduerſaries, & ſaw thmſelues to lie in the meane time deſpiſed and forlorne? Many of them could not endure the greife of it, which made many to trauel beyond Seas, to the entent, that they might ſeeke ſome eaſe of their greife by liuing out of the ſight of this miſery, and others of them were conſumed at home in their lurking holes with carke and penſiuenes, all of them fled from the light and ſight of men as whom to behold ſo ioyfull and ſo iocund, was as ill to them as a moſt cruell death. And yet their torment was not take away who changed their Aire and their Country, ſeing the

the *Pope himselfe*, and that whole generation so vehemently tortured with the very report thereof onely. Which thing he did sufficiently witnesse by his *Bulls* set forth against *our most noble Queene*, wherein he did in most seuere manner commaund all her subiects to reuolt from her, and that they should not be hindered from it with any Conscięce of their Oath of allegiance, from which this notorious breaker of all law both of God and man set them free. But thanks be to God, he hath sung to deafe men till this day, whereby his greife it aboue measure increased. For thus doth he fret with in himselfe, like as that cursed *Saul*, did of old: *What haue ye all conspired against me? Is there none of you, who will take the matter to heart for my sake.* Is there none of you that will allay the greife of my vlcer with the bloud of that Queene, that hath bred me so great greife? *O patient Pope*, take not the matter so ill I pray the, this is the time wherein thou must before plagued, not eased and healed. But the disease will not suffer him to rest. Therefore he rageth most cruelly with his *poisoned bulls*, he incenseth Kings with all his might to fight against her, he sends out the *Iesuits*, vppon vs closely, (which are the bellowes of all Seditions and trecherous practises) to betray our Country, he suborneth most wicked villaines and Cutthroats, too kill our Sacred Princesse, & to conclude, he bends all his force by all the meanes he can deuise, to stirre vp troubles wherewith he may vtterly destroy the Kingdom, and vs all, but all his attemps haue been frustrate for these two and forty yeares, through the goodnes and rich mercy of our gracious God, both the Principall contriuer and Captaine of all mischeife, himselfe, as also his cursed Impes, cā scarcere faine teares becausse they cā behold no lamētable accidē to befall vs.

In France about the same time when *Charles the nnth* began his Raigne that we may see that this botch was vniuersall to the Papists, at which time the Popes authority and the Papists faction began to be ruinated there euery day more and more, when the greatest part of the

Nobility did embrace pure doctrine, moſt of the States, & the Queene mother, (through feare as I ſuppoſe of our *Queene of England* that was ſo near a neighbour to her) did exceedingly beſtirre them ſelues in the cauſe of Religion, and did not obſcurely ſhew fauour to the profeſſours thereof, or at leaſt made a fained ſhevv thereof, at this time ſome of the Papiſts came to their wonted Churches more ſparingly, many who ſtucke more ſtiffely to their old opinions, did ſo coope vp thē ſelues within the walles of their houſes that they durſt ſcarce appeare in the aſſemblies, and what other diſeaſe I pray you was there that troubled them but this greiuous botch? They in *Germany* had now of a lōg time vexed & prouoked the *thracian flocke that Romiſh Rout.* but the wounds which had been giuē before, being now about this ſame time made more full of filthy matter were turned into vlcers, The decree of *Charles* was grejuous as wee ſaid before, whereby peace and liberty were grāted to the Religion, but it did ſting thē more cruelly euery day, the leſſe hope they ſaw there was of reuerſing it, For the *Emperour Ferdinand* that ſucceeded his Brother, thought it his beſt to reſt in the former decrees, to which he had giuē his conſent at *Auguſta* before he was Emperour. *Maximilian* his ſonne, *did alwayes diſlike that courſe of maintaining Chriſtiá Religiō with force and armes, ād of cōpelling mē to receaue it againſt their willes.* How intolerable ſeemed this moderatiō to the Papiſts that were ful of the botch of enuy & a burning deſire to be reuēged of the *Proteſtāts?* But let vs now ſee alſo in a word, how this Bile can not endure to be rubbed. And this did *the Councell of Trent* declare in the ſecond ſeſsion under *Pius the fourth* in the yeare 1562. Whē there were certaine choiſe men betruſted with the buſines of conſidering and ſearching into ſundry Cenſures and Bookes, that were ſuſpected or pernicious, that is, that they ſhould by al meanes be carefull, that nothing might come abroad among the common people, which ſhould giue the leaſt wipe with any one litle word to the Romiſh ſuperſtitiō.

Truly

Truly this vlcer is very ſore, & venemous that can endure no ſharpe or harſh vvord to come neere it, and therefore there was order taken, that whatſoeuer vvas put to it, might be tender and ſoft. Wherefore *Pius the fourth* ſet forth *an Index of Bookes that were forbidden*, which *Sixtus* the fift did afterwards increaſe, and *Clement the eight* did now of late reuievv. Wherein it is ordained from vvhat Bookes men ſhould vvholy abſtaine, what Bookes alſo a man might vſe, ſo they vvere corrected; In very deed the *Pope* preſcribeth a diet for his pocky Popelings; Among other rules of correcting thē this is one, *that all things be circumſpectly and attentiuely marked, not onely ſuch things as offer themſelues manifeſtly, in the proceſſe of the Worke, but all ſuch things alſo as lie lurking as it were in ambuſh within the expoſitions, Abridgements marginall Notes, Indexes of Bookes, and in the preface together with the Epiſtles dedicatorie.*

In a Booke called an Inſtruction concerning the correction of Bookes, D. 2. How ſuſpicious is this botchy diſeaſe? Certainly this feare of ruſhing againſt any thing that might offend, hath curtalld many of the new writers, and hath pared out of thē, whatſoeuer was ſauouring of ſound iudgement, and freedom of ſpeaking the truth. But the bookes are in euery mans hand to be had by which it may be perceaued, what it is that greiueth theſe branded ſlaues, and where they put to paine.

And yet that one Booke alone that is called *A Purging Index*, or an *Index* if ye vvill that came out of Purgatory or the pit of Hell rather vvhich vvas ſet forth by *Philipp the ſecond King of Spanie*, in the yeare 1581. may ſerue in ſteed of many others. And leaſt we ſhould think perhaps that theſe Purgatory fellovves are troubled about late writers onely, or about the marginal notes which are added to anciēt writers, we muſt know that they do alſo lay violēt hands vppon the very words of the auncient Fathers; as for example, in a certaine edition of *Auguſtine*, which *Iohn Gibbon* the *Jeſuit* an Engliſhman, a Doctor of Diuinity and Profeſſour at Treuirs in France,

France, vſed in his diſput about the Saints, Theſ. 209. it is no longer read; *Neither yet do we ſet vp and appoint Temples, preiſthoods, ſacrifices, and other ſacred things vnto Martyrs*, &c. As the trueē auncient Coppies do runne, Booke 8. *of the City of God*, Chapter 27. But contrarily: *Wee do appoint Temples, Preiſthoods, Holy things, and Sacrifices vnto Martyrs, becauſe not they but their God is our God*, &c: Oh ye moſt impudent forgers, that do force *Auſten* to affirme that, vvhich he doth flat deny, not to ſay, hovv fond you imagin him to be, vvhom you vvill haue to auouch that ſacrifices are therfore to be appointed for the martyrs, becauſe they are not God.

Theſe Ratts come to ruine by their ovvn bevvraying *Francis Iunius* ſavv at *Lions* in the houſe of *Trellonius* in the yeare 1559. certaine pages of true *Ambroſe* cancelled and ſcraped out *by two Franciſcans*, and other of a new mint put in the roome of the former euen as they liſted, and that beſides all authority of other Coppies. Oh foule and vngodly deed, but this is no new tricke with theſe Romiſh Packers, who haue long ſince approued them ſelues to be ſuch cunning cogging mates in the *Councell of Nice*.

But vvhat is it that they aime at in this feate of adulterating the vvritings of the auncient Fathers? What would they bleare the eyes of the men of the preſent Age and ſtoppe their mouths? They cā not do it. There are true coppies forthcomming thankes be to God out of which this ſacrilegious ſhameleſſenes of theirs is conuinced.

Or which is more like to be true, do they prouide for them ſelues againſt a rainy day to come? *Oh fooliſh Papiſts*, who do labour to get the auncient writers to giue you their ſuffrage, for hereafter, vvhen as the time wil ſhortly come, when there ſhalbe neuer a Papiſt aliue, to whom they may giue a voice. Your cauſe ſhalbe decided after ſome yeares enſuing, and thoſe not very many, not with Fathers, but vvith fire and ſword as this Booke of the Reuelation ſhall make it, manifeſt. In the

the meane time let vs obſerue both hovv dangerous a thing it is, to depend now vpon the Fathers that are ſet forth in print by the Papiſts, as alſo how full of botches the whole generation of Papiſts is, who are ſo afraid of the nailes of the Fathers, that they cut them to the quicke, and not content herewith, they do alſo lappe wool about their fingers, that ſo they may handle their ſcabbed bodies more tenderly.

Verſ. 3. *And the ſecond Angell poured out his viall vpon the Sea.* The *ſecond vial* puts out his force vpon the *Sea*, that is a metaphorical one, ſuch as the *earth* was. For they are each of them of one and the ſame nature. And ſeing now the ouerthrow of *Antichriſt* is in hand, what ſpeciall dammage ſhould hee be put to, more them all other mortall men, by the turning of that *Sea* into filthy blood, that is ſo called properly. For this is the former effect of this *Vial*, neither ſhould the ſecundary effect hurt him a iot more then others, whereby all the liuing creatures that are in this Sea do die.

The Earth furniſheth him with an infinite company of dainties, ſo that he might the more eaſily endure the want of fiſh, if they ſhould all die at once: Wherefore we muſt not ſtick in the natiue ſignification, but it is to be take in that ſenſe, which wee haue ſeene often vſed before. It is the doctrine therefore, whereunto a notable change ſhould happen vnder this *viall*; for whereas it was corrupt before, it ſhould now be made corrupt in the ſuperlatiue degree. In former ages it was changed into bloud, but now it ſhould be turned into a more groſſe, & pudlelike filthines, then euer before, till at laſt it became like to the blood dropping out of a dead man, blacke, gore, thicke and rotten: not cleare, and flouriſhing, ſuch as floweth out of a liue body. Firſt therefore *this Sea* is *the Councell of Trent* which is no leſſe compiled out of the whole packe of all Popiſh errours, then the naturall Sea hath is being of the gathering together of many waters that flow into it. Now this Coun-

Councell vvas begun some yeares before as vve haue shevve I, Chapter. 11. 7. But it vvas brought to the finall conclusion, and cõfirmed by the definitiue sentence of *Paul the* 4. at the request of *Moronus*, and *Simoneta the Cardinalls*, in the name of the rest of *the Councell* in the Yeare 1564.

Martin Chemnicius vvas *the second Angell* that poured out his *Viall* vppon this *Sea* of Errours the next yeare after, and the next eight yeares that ensued immediatly; for he made & set forth an examination of this *Councel of Trent*, the vvhich he found to be nothing els but an horrible Chaos of many monstrous opinions. By occasion hereof there arose presently many stout Champions for the Popish cause who quitted and carried themselues so luckily & manfully in this exploit, that they turned that *blood* into rotten matter by defending it, that is, they added an heape of many more, and more pestilent errours vnto the former. Among the rest there rose vp handlers of Controuersies at *Rheimes, Doway, and Louaine*; as It vvere certaine Captaines appointed to their severall bouuds; thorough vvhose diligence and paines it vvas brought about, that all that mire, vvhich lay stinking scatteredly here and there in many ditches, was gathered together into one large Channel, that so *this corrupt filthy Sea* might haue his being from thence. But this conioining of waters, that made this *carriouly Sea of filthy matter*, was then made in speciall manner to lye open to the view of all the world, when as *Gregory the* 13. tooke order for the building of tvvo very great and large Colledges at *Rome* for the corrupting of the Youth beyond the *Alpes*, and when he made *Robert Bellarmine* the cheife Agent in this peece of Seruice vvhose worke it was to open and handle controuersies about the faith, to those vvere nourished as Students in those Colledges. For this mã to the end that he might prouide better, for the instructing, that is, for the more ready poisoning & spoiling of his Schollers, thought it his best not to labour in one or two heads, vvhich many

many other had done before him, but *to bring all the Controuersies into one body as* it were, vvhich thing he saw to be wanting as he himselfe confesseth in his Epistle to his *high Preist*, the Popes vn holines. Wherevppon it came to passe by Gods singular prouidence, that the entire and perfect body of Popish Doctrine absolute in all poynts being finished should be most largely disputed & should come abroade at this time in these Bookes of controuersies, vvhich vvas neuer to be seene before, that so all they who did not shut their eyes wilingly, might see the Sea plainely turned into Rotten and ougly stuffe.

And euery liuing soule died in the Sea. But hovv can this be, will some say, seing euery soule liueth not in the Sea? It was this perhaps, that made Theod. Beza to transpose the words thus; *And whatsoeuer liuing creature liued in the Sea died*. But the naturall order of the vvords carrieth a meaning that is agreeing to all other things that be in this Booke of this kinde. For vve must know, that the whole company of the *malignant Church* is diuided either into the *Cleargy*. Or into the rest of the common sort, called by them *Laitie*. Those *Clergimen* are the liuing creatures, that be proper to this *Sea*, these of the *Laitie* are cheifely the earthly ones, and are noted hy the earth.

Now if he had said; *euery soule that liueth in the Sea was dead*, a man would happily haue gathered, that this death was proper to the *Cleargy* and to the *Teachers*, but seing he saith, euery soule that liueth was dead in this *Sea*, he teacheth the *lay men*, & the *Popish people* together with the *Clergy* should perish also by meanes of this *filthy blood*. But you will say, the vvords do belong equally vnto all men, that do liue euery where. Therefore this death seemeth to bee common to all men I answer, that all men indeed, vvho seemed to liue before, assoone as euer they descēd into this *Sea*, are stiffled, and killed. But all the *Elect* haue their dwelling in the *Temple*, now the *Temple is placed in heauē*, chap. 15. 3. So that they haue no cause to fear any hurt frō this earthly Sea whose in-

infection shall kill the men onely that be of the same kind with it selfe: All these men indeed, vnlesse they shall forsake their earth, that is, vnlesse they shal renounce Popish Religion, should come to destruction in this *Sea*. For they shall drinke of no other vvater, but this that is rotten and corrupt neither shall they be instructed in any other doctrine, then such as is drawn out of the *Councell of Trent*, and the Iesuiticall Books of controuersies. How can they then but giue vp the ghost presently, if they shall drinke of these waters, with which all the fundamentall points of saluation are turned into deadly poison. O therefore how miserable is your estate (*ye Popish people*) who drink in mattry and filthy stuffe as if it were that most swete liquor that the *Poets fained their Gods drink to keepe them from dying*; & thus ye place your saluatiō in that that bringeth certaine destruction vppon you: But this is Gods iust iudgment against those that despise the pure waters of life; that they should perish miserably with this filthy blood Oh dragg thē forth out of it, most most mighty God, whom thou hast Predestinate to the praise of thy mercy. But besides let vs know that it is not safe to swimme in this *Sea of brimstone*, as many do, who make no conscience to be of any opinion in Religion.

Thus therefore stands this *Vgly Sea*, that deserueth indeed to haue an heard of pocky Papists to liue therein, with whose poisoned filth, it is fed as it were with Riuers that runne into it.

4. *Then the third Angell poured out his viall vppon the Riuers.* The working of this third *Viall* is vppon the Fountaines, and Riuers. The euent changed the same into blood. Now the fountaines and flouds are the breasts as it were with which the *Sea* is nourished, as againe those *Fountaines* do borrow their nourishment from the *Sea*. And seing the *Doctrine* of the Papists is this *Sea*, the *Masters* which are set ouer the *Doctrine*, are *the Fountaines*; These *Masters* are not the ordinary and petty Vshers, and vnderlings but the *cheife Doctors*, vppon whose

whose mouth the rest of the rout depends, which are the *Iesuits* by the consent of all men. Out of whose liberall lageſſe the reſt of the multitude gleaneth their ſeuerall portions takeing into their mouthlike infãts that which theſe nourſes of theirs haue chewed before for them. *S. Dominick* appeared of old time to *Pope Innocentius* in a dreame, *holding vp the Church of Laterane that began to totter with his ſhoulders ſet vnderneath it*, but at this day the *Iesuites* are the cheife proppes of the *Popes throne*. And yet they ſhall not hold it vp long, ſeeing they them ſelues haue begun to ſtoupe, and to bend in the hammes with the waight of Gods iudgements that lie vppon them. For the flouds were to be turned into bloud vnder this third *Vial*, that is, thoſe cheife broachers and vpholders of Popiſh doctrine were to to be put to death, that ſo the *Church of Rome*, which was wont to kill with the ſword of old, ſhould be ſlaine her ſelfe alſo at laſt, as the *Holy Ghoſt* thath fooretold, Chapter 13. 10. This *Vial* begã to exerciſe this power about the yeare 1581. When as it was decreed in our realme of *England* by a common Act of all the States, in a parliament *that all men who ſhould endeuour to withdraw the minds of the ſubiects of this Kingdom by any meanes, from their allegiance to their lawfull, and naturall Princeſſe, vnto the* Pope of Rome, *or to the Romiſh Religion for that end, ſhould be attainted of high Treaſon againſt her Maieſty, and ſhould ſuffer the puniſhment prouided by law againſt Trayors.* But what makes this againſt *Ieſuits* will ſome ſay? Very much indeed, ſeing all the packe of them do deuiſe, contriue, and plot nothing els but this villany which this law is made to preuẽt & puniſh, as being the betrayers of their country, the murderers of Princes, the ſeducers of Subiects, the plague and bane of all Kingdomes and common wealths. Therfore this *Viall* when it was poured out wanted not his effect and efficacy but *Euerard Ducket*, *Endmund Campion*, *Ralph Sherwin*, *Alexander Brian*, who were *Ieſuites*, and nurſelings of the Seminaries, were conuinced the ſame yeare to be guilty of breaking this law, and ſuffered con-

digne punishment for it, according to Lavv. After whom followed next in order, *Iohn Paine*, *Thomas Ford*, *Iohn Sherret*, *Robert Iohnson* with many more of the same wicked stampe. And thus was the wickednes of these cursed wretches somewhat supressed by the mercy of God. So that though it be not quite taken away, (for who can looke that *the Leopard should change his Spots?*) Yet it doth not so freely rage vp and down, but they must needs lurke in the darke, counterfaite their habit, cogge and dissemble in all thing they do, that so they may both spread their poison more closely, also that they may prouide better for the sauing of their mischeuous Pates, and necks.

Vers. 5. *And I heard the Angell of the Waters.* So much for the first Euent, the second is a double testimony wherewith this worke of the *Viall* is approued & commended, the first whereof is of the Angell of the waters, who is not one of these *Riuers* and *Fountaines*, as the *Angell of the bottomlesse pit was*, Chapter 9. 11 But one that is set ouer the *Riuers* and *Fountaines* to execute this iudgement of God against them.

In which respect the rest of the *Angels* may be called, *the Angell of the Earth, of the Sea, of the Sunne*, because they haue power giuen them ouer these things. For in that he saith in the next verse, *and thou hast giuen them blood to drinke*, he exempteth him selfe out of their number. This *Angell* therefore is some *Ciuil Magistrate*, who had power giuen him, or who was rather the first mouer & persuader vnto this worke of turning these *Fountaines into blood*, namely, of killing the *Iesuits*, & putting them to death.

Whom if I shall by name set down, and say that it was *William Cecill* that most honourable man of happy memory that was lately *the Lord high Treasurer of England*, the next words will shew that I do not affirme it rashly, and without good reason.

Thou art iust o Lord. This testimony doth extoll the Lord with the prayses of his Iustice and his truth,

and

and then it doth annex a reason taken from the present occasion, that the bloody man slayers were put to death as they deserued. And such a commendation of Gods Iustice as this, was vppon this occasion set forth by that *William Cecill* whom I named right now. For this worthy man, that he might stoppe the mouths of the Clamorous railing Spirits of the Popist faction, did lay open the cause why the *Iesuits* were put to death in a Booke for that purpose compiled & published, in the yeare 1584. Which Booke is entiled: *The Iustice of the Britaines*, by which it is made cleare and manifest, that some cursed Vipers here in *England* were iustly hanged vp by the necke for their foule & monstrous Treasons they had committed. He published his worke in all tongues almost, that so all men might heare the *Angell* magnifying Gods Iustice, & that others might be stirred vp by this most vvorthy example to endeuour to do the like, who desire to haue the safety of Kingdoms and people well looked vnto. This Booke hath the very same matter to entreate of which is comprised in these two verses, neither can the summe thereof be comprehended in more conuenient words.

Which art, ād which wast. Th. Beza addeth to these out of a most auncient manuscript, *and which shalbe*, Aretas, the Vulgar, and Montanus insteed of these words, *and which shalbe*, reade *and Holy Ghost*. The former reading doth manifie *God* for his *Constancy* in his promises that he is alwayes like vnto him selfe, in avenging himselfe of the Sinnes of wicked men after the same manner at this time, as he did punish them in former Ages, This latter ioined *Holines* together with *Constancy*, as if he should say. Thou canst not endure this wickednes of theirs to go vnpunished any longer because of they *constancy*, and they *Holines*, but where a Title is taken out of the destribution of the time, the two first moments of time are not wont to be set down without the third, the first reading therfore seemeth to be the truer.

Because thou hast iudged these things. That is, because thou hast executed such a iudgemant by taking vengeance of the Riuers and Fountaines of all mischeife. Which is a Metonymy of the Hebricians, who do many times put iudging for auenging, and punishing, as, *I will iudge the nat on whom they shall serue*, that is, I will punish them, Genes. 15. So Deut. 32. 36. 1. Sam. 25. 39.

Vers. 6. *For they shed the blood of the Saints*. The words render a reason of the former prasing of God. But where haue the *Iesuits* shed any blood? As if this were a matter vnknown to the world? Are not these the *Spies ād promoters to the Pope Holy Fathers* that are the Inquisitors to whose butcherly massacres they bring the Christians for the most part by their information, so that none not the innocent party scapes their hands as they say, but he is either put to death, or he looseth all his goods? But besides it is now wel known to all the world, that *these are the plotters of Conspiracies against Princes, and the disturbers of the publike peace, that do not feare to lay violent hands no not vppon the sacred persons of Princes, whose death they do contriue by sundry crafty deuises*, as we haue often had experience of their villany herein, to our great danger, which thing also other Princes haue learned with their own mischeife. But how soeuer the things should no be thus, seing they are bound by their Oath of Allegiance to the *Pope* of *Rome*, whose stoutest Chāpions they shew them selues to be; they are worthily made guilty of the *bloud of the Saints*, which the *Pope* him selfe hath shed in so great abundance. So doth *Christ* condemne the Iewes then liuing for killing *Zachary*, whom their aunceſtours slew many ages before, because they allowed the same courses which their Fathers tooke, who comitted that wickednes, Matth. 23. 35.

And therefore thou hast giuen them bloud to drinke. As *Tomyris* gaue vnto *Cyrus*, to giue blood vnto one, is to put one to death, as, *I will giue thee the bloud of zeale and wrath*, that is, I will cause thee to be slaine, as men

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are ſlaine in the burning rage of anger and iealouſy, Ezec. 16.36. Out of which words it is plaine, that theſe *ſtouds* and *Fonntaines* are men, as we interpreted them at firſt, who are made the killers of the Saints, whom therefore they muſt pay for killing with their own bloud.

Verſ. 7. *And I heard another out of the Altar.* The ſecond teſtimony is of the *Angel* from the Altar: The word put for *Altar*, ſignifieth properly *an Altar for beaſts that are ſlaine*; though ſometimes it be put for the *Altar of Incenſe*; as Chapter 8.3. Which is alſo a ſigne of *Chriſts death* in like manner. *Theod, Beza* tranſlates thus, *out of the ſanctuary*, which doth not expreſſe the force of the ſentence ſufficiently; perhaps he turned it ſo, becauſe of the prepoſition out of, which for the moſt part belongs to a place, and ſome thing that containeth ſomewhat with in it, which might ſeeme not to agree to an *Altar*, but there was the like place aboue, where the *Angell came forth out of the Altar*, Chapter 14.18. Which may open the meaning of this place. We ſhewed there, that this kinde of ſpeaking belongs vnto thoſe, that are ſlaine for Chriſts cauſe, whoſe place is vnder the Altar, Chapter 6.9.

This *Angell* therefore is one of that flocke, who enduring calamity for Chriſts name, doth approue of the worke of ſlaying the *Ieſuits* with his ſuffrage, and doth likewiſe celebrate Gods Iuſtice for that cauſe. And it is cleare that it fell out thus in the yeare 1596. April 4. When as the *Hollanders*, and the States of the other Prouinces that are in league with them did ordaine, *that none of the bloudy ſect of the Ieſuits, or any that giueth himſelfe to ſtudy at this time among the profeſſours of that Sect, whether he be borne in any of the Prouinces that be confederate, or be a forrainer, creepe ſecretly into the ſame Prouinces, either by ſea, or by Land, vnder the paine of being conned and killed for an enemy.* By which decree of theirs, they do giue their voice to condemne thoſe ſinfull vvretches, and they do ſubſcribe to the decree that was made againſt them a good vvhile before in *England* by the *Angell of the waters.*

Angell of the Waters. And who seeth not these *Hollanders lying vnder the Altar*, who haue suffered so many, and such horrible things at the hands of the Spaniard, and that by the the space of so many yeares, for the profession of Christ? And yet they haue now learnt by experience, that there is more comfort to be reaped by these calamities, then by all the delights of the *Spaniards*, which they once enioyed, while they were in the meane time destitute of the most Holy Truth. Wherefore *o ye noble and renowmed Hollanders*, sticke fast vnto him with perfit hearts through whose protection you haue been preserued in safety hetherto.

Take heed of the Romish wily guiles, and trecheries, do not commit such folly, that your forepast constancy should do you no other good by meanes of your present hearkening to the Popish crafty *Sinons* and *Sirens*, then that you should finde by wofull experince, that your new counterfaite freinds are more mischeiuous, then your old enemies. What do you think that the *Catholike King* could bee more carefull to vphold Antichristian Religion, then the *Catholike Bishop*, and one that earst was a *Cardinall*? Would he be more desirours to steale *Christ* away from you, then this man? Beware least ye be daunted with feare of any danger, howsoeuer all men should forsake you. It is but a short time, *stand still and behold the saluation of God*, vvhich hee will shew you with in these fevv yeares. But what am I doing? I could not but digresse a litle, and admonish in a vvord my Brethren that are in ieoperdy. I returne to the matter.

Some tvvo yeares before that this decree vvas made by the *Hollanders*, *Henry* the *fourth the King of France*, was wounded by *John Castellius the Jesuite*, who determined to haue killed him, and here vppon there was a most vorthy iudgement passed and giuen in the great assembly of the Chamber both against this Castellius, as also against the whole company of the *Iesuits*, namely, *that all the Freists of the Colledge of Clermont, and all other that are*

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deuoted to the foresaid Society, should be packing out of Paris and other Cities and places, where they held their Colledges, within three dayes after the publishing of his Proclamation, and that they should get them away out oft the Whole Kingdom within fiften dayes following after that and that because they were and are accounted, corrupters of the youth, disturbers of the publike peace, enemies of the King and the Kingdom: which thing vnlesse they should do, and if they should be found there, after the time appointed them, they should be punished at Traytors, and Rebells, &c.

Which is a Holy and wholesome decree but o Father of mercies set vp amongst them thine altar I beseech thee, that they may vtterly renounce the Romish Antichrist, and may by that meanes enioy the sincere worship of thy name, with the rest of thine Elect.

Vers. 8. *After that the fourth Angell poured his viall vppon the Sunne.* Thus farre go these selfe same times in which wee liue at this day. For our times haue proceeded vnto this *Viall*; The other foure are to bee expected by vs and therefore the searching of them out is so much the more difficult.

And yet relying on his conduct alone, by whose help wee haue come prosperously hetherto, being also furdered by the light of the *Vialls* which are past, which wee haue gotten out of the former exposition, wee hope that wee shall bring somewhat, that may serue to giue light to open those that are to come. The proper force of this *Viall* is put forth vppon *the Sunne*; Which hath a double euent, the former, *is a power geuen to the Sunne to scorch men with fire*, in this verse. A secondary one, *is a mighty boiling of men in heate, blaspheming, and obstinacy*, in the ninth verse. As touching *the Sunne* it is a Metaphoricall one, such as the former things were.

For the same men complaine of the greiousnes of this heate, who endured the former Calamities, as it is in the verse following. *And they blasphemed the name of God, that hath power ouer these plagues.* But if any [illegible]

burning of the Sunne ſhould bee vnderſtood, how is it, that it afflicteth the wicked more thē the good, whereas both of them dwell mingled together vppon the earth and the one of them is not more defenced frō the force of the heauenly bodies, then the other.

But there is no other *Sunne* to be thought on, then the *Viall* that is poured vppon it; which we hawe ſhewed to be called ſo, rather becauſe of a likenes it hath to *a Viall*, then for that it is of the proper nature thereof. Let the ordinary ſignification therefore of this word remaine, whereby it noteth out the *Holy Scriptures*, with the light of which, the darkenes of the minds of mē is enlightened, no leſſe then the bodily eyes are with the *Sunne beames*.

The *vial* is to be poured out vppon theſe, not to hurt them, as the former *vialls* hurt the *Earth*, the *Sea*, and the *Riuers*, but that it may giue them a certaine force, and may ſet an edge vppon them, whereby they may pricke more ſharpe, & pierce more deepe. There is no man that is not vnthankfull and ſpitefull in a foule manner, who doth not acknowledge, how notable the goodnes of God is towards theſe laſt times in this reſpect.

For through the helpe of certain worthy and excellent men, (for why ſhould I not ſo cal and account thoſe learned men, who haue helped forward Chriſtian Religion ſo greatly with their ſtudies & labours?) through the helpe I ſay of theſe men, the moſt things are māde moſt eaſy & plaine vnto vs, wherein thoſe that liued in former ages roued aud were deceaued through errour. And this is no vaine brag that we make of our own times, but a true and due extolling of Gods bounty vnto vs. And yet the time ſhall come at length, *when the light of the Moone ſhalbe like the light of the Sunne, and the light of the Sunne ſhalbe ſeauenfold, brigger then it is, euen like the light of ſeauen dayes, at what time the Lord ſhall binde vp the breach of his people, and heale the ſtroke, of their wound*, Eſay 36. 26. As it ſhall in part appeare more manifeſtly out of thoſe things that follow. There

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are many things in the ſcripture which are not cleared and opened ſufficiently to this day. But by how much neerer we ſhall come to that day; a more plentifull light ſhall grow euery day, as the beames of the Sunne riſing vp ſhalbe neerer. To ſpeake plainly; *Antichriſt* hath been reuealed meruailouſly now for a long time thorough Gods mercy. But ſeeing that the hangby adherents to the *Romiſh Sea* haue found & felt nothing more greiuous vnto them in theſe very yeares wherein we now liue, and to which the order of the times hath brought vs, then that the *Ieſuits ſhould be put to death, which was the meaning of the next fore going Vial*, this boiling heate of the Sunne is now euery day to be loked for, that is, ſome more cleare opening of the Scriptures, whereby the *man of ſinne* may be more vehemently ſcorched. His filthines ſhalbe yet more diſcouered, wherevppon men ſhall purſue him with greater hatred, wherewith he and his followers ſhalbe driuen at length to ſo great diſtemper, as that they ſhall fret and gnaſh their teeth againſt *the Sunne*, that hath layd his hideous and ougly hue open to the view of all men, ſo that he himſelfe can not endure to behold it. Wherefore I am to exhort and to prouoke you (o ye godly learned men whereſoeuer) whom God hath adorned with a ſingular faculty aboue the reſt to ſee clearely into the truth & to cauſe it to be ſeen clearely of others that you would beſtow your vttermoſt labours vppon ſo worthy worke for the vſe of the Church.

You heare what a glorious victory and triumph God hath reſerued for theſe laſt times. It is a great commendation for our aunceſtours, that they were the firſt that vnmaſked *Antichriſt*, there ſhalbe no leſſe honour abiding for them, who ſhall be the meanes of hiſsing and driuing him quite from the ſtage. Yea they do cheifely cary away the Garland, and winne the ſpurres, that make an end of the battell. This is the onely combate that remaines as it ſeemed, for learned men to make, which ſhould ſtirre them vp the more to ſtudy and labour

hard. That which remaines to be done after this, ſhalbe diſpatched with fire and ſword, not with pen an Inke.

And he had power giuen him to afflict men with heate by fire. The firſt *euent* afflicteth men with heate, but what kinde of men? Why is there nothing added here, as *the marke of the Beaſt*, or ſome ſuch thing, that ſo we might know to what company this plague belongs? What ſhall others alſo beſides the houſehold ſeruants of *Antichriſt* be burnt vp *with* this *Sunne?* Truly ſo it ſeemeth. The Hypocrites, and all the reſt that are not truly Religious whatſoeuer Religion they profeſſe, can not brooke it, to haue their ſinnes laid open conuinced and reproued with the lightſome truth of God, ſo that it ſhould be no meruaile, if many other earthly minded men alſo, who are not of the Popiſh Religion, ſhould be ſore troubled with the ſcorching heate of the *Sunne*. But the words of the next verſe (*that hath power ouer theſe plagues*) ſeeme to belong to the men who felt the former ſcourges alſo, as we haue ſaid.

But why are the next words (*by fire*) added, ſeing the verbe to ſcortch doth expreſſe the burning heate of the *Sunne* ſufficiently? Namely that we may know that the heate wherewith they ſhall boile, ſhall not be heauenly but earthly, ſuch as that of the *fire is*, that is, to ſay, emulation, ſtrife, and all bitter affections of the heart. For this *fire* here is metaphoricall, which may make it plaine, that this is *no proper Sunne*, as which doth not worke by his own but by anothers force.

Such therefore is the *firſt euent*, by which men ſhall boile in heate, not onely with inward fretting & gawling of their hearts, but alſo with open brawling and railing. But ſhall *the Angell of the Sunne* be, ſo rewarded for his paines. It had been a wiſer and ſafer part for him to haue ſtopped vp his *Viall*, that ſo it might not haue dropped down ſuch a miſcheiuous trouble vppon himſelfe. But let not his courage quiale, nor his hand ſlacke from working. *God will prouide an hiding place for him from the ſtrife and venemouſnes of Tongues.* This is the

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ſelfe ſame thing that all the Prophets of God haue euer been tried and ſcourged with. That *Holy Booke* is of ſuch a nature, th at vvhen it is *taſted in the mouth, it is ſweete, as hony, but being eaten vp, it bringeth bitternes to the Belly*, Chap. 10. 9. Wherefore let the wicked raile on at their pleaſure, whiles that it is the diſcouery of their wickednes, that makes them thus to diſgorge their rancorous ſtomacks.

Verſ. 9. *And men boiled Wi h a great heate.* The ſecond effect are the meruailous and vnwonted vexatiõs that ſhall befall men, vvhen as there ſhalbe no ſhade, no not of a thicke groue of Trees, wherewith they may breake and beate of the Sunnes heat. *They blaſpheme the name of God therefore Who hath power ouer theſe plagues*, euen as thoſe people did vvho vvere called *Atlantici*, vvho curſed *the Sunne* with all the execrable curſes they could deuiſe, becauſe it ſcorched them with ouer great an heate, as *Herodotus* reporteth. Theſe laſt words ſeeme to appropriate this plague to thoſe men, whom the vlcers alſo did annoy, and whoſe fountaines were turned into bloud. Yet we muſt not think that they ſ hall *blaſpheme God* in plaine termes and with open mouth, ſo as they ſhall violate his Holy name openly, after the manner of the Heathens, and thoſe that know not God, but men do commit this ſin at ſuch time alſo, when they do diſcredit and diſgrace his truth, by rayling and ſpeaking euill againſt it, ſuch an indirect kinde of blaſphemy as this is like to bee vſed by them.

Neither did they repent to giue him glory. It is a defectiue ſpeach, which is ſett down at full, Chapter 9. 20. As if hee ſhould ſay; *And they repented not of their Workes, that they might giue*, &c. And ſo it is beneath, verſ. 11. Novv then ſee here what this increaſe of light and heate vvill vvorke, it will driue men *to blaſpheme God*, and they vvill continue obſtinate in their ſinnes no leſſe then they did before. And this is ſpoken of here, leaſt perhaps vvee ſhould looke to ſee them ſubmitting themſelues, and yeelding to ſo manifeſt a Truth as men

men that are conuinced in their Conſciences. Be well aſſured therefore of this, that this kinde of men vvilbe peruerſe and obſtinate, that ſo when thou ſeeſt it proue ſo, thou maiſt not be offended at it.

Verſ. 10. *Then the fift Angell powred out his viall vpon the Throne.* This *Viall* powred on the *Throne of the Beaſt* hath for his former effect, *the darkening of his Kingdom.* For the *ſecond*, *the rage*, *blaſphemy*, and *obſtinacy* of the litle Beaſts, verſ. 11. Who this *Angell* is vve ſhall ſee in the next Chaptet, verſ. 17. Where the furder declaring of this matter is ſet vppon. The things which we haue heard before do informe vs ſufficiently as touching the *Throne*; for it is the *Citty which the Dragon gaue the Beaſt by deed of Gift*, Chapter 13. 2. Which Citty we haue ſhewed to be *Rome*, which ſhalbe made cleare yet by thoſe things that follovv. Therefore after that euidence of the Scriptures, whereby the *Beaſt* ſhalbe made to boile with heate in a meruailous manner, an outward calamity ſhall fall vppon this ſelfe ſame Citty the Beaſts Denne, and this is the next thing that is to be expected. Now this ſhalbe no light calamity, whereby the former dignity thereof ſhalbe a litle diminiſhed onely, but a finall deſtruction by vvhich it ſhall come to an vtter ruine and ſhall fall, and with a vengeance, as it ſhalbe made manifeſt afterwards; at which time that ſaying of *Sibyll* ſhalbe proued true, *& then ſhalt thou ô Rome be wholy turned into a waſt wildernes, as if thou hadſt neuer been.* This plague therefore ſitts neerer to *Antichriſt* ſkirts then the former; The ſunne caſt his darts againſt him, but it vvas a looſe of, now ſhall the toppes of his execrable Pallace kiſſe the ground, whereby the glorious ſhew of his Popiſh Kingdom ſhalbe turned into darkenes. For how ſhall hee ſit howling and forlorne in the darke vvhen as his Pallace & Chaire ſhalbe ouerthrovvn, which they vvere vvont to boaſt of as if it ſhould bee eternall, ſo that *the gates of Hell ſhould neuer preuaile againſt it?* To which purpoſe *Bellarmine* makes many great diſputes, but this euent

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which ſhalbe haſtened, ſhal make all men ſee, what a falſe Propheet hee hath been.

And yet ſome *Ieſuits* being conſtrained by force of the truth, begin to ſpeake now of the ouerthrovv of *Rome*; which yet they hold ſhall not be becauſe of *Antichriſt* but before he ſhalbe borne, at leaſt before that he ſhall enter vppon his Kingdom. But vvee vvill vvaſh dovvn this vvaſhye deuiſe in it ovvn place. Let vs obſerue from hence for our learning, *how long ſuffering and ſlovv to Anger God is*. He hath conuinced this whore of her foule and ſhamefull triks, a thovſand times before.

But yet he will not ouerthrovv her vtterly, before he haue placed her Sinnes in a more cleare Sunne ſhine, them euer they ſaw yet. Which ſeing it hath been and ſhalbe all in vaine alſo, what remaineth but her finall doome of deſtruction, to puniſh her with, when as ſhe is paſt hope of any amendment? But yet the *Beaſt* ſhall remaine aliue for ſome time after the ruine of the Citty, not for the recouering of his former dignitie, but that he may come to a more greiuous deſtruction ſtraight after. And therefore he ſaith *that his Kingdom ſhalbe darke*, not vtterly extinguiſhed, but bereaued of the former brightnes and renovvme it had.

And they gnawed their tongues for greife. Here we haue the *ſecond Euent*, they ſhall gnavv their tongues for rage, and fury. It ſhalbe a mighty and an intolerable paine, ſuch as is deſcribed elſvvhere, *by weeping and gnaſhing of Teeth*, Matth. 22. 13. Vnleſſe perhaps ſo great an anguiſh be ſignified by this prouerbiall manner of ſpeaking, that they ſhalbe compelled, vvill they, nill they to curbe in their malapert and reprochfull tongues, that is, to renounce their own writings, and to ſpeake more modeſtly for euer after, which is ſaid in common ſpeach, *to bite a mans tongue*, and *to eate his words*. But vvhen it is ſaid in the next vvords, *that they repented not of their workes*, the former expoſition is more *ſimple*. And yet they may forbeare their euill ſpeaking fainedly & for feare, howſoeuer they wil not repent frō their hearts truly.

truly. Yet had I rather haue the former meaning. That place in Zachary, Chapter 14. 12. Seemeth to agree most fittly with this; *Their tongue shall consume away in their mouth.* Now the words in the Greeke *are out of the paine*, which is an Hebrue phrase, which vseth the preposition *from* or *out*, for *because of*; as Psal. 102. 6.

Vers. 11. *And they blasphemed the God of heauen.* Here we may see the extreme hardnes of mans heart, which can not be tamed with any plagues of God. For admit that the Papists be not conuicted, by the more abundant light of the Scriptures, when it commeth yet shal not the destruction euen of their *Holy City*, moue them vppon the sight of it, to acknowledge the Truth? Will they now againe breake out into blasphemy, when as there is no hope left, to escape confusion, but by crying to God for pardon? But thus we see it is *not in him that willeth, nor in him that runneth*; God striketh and softeneth whose hearts it seemeth good to him; now in that it is said, *because of their Sores*, thereby vve are giuen to wit, that these men are the very same with those vppon whom the *former vial* were powred; but there was speciall mention made of the *Sores*, because euery calamity did not vexe them with the sense of paine and greife. The changing of the *Sea into filthy blood*, was so farre from vexing them with any rufull disaster, that men of such seared consciences as these, who knew not, nay would not knovv their ovvn misery, made them selues matter of sporting & reioycing with it. Besides it is euident, that the former *Vialls* do keepe their force stil, and that they do not vanish avvay presently, vvhen new oues are brought in vpon them. But aboue al enuy vexeth the most, which we said to be the plague of the *Sores*, as which puts them to greater paine with the beholding of their enemies felicity, then with their own destruction. Who would looke for any sense of the former *Sores*, when the greife of beholding the *Popes Throne* laid vvast, did seize vppon them. Great therefore is thy force; o enuy & Repine.

And

And they repented not of their works. For this *Beast* is the *Libard*, Chapter, 13. 2. *He can not change his skinne.* But the power of God had not put forth it selfe so greatly long ago, if *Pharoh* had repented at the sight of the first miracles; So there shalbe great plottings and many subtle practises to vphold *the Popes Kingdom* after that his *Throne* is ouerturned, and Antichristian Religion shall still be in request with the Papists shall surviue *Rome*. But let no man bee afraid of this; The *Beast* is reserued, onely to adorne the triumph of *Christ* and his *Church* ouer him.

Vers. 12. *And the sixt Angell powred out his viall vppon the great Riuer Euphrates.* This Riuer is not either *Tyber*, or any other blockhouse of *Rome*, (the destruction whereof vvas tought vs in the former *Viall* that vvent next before; for why should one and the same thing being once done, be done againe?) But it is that vvhich slideth thorough *Mesopotamia* at the East side of *Iudea*, as vvee haue seene aboue Chapter. 9: 14. Yet this *Riuer* is put here metaphorically for any impediment, by vvhich the passage into this Country may bee stopped. The former *euent* of this *Vial is the drying vp of the waters thereof*, as the *red Sea* vvas dried vp of old by meanes of the East vvinds that blevv, and as it vvas done vvhen the *Iewes* passed ouer *Iorden* into the Land of *Canaan*, Exod. 14. Iosh. 3. The end vvhy the vvaters are dried vp, is that *the way of the Kings that come from the rising of the Sunne might bee prepared*. But vvho are these Kings? Are they the *foure Angells* of vvhom vve reade, Chapter 9. 15. The consideration of the time vvill not suffer this interpretation to stand. That *Trūpet* sounded many yeares agoe; this *Viall* began not to bee povvred out as yet; it followeth after the sacking and razing of *Rome*, vvhich flourisheth yet, and vvhich that Trumpett savv flourishing a long time, vvhat then, are they *those Kings of the earth and of the whole world* of vvhom mention is made in the 14. verse of this Chapter. But these Kings to vvhom *Euphrates* giueth place,

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are *Kings* of the *East onely*, and not of the whole world.

It would bee tedious to rehearse much more to confute the interpretations of other men; It seemeth to me that that people is here signified by these Kings, for vvhose sake alone the Scriptures declare that the waters were dried vp of old, namely the *Iewes*, to vvhom the *redd Sea gaue passage*, and *Iorden* staid his course till they all passed ouer, making a vvay through the deepes with their feete. This miracle is proper to this people alone. For vvhereas *Iosephus* writeth, *that the Sea of Pamphylia gaue place to the Macedonians, when Alexander lead his army that way*, Antiquit. Book 2. Chapter 7. Other writers do shevv plentifully after what manner the mater is to be vnderstood. *Plutarch* reporteth in the life of *Alexander, that the Historiographers haue amplified the matter more then can bee beleeued*, and *that* Alexander *himselfe did neuer hoast of any such prodigious accident in his Epistles*. Arianus writeth that the way doth neuer vsually lie open by the *Sea* ouer against *Phaselis* which is a Citty in *Pamphylia*, but when the Northren winds blow, which blewe vehemently, when as *Alexander* tooke his iourny that way; so that they seemed to make him an easy passage and that not without a diuine prouidence.

But *Strabo* writeth most plainely, *that the Souldiers iourneyed the whole day thorough the Water, being plunged into it vp to the Nauell*, Book. 14. Therefore *Alexander* passed thorough shallow waters, not such as were quite dried vp. Neither do I think that it is reported & Chronicled any where, that any such thing as this, fell out vnto any people besides the *Iewes*. The vanity of writers may inuent many things, but the *Holy Scriptures* do challenge this as a peculiar miracle that God wrought for this nation of the Iewes alone. Who will say to the deepe, *be driep vp, and I will drie vp thy Riuers*, saith the Lord in Esay when he entreateth of the deliuerance of this people, Chapter 44. 27. And againe, *Art not thou the same, which hath driep vp the Sea, euen the waters of the great deepe making the waters of the great deepe to be a way*

for

for the redeemed to passe ouer, Chapter 51. 10. And least any should think that this miracle was wrought onely in times past, and that no such matter is to be expected afterwards, the *Prophet Esay* addeth in the next verse, *So the redeemed of the Lord shall returne and enter into Sion With a Song*, &c. Chapter 63. 11. *Where is he that brought them vp out of the Sea, with the shepeard of his sheepe, who diuided the water before then, that lead them through the deepe, as a horse thorough the wildernes.* It is no meruaile therefore that a peculiar note and cognizance of this people alone, is here put for the men themselues. But what need haue they to haue a way prepared for them? What shall they returne to *Ierusalem* againe? There is nothing more certaine, the Prophets do euery where directly confirme it and beate vppon it. Yet they shall not come thether to haue their ceremoniall worship restored, but to make the goodnes of God shine forth to all the world, when they shall see him giue to that natiō (which is now and hath been for many Ages scattered thorough out the whole world, and inhabiteth no where but by leaue and entreaty) their own habitations where their Fathers dwelt, wherein they shall worship Christ purely, ann sincerely according to his will, and commandement alone. Which is a matter that was commonly spoken of by the auncient *Iewes*, vvhich they vnderstood out of the Prophets, but yet lightly and as it were thorough a lattice glauncingly, vvhence it came to passe that it hath been defiled vvith many old vviues fables, among the auncient *Iewes*, as it is also novv at this day. That same counterfaict Esdras, savv some small peeces of this truth, vvhich he ouervvhelmed vvhith so many and so great forgeries of his ovvn, that that reader had need to be wary and attētiue, and to be not a litle iudicious, that vvould gather some good gold out of that confused heape of his. He intreating of the ten tribes that are carried avvay Captiues, saith thus, *They entred in by the narrow passages of the Riuer Euphrates, for the most high did worke wonders at that time, stopping the course of the*

ſtond, till they had paſſed ouer, Booke, 4. Chapter 13.43.44. Which is a Iewiſh fable. That cõmeth nigher the truth? *The moſt high doth once againe ſtay the ſtoud, that they may paſſe ouer*, &c. In the ſame Chapter verſe. 47. Which agreeth indeed with this place may be vnderſtood metaphorically and yet nothing hindereth, but that Gods pleaſure may be to put his auncient power in Vre of drying vp the waters extraordinarily. Seing then it is certaine that this nation ſhall come at laſt with ſpeed, and earneſtnes to receiue the Goſpell, and that in the laſt times, as Paul teaheth in Rom. 11.25. And that the *Vialls* are poured out in the *laſt Period* of all things, and that it is not likelie, that all mention of ſo wonderfull a matter, that ſhall aſtoniſh men with beholding it ſhould be let paſſe in this, moſt euident Prophecy of the new Teſtament, to all which we may adde *the proper Marke* to know this Nation by, which is ſet down in this place, as who are the onely People of the world, for whoſe ſake we reade both the Sea and the Riuer to haue been dried vp, hauing theſe reaſons to induce me, I do not raſhly and on a ſodaine ſuppoſe, that this thing onely is treated of in this place, which muſt either finde a place here, or els it muſt be wholy concealed in this Booke without once ſpeaking of it. Wherefore after that *Rome* ſhalbe thrown down and deſtroyed, there ſhalbe ſpread euery where a rumour touching this new Chriſtian People, at the hearing whereof the Gentiles ſhall be aſtoniſhed. But what are the *Iewes Kings*? I why not? ſeing all Chriſtians bee Kings, as it is aboue Chapter 1.6. And ſeing the *foure and tweney Elders*, who do reſemble the whole company of the faithfull, weare each of them *Crowns on their heads*, Chapter 4.4. But the *Holy Ghoſt* giues the *Iewes* this magnificall name, becauſe it ſhalbe an honourable thing ſo them in a ſpeciall manner, to returne againe at laſt vnto this truth, to which they had been like dead men before, as alſo to loue & honour that truth with very great godlines, holines, & reuerent homage hauing their

vnbeleeuing

vnbeleeuing and obstinate hearts subdued ād mollified, and all this after so many ages, and after such obdurate contumacy of that Nation. And besides all this, the whole East shall be in obedience and subiection vnto them, so that this people are not called *Kings* vnworthily, in regard of their large and wide Iurisdiction and Empire, More then this they seeme to be expressely called *Kings* in the *Prophet Esay*. Chapter 24. vers. 21. &c. If we shall consider of the words & meaning of the place diligently, *and it shalbe* (saith he) *in that day, the Lord shall visite the host of him that is on high in an high place, and the Kings of the earth, that are vppon the earth; And they shalbe gathered together as one that is bound into a pit, and they shalbe shut vp in a prison, And after many dayes they shalbe visited. Then the moone shalbe abashed, and the Sunne ashamed, when the Lord of hosts shall raigne in mount Sion, and in Ierusalem, and shalbe glorious before his Auncient men.* The Host of him that is on high, and the Kings of the earth are all one in this place, who are afterward gathered into a Pit, and after many dayes are visited, at whose deliverance the Moone shalbe ashamed, &c. Which last words are for certaine vnderstood of the full restoring of the *Iewes*. Wherefore these first words also do speake of the same men, as whom God hath thrust into a pit in his most heauy indignation, and hath held them shut vp with in a most hard and cruell prison, because they haue despised his Sonne. But at length he shall visit these bound and prisoned men, and shall bring them out of prison, at whose burning zeale, and notable desire of and pursuite after true Godlines, the Churches of the Gentiles, as it were *the Moone and Sunne* shalbe ashamed, by reason of this greater light dazling them. It is called *the Hoast of the highest on high*, because the *Iewes* were the peculiar people of God the most high, and were his Church, which is heavenly, vvherevppon they are called often in *Daniel*, *the holy ones that bee on high*, or in the high heauens, Chapt. 7. 22. &c. But this shalbe enough to finde out *the true meaning*, of these vvords,

we may not now vse more words in this matter.
I haue set dow these things with more store of words, because I would geue our Diuines an occasion of thinking more seriously of these things. The Kings come from *the rising of the Sunne*, because there are greatest numbers of the *Iewes* in those countries, as also because these shall behold the truth, and shall embrace the study of it first of all others of them elswhere.

But you will say, the *Temple was shut vp, till the seauen plagues be accomplished, which* we haue shewed to be spoken in respect of the *Iewes*, Chapter 25.18. But that is to be vnderstood of the Vniuersall calling, But here the beginning thereof is onely taught vs, as wee will declare more fully afterwards. By which we may see how the *sixt Vial* answereth to the *sixt Trumpet*. This sent out foure furies in to the world from *Emphrates*, that shall minister great ioy from the same place, as which shall yeeld a huge armyof new Christians, by whose power and proweesse, those furies shalbe sent backe to Hell, But as *Romes Idolatry* brought the foule moody and bloudy Turks vppon the world, So this comfort of the Church shall then straight ways appeare, after that *Rome* is defaced vtterly.

Vers. 13. *And I saw vncleane Spirits come out of the mouth of the Dragon.* This is the *second Euent*, which hath first a Preparation to a Battell, whereof there are three principall causers, and as many helpers, *thre vncleane Spirits like frogs* in this verse: Whose worke is described in the verse following. The Principall Agents are the *Dragon*, the *Beast*, and the *false Prophet*. The *Dragon* is the open enemy throughout this whole Booke, who were the *Emperours* of *Rome*, as long as they remained heathenes. The *Turkes* play this part in these last ages. The *Beast* is a more close and crafty enemy, who is *Antichrist that sitteth in the Temple of God* as it is Chapter 13. He is called *a false Prophet* now first of all, and often afterwards after the *fift Vial* was powred out. But it must needs be that there hath been some description made of him before, *for Iohn*

speaketh

speaketh as of a person well enough known. Which indeed we shall finde in that old crafty, and subtill second *Beast*, which we haue heard, Chapter 13. 11. &c. Who wrought wonders, and prodigious lies, both the *Beasts* serued to make one and the same *Antichrist*, yet so, as the first signied his temporall, & ciuil tyranny, the second his spirituall fraud & malice, as it hath been said before.

But this *second Beast is now* called *the false Prophet* expresly, in respect of that more manifest reuealing of him, which should be vnder this *sixt Viall*. For howsoeuer he should haue many followers as yet to retaine vnto him, yet the cheife part of men, yea of those that haue been formely worshippers of him, shall acknowledge him to be a crafty and lying hypocrite, and shall therfore detest ād abhorre him as he deserueth. For now the *Euēt* shall teach vs after that *Rome* is laid waste, what glorious lyes those were vvhich they haue broached, as touching *Peters Chaire, the holines of the Church of Rome, and touching the inuincible stability and perpetuall cōstance thereof against the assaults of all men.* Wherefore *the Beast & the false Prophet is one and the same Antichrist*. But yet so, as he hath a double povver both spirituall and temporall all which he shall now make vse of to deceaue the simple, and to draw them to be of his side againe, He shall open his treasury, he shall spare for no cost, he shall leuy mighty forces, and he shall do al other things, that make to open violence. And he shall be no lesse diligent and carefull, that the rude and vnskilfull, may be entangled with all kinde of fraude, couſenage, and iugling tricks of that kinde, that is, with lyes and errours; to the end that he may haue aide from them, towards this finall Battel which he is now in preparing, The *Turke* therifore, that *Emperourlike Preist* and the *Pope Balaam* are these three mouths, which shall belch out the frogs at last in their due time.

The three vncleane spirits like to frogges. That is, the three instruments & helpers, which these execrable *heads* shall make vse of, that is, Out of *the mouth of the Dragon the*

Turke, there ſhall come thoſe that are called *Baſſa*, *Age*, *Beg*, *Begla-begge*, *Sanceſackes*: and reſt of the Captaines and Coronells of his Army; out of the *Princelike Prieſt*, there ſhall come ſuch Captaines alſo, as he commonly vſeth in his warres. Out of the mouth of the *falſe Prophet the Pope* there come thoſe *Ieſuits*, whom he principally vſeth in this ſeruice, withall the reſt of the Toades that belong to his helliſh Hierarchy. Theſe come out of their mouthes, becçauſe they ſhall ſet vppon this worke at the commandement of their ſoueraigne Lords, as it is plaine *by the vow of Miſsion*, whereby the *Ieſuits are bound to the Pope to go whether he ſhall ſend them, about whatſoeuer attempt he ſhall enioine them.* But why are they çalled *Spirits*? Is it becauſe they are like to that breath, that commeth out of the mouth, and which hath euery great affinity with thoſe from whom it is breathed? both cooling and geuing life to them, as alſo borrowing warmth, and a ſtinking ſauour from them againe? Certainly theſe *three defying Goliaſſes* are ioined in great league of frendſhip with their Lords, *they draw* life and heate from them, and giue them life mutually. Or is it perhaps for this reaſon, becauſe they ſhall approue themſelues to be no leſſe induſtrious, and powerfull in diſpatching of their buſines, *then Spirits?* Truly the world hath already had euidence and ſufficient proofe of the ſingular vigilancy & of more almoſt then credible diligence of theſe combatans; and it is not likelie that they will bee more ſluggiſh in their laſt encounter.

They are like vnto Froggs, becauſe they delight in their own moſt filthy and ſtinking abhominations of Doctrine, out of which they fetch their beginning and their life. They refuſe to be clothed with Chriſts righteouſnes, boaſting themſelues of their own mire, as if they were cleane enough therewith, to appeare before God. And ſeing *the Sea* was made all like carrionly filthy blood before this, what other thing is there that cā delight in ſo filthy a Poole, where ſuch ſtinking weeds grow,

grow, but froggs, toades, and ſuch kinde of execrable vermine that came from the Lake of fire and brimſtome, ād ſhall thither againe one day? But beſides *their filthines they are like to froggs alſo in their importunate croking:* For theſe bellowes of troubles, and warre-making Furies ſhall leaue nothing vndone, that they may ſet the whole world in a combuſtion. But why is there no difference made between the Captaines and Souldiers of the *Pope & the Turke?* becauſe howſoeuer nothing ſhalbe more common in the Ieſuits and Papiſts, then the name of *Ieſus Chriſt*, ſo that they wilbe called *Ieſuits* from thence, yet ſeeing they hope for life and ſaluation by their own meritts, they differ nothing from the Heathens, who do wholy deſpiſe Chriſt.

Verſ. 14. *For they are ſpirits of Deuills.* He doth yet more fully deſcribe vnto vs in theſe words, the nature of theſe Spirits, by their Lords, their prodigious workes, and ther embaſſage to all the Kings of the earth. Their *Lords* are *Deuills*, becauſe the *Princes* whom they ſerue are ſuch, as are wholy depending on, and beholding to *the Diuell himſelfe*, Chapter 12.9. and 3.2. They ſhall worke wonders by the force and power of the *Deuil*, in working whereof the *Diuel* is meruailouſly cunning, ſo as he hath imparted of his cunning and faculty herein to the *ſecond Beaſt*, 2. Theſſ. 2. 9. and aboue Chapter 13.13. *They ſhal go to the Kings of the earth, to gather them together to the warre*, becauſe after that *Euphrates* ſhalbe dried vp and the way ſhalbe prepared for the *Eaſterne Iewes*, the *Turke* fearing his own eſtate, ſhall make warre againſt them, with the greateſt preparation that may be, as it is declared more at large by *Daniel*, Chapter 11.4. Neither ſhall the *Beaſt of Rome* together with the *falſe Prophet* beſtirre themſelues a whit leſſe in the *weſt*, that they may vtterly deſtroy all that embrace pure Religion with fire and ſword. And they ſhall take the vantage warily to ſet vppon this, when the *Turke* ſhalbe with held and taken vp with *warre* in the *Eaſt* whereby it ſhall come to paſſe, that the life and ſafety

of the whole Church ſhalbe in extreme ieopardy at one and the ſame time; This is that warre, the Alarū whereof *the Froggs ſhall ſound out to the Kings of the Earth.*

Verſ. 15. *Behold I come as a Theefe.* Theſe words trouble *Theod. Beza ſore*; as if they had crept into a place that had not been meete for them. from ſome other more proper place. But ſeeing theſe times ſhould be moſt wofull, as it is foretold in reſpect of the *Iewes*, 12.1. And it is not like that we the Chriſtian Nations, ſhould be in any better Caſe, this watchword here needs not ſeeme ſuperfluous, and vnſeaſonable to any man. The greatnes of this danger might terrify any of the ſtouteſt men that could be in thoſe dayes. But leaſt any man ſhould daſh his foote *againſt the ſtone of offence, and make ſhip wrack of his faith*, Chriſt biddeth him be of good cheare, and not to forſake the righteouſnes of faith for any feare (which be the garments he ſpeaketh of here, and which the Aduerſaries will moſt of all ſtriue to bereaue a man of) promiſing *that he will come as a Theefe on a ſodaine*, and that he will plague the enemies, when they are leaſt aware of it, and that he will alſo deliuer the Church. The like ſolace was giuen Chapter 13.10. and 14,13. That ſo we may know that ſuch heartning Sentences as this, are neither ſtrange, nor vnfruitfull, but moſt ſeaſonable and neceſſary. Neither are theſe words brought in abruptly; but ſeing mention was made in the words that went next before; *of God almighty*, they are brought in as ſpoken by this *God almighty himſelfe in perſon*, to geue them the greater force.

Their Garments. That is, the aſſurance of the pardon of our ſinnes by Ieſus Chriſt alone, wherewith our Sinnes are couered, Rom. 4.6.7. Neither are there any other garments, wherewith al our nakednes, can be couered. The purity of Saints, or of our ſelues, can not couer ſo much as our backes, ſo farre is it from being able to hide our more deformed and vnſeemely parts. Theſe garmēts are called afterwards *the righteouſnes of the Saints*,

Chap.

Cha. 19. 8, Where we ſhall ſee what force theſe words haue.

Verſ. 16. *And they gathered them together into a place called in Hebrue Arma-gedon.* This is the third member of *the Second euent.* But who is this that ſhall gather them together? It is *Chriſt* verily; and therefore he doth not ſpeake in the plurall number, and ſay they gathered them, that is, *thoſe three Spirits*, but the words in the Greeke are, *he gathered them in the ſingular number.* Whatſoeuer the Kings of the earth aimed at, Gods ſecret prouidence ſhall ſo guide and ouer rule them, that whatſoeuer deſtructiō they ſhould deuiſe ād entend to bring vppon others, it ſhould fall vppon themſelues; vnleſſe perhaps the nown that gouerneth this verbe be (Spirits) which are ſpoken of in the 14. verſe, and are ſaid there to go forth, to which theſe words may be ioined, that are in this verſe, & ſo the 15. verſe ſhould be interpoſed by a Parentheſis. But yet whoſoeuer they were that tooke paines together them together, they are gouerned by the hidden prouidence of Chriſt. For being lead by the hand of God, they ſhall aſſemble together of their own accord into that place, from whence there ſhall no way of eſcaping appeare; which place is called in Hebrue *Arma-gedon*, as *Montanus* and *Plantins Editiō* reade it by a ſingle d. euen as *Aretas* alſo reades it, ſauing only that he changeth one Letter *Er na-gedon.* And theſe Coppies had perhapps hit right, if they had retained the Aſpiration *Harmagedon*, after which manner I verily think the word is to be read, as it ſhalbe made to appeare by that which ſhalbe immediatly ſpoken vppon this word, if I be not deceaued. *Theod. Beza.* wil haue *d.* doubled, as alſo the vulgar Latin will, is if it were made of *Har*, and *Megiddon.* Which is the place where *Ioſias* was ſlaine, 2. Chro. 35. 22. But this place was ruiull vnto the Church, and proſperours vnto the wicked, but *Harmagedon* ſeemeth to be contrary: Our contryman *Iohn Foxe* of happy memory, bringeth an interpretatiō from a more fit alluſiō as it ſeemeth to me, who will not haue

any reference to bee made to *Iosias* in this place but to that notable victory, which *Deborah* and *Barack* got by a litle army, of that exceeding great Hoast *of Sisera* at the town of *Megiddon* that was seated on the mountain Iudg. 5.19. &c. But yet while I consider of the matter more diligently, no such matter seemeth to me to be alluded to in this place, but here is rather a referēce made to that place in *Daniell*, Chapter 11.45. *And he shall pitch the Tents of his Pallace betweē the Seas in the glorious and Holy Mountaines.* It may be proued by many Arguments, that that Prophecy of *Daniel*, and this of *Iohn* in this place, belōgeth to the same time, namely to this *sixt Vial*, as wee will one day make it plaine, if God will giue leaue. The difference is onely in this, that the *Turke* is there spokē of in seuerall, as he is the enemy of the Christian Iewes, here all the enemies of the whole Church both Gētiles, and Iewes are spoken and entreated of iointly. Now the place is set down by name where the enemy of the Iewes did pitch his tents, namely in the mountaine of the beauty of Holines, that is in the *Holy land* betweene the *Syriack Sea* and *Euphrates*, which is also called a Sea in the Scriptures.

But the *Holy Ghost* could not vse that word, which is proper to the Iewes in this Prophecy, where he describeth the place of the warre against Iew ād Gētile Christians generallly: And therefore he made a new name, that might be common to both of the peoples, and that might come neerest vnto it in signification, calling it *Harmagedō*. Which cōpounded of *Har*, that is *a Hill*, and *Megadhim*, that signifieth *delights*, or with the affixe in the singular nūber, his delight. Which is the same name in sence altogether with that which is there vsed. *Hartsebbi*, the Hill of a kid or a Roe or of plasure and delight. For the word *Tsebbi*, signifieth both these. It is a word vsed by louers, when they will call their sweete hearts by louing names, as in the song of Salomō, *my beloued is like a pleasant Roe, &c.* Ch. 2.9. By all this it appeares therefore, that the place is by name foretold by *Daniel where the Turke shall fight with the Iewes.*

But

But here the ſame place is onely intimated in generall where the *Beaſt* ſhall encounter with the *Church of the Gentiles.*

As if *Harmagedon*, were a common name for both people, which is diſtinguiſhed into *Har-Tſebi, quod ſceſch in the Hill of his Holy pleaſantnes*, the place for the *Iewes*, and into a Weſterne place that hath no name at all but is included in the name of the whole. And yet this name teacheth vs, that this Battell is to be made there, where the Church flouriſheth with greateſt purity, For this is *the Hill of deligts in Chriſts account*, we ſhall ſee this place to be a litle more diſtinctly declared in the larger opening of *this Viall*, Chapter 19. But let vs obſerue for our comfort, that the *Holy Church* that is among vs Gentiles, no leſſe *the Hill of deligts vnto God*, then that which is to be of the *Iewes*, God is no accepter of Perſons, he accounteth of them as moſt deare vnto him in euery Nation, who worſhip him truly in Chriſt.

Verſ. 17. *And the Seauenth Angell powred out his Viall vppon the aire.* The *euent* of *this Viall* ſhalbe common, as which is powred vppon the *aire*, which compaſſeth the land & Sea round about, which *aire* yet is not this Elementary *aire*, that we breath in but ſome other thing which is ſignified by this name, as it was vſual in the other *Vials*. Now we know that the *Diuell* is called in Scriptures *the Prince that hath power ouer the Aire*, Epheſ. 2.2. Whether thoſe Chaines of darkenes belong which *Peter* ſpeaks of 2. Epiſt. 2.4. And *Iude* in his Epiſt. verſ. 6. Seing therfore the *Aire* belongeth to his juriſdiction, this laſt *Viall* ſhall bring a moſt greiuous Calamity vnto *the whole Kingdom of the Diuell*. The former *Vial* did plague ſome members thereof ſeuerally, this ſhall deſtroy the whole body of the wicked with a common deſtruction.

And there came a great voice out of the Temple of heauen. The firſt *euent* is a great voice, which is deſcribed by the place from whēce it cometh, and by that which it ſpake.

The

The place is not onely the *Temple of Heauen*, but the *Throne alſo* whereof we had a deſcription, Chapter 4. 2. That is the habitation of the Saints, as we haue ſeene before, this is that Throne of higheſt Maieſty; which being placed in the middeſt of the aſſembly of the faithfull, doth gliſter with an incomprehenſible brightnes and glory of the moſt Holy Trinity. Wherefore this voice commeth immediatly from *God himſelfe*, in reſpect of the miniſtery of the Church, whereby it is ſignified that God would prouide for his Seruants, *vnder this viall*, beyond his vſuall manner, and almoſt beyond all hope and expectation, by putting forth his power and force from heauen; for the defacing of all his enemies, all which we haue heard right now that they were gathered together, into the place called *Harmagedon*, which interpretation we ſhall ſee cõfirmed more fully in the Chapters that follow where there is a more large explaning of this *Viall*. The word which was giuen forth was. *It is don*; which is a moſt fit word for the conſummation of al things. Which we know was vſed in the creation of them; Gen. 1. This is the meaning of it, as if he ſhould ſay; All things haue now been, which I haue decreed ſhould done. Neither is there any thing more of my promiſes remaining, the accompliſhment whereof is to be looked for vppon earth. For this word *it is done*, hath Relation to that Chapter 10.7. In the dayes of *the voice of the ſeuenth Angel, when he ſhall blow the Trumpet, the myſtery of God ſhall bee accompliſhed.*

Now ſhall the end of all the Prophets come, both when all the enemies ſhalbe vtterly and at once aboliſhed, and when there ſhalbe one ſheepfold made vppon earth, of all the Elect both Iewes and Gentiles vnder one ſhepheard Ieſus Chriſt. It is certaine, that this Kingdom of Chriſt that is thus begun, ſhalbe eternall, and ſhall neuer be broken of againe, and diſcontinued, and that it ſhall be tranſlated at length from earth into hauen; But I finde no mention in this Booke

of the

of the time, into vvhich this tranſlation ſhall fall, that ſhalbe finiſhed perfittly in Chriſt ſecond comming. This Prophecy proceeds no furder then to the finall and Vniuerſall ſlaughter of all the enemies, & the full reſtoring of the Iewiſh Nation, the eſtate whereof being thus reſtored, as alſo of the vvhole Church in all nations whereſoeuer, it telleth vs that it ſhalbe moſt happy, but it ſetteth down no certaine point of time, wherein it ſhall depart hence from the earth, and ſhall take poſſeſſion of the heauenly inheritance thereof. Theſe things ſhalbe made manifeſt out of the Interpretation that followeth, ſome taſt whereof was to be geuen in this place, leaſt ſome perhaps being too curious in marking the order of matters, ſhould ſlippe into that errour of ſetting down a certaine time of of the laſt day, with which I ſee certaine learned and godly mē to be carried away, as if ſome very neere moment thereof could be defined out of this *Viall*. The vvhich thing if we ſhall examine it a litle more diligently, we ſhal finde that it is wholy layd vp and hidden in the expectation of hope, and not to come at all, vvith in the comprehenſiō of any vnderſtanding of ours. Now the agreement of the *laſt Viall* with the leſt Trumpet is in this, that the Kingdom of Chriſt is begun in this vvhere the enemies ſhalbe put dovvn in part, as it is 11. 15. Wherevppon that voice was geuen forth there ſaying, *the Kingdom of the World is come vnto Chriſt*. In that, the Kingdom of Chriſt is conſummate, when all the enemies are quite ſvvept away; wherefore the voice that is geuen forth in this, ſayeth *it is done*.

Verſ. 18. *And there were voices and Thundrings*, &c. There are three members of this *ſecond Euent*; which is the execution of Gods iudgement againſt wicked Reprobates; for firſt we are taught *by what things this iudgement is executed* in this verſe. Secondly *vppon what things it is executed*; verſ. 19. 20. Laſtly *what effect this iudgement ſhould haue in reſpect of the Reprobates*, verſ. 21. The *Lightenings Thunders*, & voices ſhall come from heauen

uen *the earth it ſelfe* ſhalbe moued, and ſhaken, whereby we are taught, that both heauen and earth ſhall conſpire together for the puniſhing of wicked men, both which ſhall poure out vvhatſoeuer direfull thing it hath, vpon the vvicked rout; And that not after the vſuall manner of the former times, but vvith an horrible terrour, ſuch as neuer vvas the like from the creation of the vvorld: For now there ſhalbe A viſible Taſte and reſemblance of that puniſhment in Hell, vvhich ſhall inſue at laſt after the laſt iudgement. Beſides theſe kinds of Puniſhmēt declare, that the enemies are to be deſtroyed rather by the extraordinary power of God himſelfe, thē by any labour and endeauour of men, which is made more cleare and manifeſt afterwards, Chapter 19. 20. & 20. 9.

Verſ. 19. *And the great Citty was diuided into three parts*. This is the ſecond member of the *ſecond Euent* ſhevving againſt what things this iudgement ſhalbe exerciſed, which are partly *places*, partly *men*. The places are *Citties* and *Nations*. And they are three in this verſe; *The great Citty, the Citties of the Nations, and that great Babylon*. But what is this great *Citty*? We haue heard aboue, that the Citty doth not onely ſignifie ſome Town compaſſed with walls which Cittizens doe inhabite in great number, being ioined together among themſelues with the bonds of the ſame Lawes, and Priuiledges; but alſo the whole iuriſdiction and Gouernment of ſome *Citty*, as *the tenth part of Rome fell*, when *Germany* withdrew it ſelfe from the yoke of her bondage, Chapt. 11. 13. What then, is this *Citty* here ſpoken of the *Iuriſdiction of Rome* onely? So indeed it was called aboue *the great Citty*, Chapter 11. 8.

But ſeeing the full and finall deſtructiō of all wicked men is ſpoken of in this place, (for this *Vial* is poured out vppon the *Aire*, as we haue ſaid) it comprehends whatſoeuer Dominion and Rule the enemies of the Church haue in their hands any where in the world. It doth therefore containe in one cōpaſſe *the Tyranny of the Tur-*

Turkes, vvhich doth helpe to make vp this *great Citty*, together with the *Romiſh Tiranny*, as it doth better appeare by the ſpoiling of this *Citty*. For it is diuided and broken into *three pecces*, proportionably anſwering to *the three Princes*, by whom it is gouerned, namely the *Dragon*, the *Beaſt*, and *the falſe Prophet*, as it is aboue, *verſ.* 13. *Wherefore by this threefold* diſtribution, *all the Tiranny of the Turke* and *Mahomet*, that is, of the *Dragon*, all *the power of the Beaſt*, that is, of the *Emperourlike Preiſt*, all the Authority of the falſe Prophet, that is of the *Pope Balaam* fall to the ground at once. For *this man of Sinne* is onely remaining after the ruine of his *Throne*, being reſerued for this finall and diſmall diſcomfiture. The former *Viall* was onely A Preparation vnto the warre againſt them, this ſeauenth bringeth their laſt & vtter confuſion vpon them.

And the Cities of the Gentiles fell. Thus vve haue heard vvhat ſhalbe the doome of the vniuerſall Empire of the vvicked. But this ſhall not onely come to nought in generall, but alſo all the Citties and Prouinces inſeuerall, that are confederate together, belonging both to the *Turke* and *Mahomet*, as alſo to the *Pope*. For the *Gentiles* are al thoſe that are enemies to the truth, vvhether they be ſuch as are furder eſtranged from it; as *the Barbarous Nations*, or els ſuch as haue ſome nearer acquaintance vvith it, and make ſome profeſſion of it, as *the Papiſts*, who are called Chriſtians, but by a falſe name. For we haue ſeene before, that the *Court*, *which was next vnto the Temple*, *was graunted vnto the Gentiles*; as alſo that *the Holy Citty* was giuen them, which vvere the places of habitatiō to that company of hypocrits, which boaſted without cauſe of the vaine and counterfaite Title of Chriſtians, Chapt, 11. 2.

And that great Babylon. The third place, vvhich ſhall periſh vtterly, is *that great Babylon*. But did it not periſh before vnder *the fift Viall*; when *Rome fell*, that is the *Throne of the Beaſt*, verſ. 17. For we haue ſeene it called ſo before. *It is fallen; It is fallen, Babylon that great Citty,*

Chap-

Chapter. 14. 8. *Rome* indeed was ruinated before this, but this is new *Rome*, new *Babylon*; namely *Constantinople*. For euery powerfull, proud, Idolatrous, bloudy & wicked Citty, may be called *Babylon*, but *Constantinople* especially, next after *Rome*; as being the onely daughter and entyre heire of *her mother Rome*; so that as she resembleth her in her conditions, and taketh the from her by descēt, so she tooke to her selfe name, being called *newe Rome* and that worthily.

And indeed it seemeth that God hath disposed of matters to come in this order, first that all the forces of the *Turke* and *Pope* should be vanquished and destroyed, thē that the *Cities* and Prouinces that are in league with thē, if they shall not thēselues also vtterly perish with them, yet shall at least come into the hands of new Lords and commanders, thirdly that *the mother City* it selfe of the *Turkes*, this *new Babylon*, should be punished as her impiety iustly deserued.

And it may bee that the *Westerne Christians*, after that the *Popes name* and *power* shalbe abolished, and *the Turke* shalbe discomfited in the *East*, will poure forth their Anger vppon *Constantinople*, and shall by that meanes execute that iudgement, whereof mention is made in this place. Out of which things it may be now vnderstood, that all our enterprises shalbe to no purpose vndertakē against the Turke, till *Rome* shalbe thrown down. For this is she that hath brought in the *Turke* at first, as we haue learned out of the 9. Chapter 20. 21. Neither shall this scourge be remoued, till the cause thereof be quite taken away. But after that the *Throne of the Beast* shalbe consumed with fire; and the last battel against the Papists shalbe dispatched, then shall this horrible Tyrant be tumbled down into Hell, without any labour of ours, neither is there any trouble to be feared from any of his miserable remainders at any time.

Came in remembrance before God. Now is the cause also mentioned of the destruction of this *Babylon of Constantinople*; and the Punishment wherewith she shall be afflicted.

afflicted. That is the remembrance of God, who is said to remember both in mercy and in iudgement, whē he doth performe that indeed, which he hath decreed should be done. As long as he deferreth to reuenge, and to punish, he seemeth to forget, and not to take any care of our matters. The which thing doth very finely expresse, that inhumanity of this *Babylon* not to bee spoken of, wherewith God suffereth the Christians to be oppressed, whēn as he doth not punish the enemies in the meane time, nor send the Christians any meanes to defend themselues from iniuries. Who is there that can not see and would not say that God turneth away his eyes from beholding our miseries, whē as he suffers vs to be killed, spoiled, and vexed with all kinde of reproches, and indignities, to haue our Virgins defloured, our wiues rauished, whole flocks of our mē to be bound and chained, and so caried into bondage, to haue our infants plucked from the breasts, to be poisoned with the blasphemous Doctrines of *Mahomet*, that so their parents might know that they beget children to be dāned for euer? Who is there I say, who considering of these and many more things, all which *Idolatry* hath brought vppon Christians would sticke to say, as he may worthily, that God hath forgotten our misery. He winketh therefore *at the Sinnes of Babylon*, that he may inforce her to laxe lodes of calamities one vppon another on the necks of those men, who will not bee bettered by any words and warnings, to learne repentance. But at last when the Impiety of vs Christians shall cease, after that the shop where it is minted shalbe burn vp, & cōsumed, he shall cast his eyes against *Babylon*, ād shall call to minde all her wickednes, that he may measure out vnto her cōdigne punishmēt.

But yet we may obserue, that the *Holy Ghost* doth not aggrauate the iniquity of this Citty, with so many and so vehement words, as he doth thar of her mother *Rome*, because the Sinnes of the Heathens, howesoeuer they be most hainous, are more light then the Sinne of those

that abuse Gods grace: As for the words, the middle voice is vsed for the passiue in the verbe *remembring*, as it is Act.10.31. So is also *to giue* vsed for to be giuen, *to giue her the Cup*, &c. The punishment, shalbe the *Cuppe of the Wine of the indignation of his wrath*. Cup is a part or portion, as *the Lord is the part of my portion, and of my Cup*, Psal.16.5.and 11.6. By a Metaphore taken from Masters of feasts, who were wont to measure out to euery one, as much as he should drinke, where vpon some are said in Homer(Iliads the 4.Book)to drink by a diuided measure, as it were a Cup halfe full, to which a full Cuppe, wherein a man may drinke as much as he will is opposed. Such are Gods iudgements, which are inflicted vppon men in such iust measure and waight, as is meete for euery one. Now these iudgements are *Cupps of Wine*, because they shalbe as pleasing and delectable vnto God, as mens sinnes haue been vnto them, that is, he shall take delight in cutting them of, as it is Chapter 14.10. Vnlesse it be therfore called a *Cup of Wine*, because the seuerity of it shall take all sense away from mē, as too much gulling in of Wine is wont to do, so that a mā shall be no more able toe scape a mischeife, then one that is besides himselfe with drunkennes. For which cause it is said in Zachary, *I will make Ierusalem A Cupp of slumber or trembling I will smite euery Horse with astonishment, and his Rider with madnes*, Chapter 12.2.4.

Now this heaping vp of words, the indignation of wrath, signifieth most greiuous, and sharpe punishmēts, though it be not declared expressly, whether it shalbe by this meanes quite rooted out, as *old Rome* was before. It is likelie that the *City* it selfe shall be left standing after it shall haue endured a mighty Calamity, and that it shalbe possessed by Christians, and shall be in subiection vnto them for euer afterwards.

Vers.20. *And euery Isle fled away*. So much of the Calamity that shall befall the Cities, and *Prouinces* that be next adioining vnto them. These words here are to be

be referred to the more remote Nations, which ſhall haue no helpe and aide againſt calamity, by the diſtance of the place: This deſolation ſhall paſſe ouer the Sea, and ſhall ſeaze vppon men in their furdeſt *Iſles*. Neither ſhall thoſe places be in better caſe, which ſhalbe fenced with the firmenes of mountaines, for theſe ſhalbe alſo plucked vp by the rootes, and ſhall periſh for euer, as aboue Chapter 6. 14. And yet this hurly burly ſhalbe farre greater and more griuous then that. For there the mountaines and Iſles were remoued out of their places. Here they ſhalbe ſo vtterly abbliſhed, that there ſhalbe no ſtootſteps thereof left ſtanding. But an *Iſle* in this place is not put onely for the Land, which is compaſſed about on euery ſide with the Sea, but alſo for the *Continent* after the manner of the Hebrues, who giue the name of *Iſles* to all the countries that are beyond the Seas. Pſal. 72. 10. So the world *Iſle* here may containe *Egypt* and *Africk* alſo.

Verſ. 21. *And there fell a great Haile about the Waight of a Talent.* Thus farre of the Calamity that ſhall befall places. As for men, an *Haile as big as them a Talent* ſhould raine down vppon, as of old Ioſua 10. 11. *And it came to paſſe that when they fled from before Iſrael, God threw down great ſtones vppon them from heauen, as they were in the going down to Beth-horon, vntil Azekah, and they died, they were more that died with the haileſtones, then they whom the Children of Iſrael ſlew with the ſword.* But here he ſpeakes of haileſtones of an huge bignes, which ſhould not onely be able to kill men, but euen to grinde them to duſt alſo, becauſe there was not ſo horrible a vengeãce euer ſeene or heard before to light vppon men.

And men blaſphemed God. The effect of all theſe things in regard of the reprobates, is that they ſhall ſtill vomite out their blaſphemy againſt God. Here therfore ſhall not the end of all things be, at which time wicked men ſhall ſubſcribe to the Sentence of the Law with their ſuffrage, ãd ſhall ſay *Amẽ*, acknowledging that

their damnation is moſt iuſt, Deut. 27. 15. &c. But there ſhalbe ſome wicked men remaining ſtill vppon earth, yet onely to beare yokes and to be like *Gibeonits*, ſeing they ſhall neuer be able to hurt the Church any longer, in the power whereof the regiment of the whole world ſhalbe. And thus vve haue a ſhort and diſtinct delineation of all matters both that are preſent, and that ſhalbe vnto the end of the World.

The 17. Chapter.

AND there came one of the ſeven Angels vvhich had the ſeven vials, & talked vvith me, ſaying unto me, come, I vvil ſhevv thee the damnation of the great vvhore that ſitteth vppon many vvaters.

2 With vvhom the Kings of the earth haue committed fornication, and the inhabitans of the earth are drunken vvith the vvine of her fornication.

3 So he caryed me avvay into the vvilderneſſe in the Spirit, and I ſavv a vvoman ſit vppon a skarlet coloured Beaſt, full of names of blaſphemy, vvhich had ſeven heads and ten hornes.

4 And the vvoman vvas arayed in purple, and skarlet, and gilded vvith golde and pretious ſtones, and pearles, and had a cup of gold in her hand, full of abominations, and filthines of her fornication.

5 And in her forehead vvas a name vvritten, Myſterie, that great Babylon, that nother of vvhoredoms,

redoms, and abominations of the earth.

6 And I ſavv the vvoman drunken vvith the blood of the Saincts, & vvith the blood of the Martyrs of Ieſus: and vvhen I ſavv her, I vvondred vvith great marveile.

7 Then the Angel ſayd unto mee, vvherfore marvaileſt thou? I vvil ſhevv thee the myſterie of the vvoman, and of that Beaſt, that beareth her, vvhich hath ſeven heads, and ten hornes.

8 The Beaſt that thou haſt ſeen, vvas, and is not, and ſhall aſcend out of the bottomleſſe pit, and ſhall go into perdition, and they that dvvell on the earth ſhall vvonder (vvhoſe names are not vvtittē in the book of life, from the foundation of the vvorld,) vvhen they behold the Beaſt that vvas, and is not, and yet is.

9 Here is the minde that hath vviſedom: the ſeaven heads are ſeven mountaines, vvheron the vvoman ſitteth.

10 They are alſo ſeven Kings, five are fallen, one is, and an other is not yet come: and vvhen he ſhall come, he muſt continue a ſhort ſpace.

11 And the Beaſt vvhich vvas, and is not, is even the eight, and is one of thoſe ſeven, and goeth into deſtruction.

12 And the ten hornes, vvhich thou ſavveſt are ten Kings, vvhich yet haue not received a Kingdō, but ſhall receiue povver as Kings one houre vvith the Beaſt.

13 Theſe haue one minde, and ſhall giue their povver and authority to the Beaſt.

14 Theſe ſhall fight vvith the Lambe, and the

Lambe ſhall overcome them: for he is Lord of Lords, and Kings of Kings, and they that are on his ſide, called, and choſen, and faithfull.

15 After he ſayd unto mee, the vvaters vvhich thou ſavveſt, vvhere the vvhore ſitteth, are people, and multitudes, and nations, and tongues.

16 And the tenne hornes vvhich thou ſavveſt vppon the Beaſt, are they that ſhall hate the vvhore, and ſhall make her deſolate and naked, and ſhall eate her fleſh, & burne her vvith fire.

17 For God hath put in their heart to fulfill his vvill, and to conſent and give their Kingdom to the Beaſt until the vvords of God be fulfilled.

18 And the vvoman, vvhich thou ſavveſt is that great citie, vvhich reigneth over the Kings of the earth.

The Logicall Reſolution of it

AND thus we haue had the diſtinct Prophecy of the laſt Period, *that hath been diuided into his* ſeuē members, *according to the manner that was vſed in the* Seales, *and* Trumpets, *now followeth the cōtinued enarration, and the more large vnfolding of the* three laſt Vials, *as which are of greateſt waight, and of ſpeciall moment. The* fift *of theſe is handled in this Chapter, as alſo throughout that which followeth, and in the firſt fiue verſes of the nineteenth Chapter. The ſixt is comprehended in the 15. verſes next following of that*

19. Chap-

19. Chapter from the 20. verſe. The ſeauenth is continued through the 20. and 21. Chapters, and vnto the ſixt verſe of the 22. Chapter. And from thence followeth the Concluſion of the whole Booke. It doth much auaile to make things cleare, that we ſhould know what things do agree in time & in the nature of the matter. As touching the fift Viall, it is wholy carried againſt the Throne of the Beaſt (as we haue ſeene aboue Chapter 16. verſ. 10. 11.) And the explanation of it conſiſts, partly in declaring what, and of what kinde this Throne is, throughout this Chapter; partly in relating thoſe things, which do accompany the ruine thereof in the Chapter following, and in the beginning of the 19. The declaration of the Throne hath firſt a preparation that doth inuite Iohn to come and know the damnation of the vvhore, verſ. 1. 2. And that leads him away into the wildernes, to the end it might be the better known, v. 3. After that it containes a deſcription of it, by a double Type, one of the Beaſt, another of a magnificall, and moſt beaſtly vvoman that ſitteth vpon the Beaſt, v. 4. Of a woman that is the mother of abhominacions, v. 5. Of one that is a killer of the Martyrs, verſ. 6. The interpretation of which things is illuſtrated by the occaſion thereof, which Iohns admiration gaue verſ. 6. 7. And then it is propounded plainly, teaching what the Beaſt is firſt in reſpect of his vvhole Perſon, v. 8. Where attention is ſtirred vp, that ſo this pointing of the Beaſt out ſhould not paſſe away without fruit, verſ. 9. Secondly in reſpect of his Parts, both his heades, v. 9. 10. 11. And his hornes, whoſe Originall is declared, v. 12. The obedience alſo which they ſhall geue vnto the Beaſt, v. 13. And their deſtruction that ſhall be effected

at last by the Lambe, *verſ.14. So much for the Beaſt. The interpretation of the* woman, *is firſt in reſpect of her* juriſdiction, *both as it* flouriſheth, *verſ.15. As alſo as it is brought to* decay *by the ten Hornes as the* inſtruments, *and by* Gods will, *as being the* principal cauſe, *ve.16.17. and after that in reſpect of her* Pallace, *ve.18.*

THE EXPOSITION.

Then there came one of the ſeauen Angels. We ſaid in the Reſoluing of this Chapter, that this continued explanation, which is contained in the Chapters following vnto the Concluſion of the whole Booke is *of the three laſt Vials* onely; which how true it is, the matter it ſelfe will ſhew. In the meane time it may be aſked, why the explaning of the former *Vials* is omitted?

The reaſon whereof ſeemeth to be this, becauſe thoſe former were partly paſt and gone before, and partly they were preſent at the time when the *Viall* ſhould be poured out vppon the *Throne*; & that therefore they haue no need of any larger opening, then either the freſh remembrance or the preſent experiēce and ſtate of matters yeelded, but as for the reſt that were to come, they needed a more plentifull declaratiō, and for that cauſe all the reſt of the labour is ſpent vppō that. Therefore as touching this one *Angel* of the ſeauen, it is that *fift Angel* that ſhould bring calamity vppon the *Throne*, Chap.18.10. Of which calamity yet, there are certaine degrees, ſo that there are certaine light ſprinklings of puniſhments made by the helpe of certaine other Angells, before that this whole *viall* be poured out by this. And yet all theſe are accounted and called *this one fift Angel* by a common name. Which thing appeareth out of this Chap. which is wholy ſpent in declaring *the damnatiō of the whore*, although her finall deſtruction be reſerued to the next Chapter. Theſe things being thus laid down, let vs now conſider the matter it ſelfe.

First

First the *Angell* prepareth away for himselfe to that which he entendeth, both by inuiting *Iohn* to learne, as also by *carrying him* ouer to that place, where he might behold the whole matter most fitly. He inuiteth him, partly by calling vppon him, and saying come hether, for that is the meaning of the defectiue speach in the Greeke (as if *Iohn* desired to vnderstand the matter, but yet went not the right way to finde it out. For so we are wõt to call mẽ backe that are desirous to know a matter, and yet go astray, by shewing them the right path to the place whether they are seeking to go but all in vaine;) partly by labouring to increase his diligence in seeking when he sheweth him the greatnes of the matter, saying; *I will shew thee the damnation of the great whore.* Which damnation yet is not a present destruction of her, but that that is to come shortly after. And so the word put for *damnation* signifieth *iudgment* properly, which being pronounced solemnly in this Chapter, should be executed a litle after, but what *whore* is this whose damnation he speaketh of? We haue neuer had any expresse mention made of this *whore* before now; & yet she must needs be wel known, because he calls *Iohn* to know her damnation, as being a thing that was so exceedingly wished for. Certainly this is that *Iezabel* of which we haue heard in the Church of *Thyatira*, that noble Harlot, that had lain sick in her bed of a long time, who is now for all that to be put to death, and to be tumbled out of the window, least she should die of her disease, before she die of her punishment Chapter. 2. 20.

This is that *great Babylon* that is spoken of vers 5. of this Chapter. Which we haue heard was made famous for the *mother of fornications, and abhominations of the earth*, Chapter 14. 8. Therefore this is no new *whore* lately heard of, but an old and almost withered bawd, cõtaining with in her selfe most compendiously, whatsoeuer *Sodom* and *Egypt* signified, as being thel principall without match or mate for both kinds of fornication both spirituall, and corporall, Chapter 11. 8.

The ſhort deſcription of which *whore* the *Angell* giueth *Iohn* here, to take a taſt of it, both in reſpect of the *place* where ſhe ſits and keepes ſhop, as alſo in reſpect of thoſe with whom ſhe hath plaid the harlot. *Her Seate is aboue many waters*, that is, many people, multitudes, nations, languages, as it is beneath, verſ. 15. Wherefore ſhe is no baſe Strumpet that will be hired for a dodkin, but a Queane like a Queene for ſtate and pompe, worthily called *Iezabell*, and a *great whore*, being of ſo large dominion: The Fornicatours are the *Kings of the Earth*, who haue conſpired to commit the ſame Idolatry with her; and they are ſo called as wel as ſhe, by a moſt vſual Metaphore in the Scriptures, becauſe the Spirituall Adultery is equall yea ſurpaſſing in filthines, and wickednes with the bodily, as whereby a man reuolteth from the true God. And ſhe is not onely naught with *Kings*, but alſo with the reſt of the inhabitants of the earth. *Nobles*, *Earles*, *Marqueſſes*, *Gouernours of Cities* (for ſhe in her luſt refuſeth no man) and all theſe doth ſhe make *drunke with the wine of her woredom*, by beſotting them ſo wholy with her delightſome ſuperſtitions, that they being bereaued utterly of all ſenſe of true Religion, did ſuffer a kinde of ſenceleſſenes ſuch as drunkards did ſuffer; Theſe few words might be enough to ſhew who this *whore* is, and what is the *Throne* of *the Beaſt*. For is not *Rome* that great *whore*? Haue we not already conuinced her to be *Iezabel*? *doth ſhe not ſit vppon many waters*? and *hath not Rome enticed the Kings and inhabitants of the earth vnto Idolatry with her conſening tricks*? There are none that can doubt of the matter as the truth is, & not partially.

Nothwithſtanding that there might be no place left to the aduerſaries, once to cauill, the *Angell* contenteth not himſelfe with ſetting down theſe common markes to know her by, but making all this but as an entrance to the matter, he promiſeth to giue vs more euident markes yet then theſe. For the words

to be

to be drunken with wine is an Hebrue kinde of ſpeach, as *as heare thou that art afflicted and drunken, but not with wine*, Eſay. Chapter. 51.21. Though the ſame *Prophet* vſeth the ſame phraſe elſwhere without the prepoſition, as Chap. 29.9. As the Greek Iterpreters tranſlate it alſo.

Ver. 3. *So he carried me away.* So much for *Iohns inuitement* to come. Now *Iohn* is carried away into a place where he might behold the matter moſt plainely *he is taken away into a deſart, and a wildernes*; But will ſome ſay, what needed he to go into any more ſolitary place, being now in *Pathmos*, & abiding there in baniſhment? *Iohn* doth here beare the Perſon of the faithfull, whoſe carrying away into a ſolitary place, ſignifieth *the euent*, for which cauſe *he did* alſo *ſtand before vppon the Sea-ſhore*, Chapter 12.18. Whereby we are taught that the manifeſting of this *Throne* is to be fetched and taken by the faithfull from ſome men that keepe in an obſcure place, as it were in a deſart and wildernes, whence no ſuch thing as this was looked for.

For as the firſt light that gaue knowledge of Chriſt did ariſe of old among a people, *that dwelt in darkenes, and that ſate in the Region and ſhadow of death*, Matth. 4.15. 16. So his *counterfaite Vicar* ſhould in ſome ſorte reſẽble our Lord as touching his *Seate*. Not but that he ſhould be known before in part to the world, but that the wildernes ſhould giue a clearer light to know him by yet more fully, ſo that he ſhould ſcarce endure to looke mẽ in the face.

We know that the whore hath hardened her forehead againe with in theſe few yeares, but there ſhall a new ſtrange reproch be caſt vppon her coming out of the deſart, by meanes whereof ſhe ſhalbe compelled to hide her face, vnleſſe perhaps ſhe hath forgotten her leſſon of being aſhamed, and learnt to bluſh at nothing. And therefore let me ſtirre you vp *my brethren* to ſet vppon this *whore* with a renewed and freſh aſſault; and let not any man be terrified, becauſe he is a man of no great note and name in the world: God will haue ſome brightnes

brightnes to be acknowledged in man that is like obscurity it selfe. And let not any man meruaile from hence-forth why *Antichrist* or the *whore* can not be seene at *Rome* we must needs go into the wildernes, to finde her out. Pompe and multitudes of people take away the sight of her from the Papists. If they desire to see her clearely, let them get themselues to that place, where onely they may see her fully and freely.

And I saw a woman sitting vppon a Scarlet coloured Beast. So much for the *Preparation*; now he setteth vppon the *description*, propounding a common Type, *a woman sitting vppon a Beast*. Both which being ioined together do giue vs the certaine and vndoubted knowledge of the *Throne* which is the onely purpose of the H. Ghost in this cha.

And yet in regard of this more cleare vnderstanding, a more plentifull knowledge of the *Beast* wil follow also necessarily, when once his *den* shalbe sifted and searched into. For the *woman* sheweth vs the *place*, and besides the *Beast* will teach vs the *time*, when that place is to be counted the *Throne*, both which things are to be searched into to know this matter. And indeed the *Holy Ghost* doth most plainly lay open both these points (as we shall shew by his helpe) thereby meeting with the conueiance of the *Iesuites* as it were of purpose, as whom he foresaw in his most wise prouidence, that they would keepe a brabling about the time, when they were conuinced about the place.

But he hath cut of all occasion of wrangling from thē, by this so accurate a description. Therefore as touching this *woman*, this so expresse nothing of her out in this place *by Babylon*, by *the seauen Hilles*, *seauen Kings*, *by her flourishing power*, and after that *by her destruction* when the rest of the world shalbe standing whole, and lastly by name of *a Citty*, which is geuen her in stead of an interpretation, doth proue most strongly, that the *Whole City* where the Deuill raigneth is not here vnderstood by the *woman*, but some *singular City*, and by name *Rome*, and that so much the rather because this *whore* is *the Throne of*

ne of the Beast, and vve knovv that *the Throne of the Deuill* was geuen to a certaine Citty, that is to say to *Pergamus* as we haue seene aboue, Chapt. 2. 13.

Bellarmine therefore doth not without cause refuse that opinion and say, *that it is better to vnderstand* Rome *by the woman in his iudgement*, as *Tertullian* expounds it in his booke against the Iewes, and in the third booke against *Marcion*, & as *Ierom* expounds in his 17. Epist. to Marc, & the 11. quest. to *Algasia*. Bel. *in his* 3. *Book of the Pope of Rome*, chap. 13. Here then vve haue the aduersary himselfe confessing that which vve say to be true. What hindereth then that we should not agree vvith them about *Antichrist*. They haue contriued in their cunning a double starting hole for thēselues to scape the force of this place; one taken *from the place*, another frō *the time*. From *the place*, because though *Rome* be the *whore*, yet it is not the *Seate of Antichrist*, but *Ierusalem*: from the *time*, because *Rome* was *the whore*, vvhen the heathen Emperours raigned, but it is not now, since it was made Christian, and therefore that it is not the *Seate of Antichrist*. But the Popelings are catched in their own snares, for acknovvledging *Rome to be the whore*, they must needs graunt all the rest also vvith it. First that *Rome* is the seate of *Antichrist* and not *Ierusalem*: For is not this *Beast Antichrist* himselfe? *Bellarmine* granteth this also, and the truth vvill vvring it from him though he vvould not geue it, as vve shall see. But he affirmeth that *Antichrist* shall hate *Rome* out of the 16. verse beneath, thus acknovvledging the *Beast* to be *Antichrist* very rightly, but hovv truly he hath spoken that of hatred of *Rome*, vve shall examine it vvhen vve come to that place. We haue and hold these tvvo things out of his confession, both that this *whore is Rome*, and that *the Beast is Antichrist*.

Out of vvhich it must needs be gathered that *Antichrist* shall haue *his beastly denne at Rome*, seing it is the *Beast it selfe*, vppon vvhich the *whore* is carryed; doth not the *Holy Ghost* shevv that there is great coniunction & affi-

affinity of both theſe of the *whore* to the *Beaſt*, by ſitting on him, *of the Beaſt* to the *whore* by bearing of her. There is no man that will not ſay that the man is very neerely ioined to his horſe which he rideth on. Certainly if *Antichriſt* ſhould raigne at *Ieruſalem*, *Rome* that is ſet ſo farre out of the *Sadle*, ſhould walke on his *ten toes, poore and baſe*, which had ſo litle aide from the Emperours, after that they tooke themſelues to *Byzantium*, where they were nothing ſo farre of. Secondly as touching the time, how abſurd is this diſtinction, that heatheniſh *Rome* ſhould be the *whore* in the firſt there hundred yeares after Chriſt, but *Antichriſt the Beaſt*, ſhould not come till three yeares and an halfe before the laſt day? Shall ſhe ride vppon the *Beaſt* that was not borne, no nor conceaued for an exceeding long time after? Or ſhall the *Beaſt* when he ſhall come, carry the whore that was dead ſo many Ages before? For ſhe ſhall leaue to be the *whore* a thouſand three hundred yeares, & we know not how many more, before *Antichriſt* ſhall come forth into the world.

Theſe are dreames yea monſtrous conceits of *bearing* and *riding* in this ſenſe. The *Holy Ghoſt* hath taken away from you euery ſuch ſhift as this, when as he coupleth theſe two things together with ſo inſeparable a connexion, whereby he forbids vs, both to ſeeke for *Antichriſt* any where ſaue at *Rome*, and not to iudge her to be this whore at any other time, then when *Antichriſt* ſhall haue his *Seat* there. Theſe two things are to be ioined together neceſſarily both in place & time. But when ſhall this time begin? For this a matter that is yet to be doubted of.

Namely when ſhall we ſee *the whore carried vppon this Beaſt* and through his power, authority, and helpe, placed in dignity, and lift vp on high? This thing will *Leo* confeſſe to be done (though I ſhould ſay nothing) of it in his firſt Sermon touching the birth day of the Apoſtles, then when the *Popes* were in higheſt authority, and *Rome* began

gan to be aloft through the opinion of her Religion. *O Rome* (saith he) *that are made the Head of the World thorough the Holy Sea of S. Peter, thou rulest more largely thorough the diuine Religion then thorough any earthly dominion. For though thou hast enlarged the Priuiledge of thy Empire by land and Sea, being amplified with many victories, yet that is lesse, Which thou hast had subdued to thee by warlike labour then that with Christian peace hath brought vnder thy power.* So Prosper.

Rome is the seat of Peter,
Which in honor pastorall
Is made of the world head,
What by the right Martiall
She doth not possesse, yet thee
By religion holdeth free.

Therefore this one common Type affoordeth vs a necessary argument that *Antichrist* hath both his *Seat* and his *Kingdom* at *Rome*, vvhich one argument were enough to take away all controuersy, if men did not loue themselues better then the truth, and would neuer leaue barking against it, before their mouthes were altogether stoped, wherefore the *Holy Ghost* doth not here stay himselfe, but goeth on to other more cleare arguments, that they whom the morning light vvil not suffice to make them see the truth by it, might haue the Sunne at noone day to be their helper, if perhaps they vvill then be brought to see it.

The *Woman* and her *Beast*, that she sitteth on being thus declared, he doth afterwards come down to handle each of them seuerally; & first he commeth to the *Beast*, vvhich is described by his *colour*, his *names of blasphemy*, his *heades* and his *hornes*. His *colour* is like *Scarlet*, being made red of *a Scarlet die*. Wherefore this *Beast*, is hereby made honourable, as glistering with the same colour that *Kings* shine in, and he is made no

lesse

lesse vvicked and bloudy? For this same colour is vsed to set forth most greiuous sinnes. *If your sinnes were as Scarlet saith Isay*, Chapt. 1. 8. Not onely becauſe it is a deepe colour, that can not be washed away, but especially becauſe of their cruelty in shedding of blond, which Sinne seemeth to be most horrible of all the rest, who seeth not that this *Beast is at Rome*, where the Pope sitteth, whose feete Kings kisse and who killeth Christians that will not acknowledg his Diuine power, and that most cruelly both in the *City* as also thorough the whole iurisdiction of *Rome*? It was not without cause that this *colour* hath aboue the rest pleased the *Court* of *Rome*, which was thus ordered indeed by GOds prouidence, that so the *Scarlet Fathers* might geue a visible argument vnto the world, that they are this *Beast*, cõcerning which matter see what *Theod. Beza* hath written in a most elegant Epigramme.

Secondly *this Beast is full of the names of blasphemy*, how happy an encreaſe is here made of an vnhappy matter? ter? Erewhiles the *heads did weare the names of blasphemy* Chap. 13. 1. Now the *whole body* is full of them. And indeed the *Popes supremacy* was the cheifest blasphemy in the beginning, and therefore it vvas meete to haue the name of blasphemy carried on his head, but time did adde new blasphemies to this euery day, the which grew daily by heapes, till at last the matter came into the hãds of the *Councell of Trent*, and to the *Masters of Controuersies*, by whose helpe the *Beast* is now all couered ouer with most detestable errours (the whole *Sea of Doctrine* being turned by them *into a adly and filthy blond* as hath been said, Chapter. 16. 3. So that a man can see no part of him free from strange and horrible blasphemy. Let the indifferent iudge consider of those so many and so foule & fearefull errours as *Bellarmine* defendeth in his three great volumes, and that with the allovvance of the *Pope*, and then let him tell vs with a good conscience, whether he finde not euery haire almost of this *Beast* stained with some notorious blasphemy.

Thirdly

ning whereof ſhalbe taught vs out of the Interpretatiō of the *Angell* which he will bring ſtraight wayes. In the meane tyme it may appeare by this, that this *Beaſt* is the ſame with that which we haue ſeene, Capt. 13. And that it is the former of thoſe two. For the *Second* is ſaid to haue *two hornes* onely, in that 11. verſe of that Chapter. Here the *Holy Ghoſt* maketh mētion but of *one Beaſt* onely, becauſe both thoſe there ſpoken of, do make but one *Antichriſt*, as we haue ſhwed on that fore ſaid Chapter, here alſo he mentioneth the *former Beaſt* onely, becauſe it is his purpoſe to ſet *Antichriſt* intirely before our eyes from his firſt beginning, Halfe of whoſe portraiture onely the *ſecond Beaſt* did repreſent vnto vs: as alſo becauſe that now in theſe laſt time wherein the *Beaſt* ſhould be fully laid open, the *Whore of Rome* ſhould rely more vppō the Ciuill authority of the *Pope*, whereof that *former Beaſt* was a Type, then vppon his ſpirituall power, which is repreſented by the *ſecond*. We ſee at this day, that the Patrimony of *Peter* is of more force and eſtimation with Papiſts, then the doctrine of *Paul*, of which they make a vizard to couer their filthines with, and we ſee alſo that neither, *Spaine*, nor *France*, nor many other people do care a ruſh for *Rome*, but onely ſofarre forth as ſhe may ſerue to aduance ād and auantage them by her authority. No man is ignorant, that *Italy* hath now for a long time deſpiſed her at her own doores, whereas it can endure to haue her worſhipped by forraine nations like a God. For theſe cauſes therefore is *the former Beaſt* ſpoken of onely in this Chapter,

Francis de Ribera the *Ieſuite* labours to proue that this *Beaſt* here ſpoken of, is not either of thoſe which are deſcribed in the 13. Chapter, but ſome new one that was novy firſt of all ſeene of *Iohn*. And vvhy ſo I pray you? becauſe ſaith he there is no article prefixed before the *womā*, or the *Beaſt*, as it is wont to be don in matters that be well known. Indeed it is certaine that if he ſhould conclude hence touching a nevv repreſentation

wherein they do now appeare firſt of all, that which he ſaith ſhould be of ſome moment, but ſeing he gathereth, that neither of them was ſimply and abſolutely extant before this and that from hence, becauſe they appeared not in this forme before, which is the onely thing, that the want of the article reſpecteth, he dealeth either fooliſhly or fraudulently after the faſhion of Ieſuites. For ſo we reade elſwhere, *I loked* (ſaith Iohn) *and behold A lambe ſtood vppon Mount Sion*, Chapter 14.1. Where the Article is wanting alſo. what then is this a new Lambe? if one ſhould call it a new repreſentation of him that ſtands vppon *Mount Sion, accõpanied with an hundred and foure and forty thouſand*, he ſhould not ſay any thing diſagreeing from the truth, but it is the ſame Lambe indeed, of which there was mention made before, Chapter 5.

After the ſame manner, here is a new portraiture brought in, but not of a new perſon, as it is cleare by the *woman* which being called the *whore* in the firſt verſe had the efficacy of the articles which did ſhew that he ſpeakes of the old whore. But now the ſame *woman* wants thoſe articles, when ſhe commeth forth with a new attire that was not ſeene before. The *woman* therfore is the ſame with the *whore*, and this is the ſame *Beaſt* which was ſpoken of in the 13. Chapter, hauing the ſame *Sea*, *blaſphemy*, *heads*, *hornes*, worſhip among men, & that ſhall haue the ſame *eternall deſtruction* alſo as he is the cauſe of it vnto others, and he partaketh with him in all his properties, ſaue that ſome of theſe ſhould be more encreaſed now in proceſſe of time, and all of them ſhould be more in the view of the world vnder this *firſt Viall*, then they were at firſt when he ſprang vp. For now he appeareth full of blaſphemy, which did onely take hold of his *head* before. Now was that *former Beaſt Antichriſt*, and ſhall not this be he, that is more blaſphemous? Whoſe admirers alſo be reprobates no leſſe then they that admire the *former Beaſt?* What aduantage therefore getteth the *Ieſuite*, if when he hath ſent the *former*

Beaſt

Beast packing to *Ierusalem*, he shall leaue this at *Rome*, that is farre more pernicious?

Vers. 4. *And the woman was arayed in purple and scarlet.* So much of the *Beast* now he sheweth of what fashion the *woman* is, whom we shall see to be set forth most magnifically. Touching which matter *Tertullian* speakes well, *She that deserued to be called a Whore by our Lord, is seth forth as is were with an habite fit for such a name. She sitteth in purple, with Scarlet, and Gold and precious stones, which are cursed things, without wich a cursed and common whore could not be described.* These things saith he, but perhaps a litle too seuerly, in his Booke of the Attire of womē. The *womans* attire here is indeed roiall and tirumphall, such as *Balthasar* promised to them that could reade the hand writing, *he shalbe* (saith he) *clothed with purple, with a Gold chaine about his necke, and he shall be the third ruler in this kingdom*, Dan. 5. 7. So that this is an habite fit for her that hath rule ouer the Kings of the earth, as it is beneath, vers. 18. But purple were enough to declare her dignity? To what end is Scarlet also added? That her notorious cruelty that is ioined with her pride might be noted out. She is of the same disposition that the *Beast* is of, which is like to the *Dragon*, who is red with the slaughter of the faithfull, Chapter 12. 3. There are many cities that are made famous in Histories for notable cruelty, but the dwelling place of *Antichrist* must therewith all flourish aswell with Soueraignty in the highest de gree, that so it might be knowē euidently and discerned from all other Cities.

In both which respects, the *Iesuites* them selues can not deny, that *Rome* beareth away the prize.

But to both these, *Gold*, *pretious Stones*, and *Pearles* are added, which besides her Maiesty, do declare her most excessiue riot and prodigality which is another marke to know this *woman* by, And indeed, who can reckon vp the infinite expences that this *City* is at in building and maintaining, *Temples*, *Theatres Porches*, *Bathes*, *Palaces*, *Broches* in forme of a *Pyramis*, *Statues*,

triūphal Arches, priuate houſes, & the reſt of the ornaments thereof? The glory of all the world is, heaped vp together vppon this one Citty, which was taken away by ſpoile from many other, to let go matters of old, what an infinite ſumme of mony did *Sixtus* the fift lay out of late vppon a Conduite, which he built vppō the *Quirinal Hill*, in the yeare 1588. It is reported, that *two hundred and threeſcore thouſand Crownes* were ſpēt vppō this matter. And it was no neceſſity that did wring this Charge frō the *Pope*, but is was don for his pleaſure onely, that he might keepe more pleaſantly on that hil in the Sommer time. The Vaticane Library that was repaired by the ſame *Pope*, did perhaps ſtand him in litle leſſe, yet the ſame man brought in fifty hundred thouſand crownes of Gold into the new treaſury, which he built on *S. Angelos caſtle*, that ſo we might know that the *Pope* was not yet brought to breggery.

But yet this *Gold* and theſe *pretious Stones*, ſeeme not onely to ſerue to nouriſh exceſſe and riot, for *Rome* was farre more prodigall and wealthy in auncient dayes, thē it is at this day, ād to what end ſhould he now vpbraide her with her immoderate Pride, & pompe, of which he ſaid nothing when as ſhe exceeded this by many degrees? But rather theſe things are nōtes to know whoſe wealth ſhe ſhould rely on for maintenantenance of her ſtate in theſe laſt dayes: for we ſhall ſee beneath, Chapter 18.22. That *Purple, Scarlet, Gold, pretious ſtones*, and *Pearles* are among thoſe wares of Merchandize, by which *Spaine* is ſignified. Wherefore this decking of the *woman* may ſerue to that purpoſe, that it may ſhew that *Rome* ſhould bragge and relie moſt of and vppon the *Spaniards aid*, at the time when this *Viall* ſhould be poured vppon the *Throne*. Otherwiſe the *Holy Ghoſt* would haue mentioned former Ages, when her attire was more ſumptuous, & curious. And is not *Spaine* now at this day the Cheif proppe to vphold totering *Rome*, as it hath been euer ſince *Charles* the fift?

If any man be ignorant hereof, let him know at length,

length, that the matter ſtands ſo, and that by the teſtimony of *Clement the* 8. who is *Pope* and *Pilot of the Church of Rome* at this day, who being to create ſome new Cardinals of late in the yeare 1596. did proteſt before, in this manner *that although he made this creation of himſelfe by his own proper motion, yet he could not deny to do this office to the King of* Spaine, *to create ſome Spaniſh Cardinals alſo, becauſe he is the Proppe of the Catholike Religion, who ought not to haue ſo much denyed vnto him now in this decrepit old Age of his, but he ſhould rather be gratified and ſatisfied in this matter,* as Ianſonius relates in his Italian Hiſtorie. This then is the reaſon of this araying of the woman that is proper to this time, which *Iohn* meruaileth at for the newenes of it, beneath, verſ. 6.

She had a Golden Cup in her hand. Now is her vgly filthines laid open, which is double, the one is that that ſhe vſeth towards thoſe men that be well known of her, and of ſpeciall note and worth; whom ſhe doth as it were ſpeake vnto by name, and reacheth them the Cup of her fornicatiō, the other pertaines to thoſe that ſhe knoweth not, whom ſhe alureth by her name that is written in her forhead, in the next verſe. For ſhe is deſirous that none ſhould ſcape her ſnares. *She commeth forth with a Cup*, as with an inſtrument fit for the fulfilling of her luſt, euē as of old euery one did openly beare in his hand at *Rome*, the badge of that Art which he profeſſed. For the *Holy Ghoſt* hath recorded her *wine of fornication* now already, and drunkennes & gluttony are moſt fit belowes to ſtirre vp filthy luſt. Whence it is that the Harlot in Salomons Prouerbs 7.14. *Telleth the Yongman of her dainties which ſhe hath ready for him.* This *cup* therefore ſhe hath in her hand, reached forth to the renowmed Kings and Princes, to whom ſhe ſends *Cardinalls Ieſuits*, and other *vncleane Spirits* of that kinde in ambaſſage, to draw them vnto and to retaine them in the fellowſhip of her *Romiſh* Idolatry. In which point the moſt ardent diligence of *Rome* is known

to all men, who spareth for no labour of cost, so she may enueigle these men to commit this detestable whoredom with her. Which that she may the better do, the *Cup is golden*, very pretious abroad & in the estimation of men, the *Romish impiety*, being commended with all pompe of words, for the *consent* it hath, for *multitude, antiquity, perpetuall succession, the very Chaire of Peter*, and such goodly colours as these to varnish her ouer with, that so she might seeme more pretious then any *Gold* to simple people, ād might by that meanes deceaue them. But this *Cup is full of abhominations*, and *filthy fornication* with it, that is, if her doctrine be tried, examined, and ripped vp to the quicke, nothing is so filthy, but this doth surpasse it in fowle and loathsome filthines For to the end the *Holy Ghost* might expresse the vnspeakeable filthines thereof, he hath made choise of such a kinde of nasty matter, as shame wil not suffer a man to name. In one word this whore is of the kinde of those men, who are called *Borboritæ* of their mirye filthines, whom *Ephanius* and *Oecumenius* in *Penario* on *Iuda* speake of.

Vers. 5. *And in her forhead was a name written a Mystery*. Another kinde of filthines is that whereby she beareth her name *vppon her forhead* most impudently, and proclaimes that she is a common harlot. She vvould haue no man passe by her vnknown and vncalled on, but vvould haue men know by the Title where they may turne in to a harlot. It can hardly be expressed of what monstrous lust those litle *facing & saunce belles* of the brothelhouses were instrumēts, which this same *whore of Rome* did vse of old, which Socrates recordeth, Book 5. Chap. 18. But *this name written* goeth beyond that impudency. For they were sometimes silent, and they suffered the senses to take some respite from the filthy interrupter and disturber of men, this Title giueth no rest to the eyes, alwayes running into them, and solliciting men to filthines. She doth not then think it enough to declare her profession by her *habite*, vnlesse she do also

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carry this cognizance on her *forhead*, that so this Iuy bush might make her wine saleable. Impudency. Harlots were of old couered with a vaile, and doest thou boast of thy filthines with an open forhead and a Title written vppon it? But what is this name? Not this word *Mystery* as it seemeth, for *Aretas* ioined it with the verbe (*written*) without any note of distinction after this manner, *and vppon her forhead she had a name written Mystery, the great Babylon*, &c. As if *Mystery* were the substātiue for the adiectiue, *full of mysticall matter*, as if it were said, and vppon her forhead there was a mysticall name written, *Babylon*, &c. Certainly the construction requireth, that some nown being ioined with another without an article, should supply the place of that which the logicians call *Predicatum*, thus, & she had a name written in her forhead, which is a *mystery*.

Out of which it doth appeare that *mystery* is not to be written with a great M. in the beginning; as if it were a part of the name, and of the cognisance of the *whore* set on her forhead, but that it is to be read iointly with those things that go before the name. But the meaning of it is all one how euer is be set, teaching vs, that some *secret* lurketh in this name, which is to be interpreted otherwise, then it is commonly taken for and maketh shew of. Wherefore the name written on the forhead is the whole connexion of these words; *That great Babylo, that mother of fornication, and abhominations of the earth*. But (may some say) there is no Citty that doth boast of her selfe to be such an one in expresse wordes. Neither doth the *Holy Ghost* say so, but he teacheth, that this is her true name, which *Iohn* saw written on her forhead in so many letters, and Syllables, howsoeuer it is, the true *Babylon* should haue a name writtē on her, which should signifie this selfe same thing with other words by a mystery; Namely *Rome the Empresse of the world, the Pillar of truth, the looking glasse and patterne for all Curches to behold, from whose statutes we must not depart in any case, whatsoeuer she ordaineth*, Distinct. 19, *Enimuero*. This

is that *name* painted with great letters *on the forehead of the whore*, the meaning whereof if a man will diligently search into, he shall see, that it commeth all to one by a mystery with that which *John* saw. For whatsoeuer ancient corruption either hath been of old, or is yet remaining in these western, and Northren Churches of ours, all that hath flowed wholy from *Rome*; in which respect she calleth her selfe vauntingly the *mother* of the Churches, but she may be called a *Stepmother* rather, which hath mingled a *Cup* full of deadly Henbane to her daughters. Such therefore is this name, which yet remaineth mysticall is this last Period, as the *Holy Ghost* doth declare plainely, by prefixing this word *mystery* before it, and therefore neither shall it be manifest now vnto all men, as we may see in the Papists, who adore this name as if it were that most Holy name, *Holines to the Lord*. The *Iesuits* do against their wills confesse, that this *Babylon* is their *Rome*, as we haue seene a litle aboue, and yet what windings and starting holes do they seeke, whereat their Popish filthines, and impiety may slip away? *Bellarmine* will haue the *heathenish Rome* to be vnderstood, such as it was of old vnder the Emperours, that were the enemies of the Christian profession. *Francis Ribera had rather haue the time to come respected*, when the *Pope* shalbe driuen out of *Rome by Antichrist* as he dreameth.

Thus are these men blinded in vnderstanding this name, which soundeth any thing rather vnto them, the that which it is in truth But we haue shewed sufficiently, that these forgeries of theirs, are no lesse foppish and foolish, then they are pernicious to those that do reuerēce them; and those things which follow in this Chapter, shall make it yet more manifest, that there is no other *Babylon* mentioned here, then that *Popish Rome* that is extant at this day, and that in such a fashion as it now is, & hath been for many Ages past. For did euer the heathen Emperours labour to impose their Romish Idolatry vppon the nations that they vnquished? Or if they

they had ſtriuen to doit, could this impiety haue had any myſtery in it? It was manifeſt that the heatheniſh ſuperſtition was execrable in the eyes of the Chriſtians; but this *Babylon* ſhould infect Chriſtians with the contagion of her ſuperſtition, which can not agree to any other *Rome* but that which is Popiſh.

But let it be ſome thing to come, and admit that the *Pope* ſhall be driuen thence, & that all impiety ſhall openly rage & raunge abroade there, which thou muſt needs confeſſe (*o Ribera.*) Where then ſhall this Miſtery be? Who is there that can not perceiue exceſſiue wickednes ioined with the like impudency? That therefore which you faine, is quite contrary to all likely hood of truth. This *Babylon* is that *Rome*, which ſhould deceaue her followers with a ſhew of piety, which ſhould be called the *Holy Citty*, and ſhould poſſeſſe the *Court of the Temple*, as it is Chapt. 11. 1. 2. Which ſhew, vnleſſe it did now gull and delude you (ô Papiſts) I could not ſo well know her to be *Babylon*, but your peeuiſhnes whether it be vppon knowledge, or ignorance, brings moſt euident credit to this Prophecy. Let vs then take that from hence, which the words do giue vs, and let vs cóclude that the whore neither doth nor ſhall wage open warre againſt Chriſt, but that ſhe doth and ſhall oppugne him cloſely, & priuily by a *Miſtery*. The which thing what force it hath to finde out *Antichriſt*, we ſhall ſee afterwards.

Verſ. 6 *And I ſaw the woman drunken with bloud.* The third property is *her notable cruelty*, in that ſhe doth wholy ouerflow with the bloud of Martyrs. Yea this is ſhe that killed *our Lord Ieſus* as it is aboue, Chapt. 11. 8. So that it is hard to ſay how much Chriſtian bloud, the wicked Emperours ſhed after that there was made an onſet to their cruelty from thence. What ſlaughter ſoeuer was made thorough the whole world almoſt, that proceeded either from the Edict, or the prouoking and allowance of this Citty. It can not be expreſſed, how many and great warres the horrible Popes haue

ſtirred vpin the ages following, who haue ſet al the *Kings of Europe* by the eares together.

And beſides the maſſacres that were made by publike warres, how many holy men haue loſt their liues, becauſe they and *Rome* could not iumpe together in one minde? For which cauſe they were proſcribed for hereticks, & were conſumed with the tormenting flames of fire. It treades in the ſame ſteppes at this day; as it appeareth by that execution which it made lately in the yeare, 1595. vppon a certaine Engliſhman for ſtriking to the ground their ſacrilegious ſacrifice of the Altar out of the hands of the *Arch-Biſhop of Ambronenſis*. For after they had cut of his right hand and had ſcorched the reſt of his body in ſundry places with burning torches, while he was dragged thorough the Citry by his executioners, at laſt they burnt him aliue ouer againſt the Capitoll.

At lenght behold (ô ye Engliſhmen) whether it is that ye fly ouer for whatſoeuer cauſe, namely to that place, where ſo great impiety raigneth, that if ſo be that ye haue any ſeed of election remaining in you, you will chuſe rather to die a thouſand deathes, then to giue any toleration to it with your ſilence.

Is not the ſame *Rome* the forge of Rebellions and the ſlaughterhouſe of Chriſtian Princes at this day? Certainly this *Councel* that is made of a company of furies, doth firſt decree the killing of Princes, and thē it ſends out the *Ieſuits* vnderhand, that are a crue of cutthroats and poiſoning villaines, who do bring their wicked decrees into execution, by any meanes they can deuiſe. It were an endleſſe labour to go thorough all thy butcheries ô *Rome*. Thon art drunke indeed with bloud, tumbling thy ſelfe in thy own furfet, which thou haſt parbraked with exceſsiue quaffing of bloud.

Now therefore all theſe common properties being ioined together, do ſhew vnto vs ſuch an *whore* at this, namely one that is increaſed and ſuſtained by the *Beaſt*, one that is *Princelike, rich, gliſtering* that *great Mother*

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Cuty and *ſpirituall Babylon, the Princeſſe of all ſuperſtitions*, yet one that doth deceaue mē cunningly with her iuggling ſleights, and laſtly *a cruell killer of the Martyrs*. All vvhich if they can bee found no where els together, but *in Rome alone*, let vs take notice of the *Cuty* that is to be condemned, and let euery one take heed in time how he haue any ſociety with her, leaſt that he periſh together with her in her deſtruction, that is now ſhortly comming vppon her.

And I merualled. Thus farre of the typicall deſcription. Now he paſſeth ouer to the Interpretation of it, the occaſion vvhereof is ſet down in theſe words. But how is it that *Iohn* meruaileth, whereas this is the property of curſed men, beneath in the 18. verſe. This meruailing is full of indignation becauſe of that ſo great felicity of the wicked harlot, whoſe iuſt deſtruction ſhould haue been ſeene in her firſt conception, or at leaſt when ſhe vvas in her cradle. But as for wicked men, they admire her with a kinde of worſhipping of her out of an opinion of a certaine excellency of hers, euen as they are ſaid to meruaile after the *Beaſt*, Chapter 13. 3.

But vvas he ignorant of the *Beaſt*, which he ſavv Chapter 13.? No ſuch matter; Neither is he ſaid to admire the *Beaſt* alone, but as he was ioined with the *woman*, both which he had not beheld before in this new portraiture, and this ſetting out of them in ſo full and complete manner.

And vvho is there that vvould not be aſtoniſhed to ſee that the *Throne* of the *Dragon* vvhich *Iohn* ſavv to be made a ſhepefold of Chriſt in ſome ſort after that the *Dragon* was thruſt out thence, could riſe vp againe to this height of impiety? But we muſt not ſticke, in the perſon of *Iohn* onely, who doth now beare the common perſon of the faithfull, but vve muſt vnderſtand that certaine godly men that liue vnder *fift Viall*, conſidering the horrible blaſphemy of *Rome*, vvhich they haue tried and known moſt vndoubtedly and thinking with

vvith all of this felicity of hers of what kinde soeuer it is, should wonder vvith themselues exceedingly how it could be, that so great impiety should remaine vnpunished so long, and this wondring of his moued the *Angell* to take vppon him the full opening of these things.

Vers. 7. *And the Angell said vnto me; wherefore doest thou meruaile?* The interrogation containeth in it a certaine reproofe of mens negligence, and sillines, as if he should say, vnlesse men had shamefully scorned to obserue the former times, they should haue had no need to wonder at the whore now, because they see her to flourish with this kinde of felicity such as it is. But *our merciful Father*, who pardoneth all the faults of his children for Christs sake, doth forgeue this careleslenes of theirs also. And therefore he sends his *Angell*, vvho may make the whole matter most plaine vnto them; For this is that effect of the words following, *I will tell thee the mystery*, &c. Whereby yet he intimateth and that not obscurely, that the interpretation also it selfe should not be clearely known of all men, but that it should remaine hidden still from men of seared consciences, as we saw aboue at the 3. and 5. verses.

Vers. 8. *The Beast which thou sawest.* The first interpretation is of the *Beast*, and that first in regard of his *Whole Person*, as we haue distinguished it in the Analysis, whereby his diuerse estate is declared according to the foure changes of the times, such as he should be now at last known to be most plainely vnder this *Vial*. The first time is that *wherein he was*, the second *wherein he was not*, the third *wherein the arose out of the bottomlesse pit*, the fourth *wherein he shall goe at last into perdition*. As touching the first, it is not to be vnderstood of any time which vvere before *Johns* age, or before this Prophecy vvas reuealed vnto him.

For the *Angell* doth flatly affirme, that this *Beast* was not come yet, verse 10. That is, that he was not extant as yet, when *Iohn* receaued this Prophecy, but that he should

ſhould receaue power at the ſame houre with *the ten Kings*, who were not come to their Kingdom as yet in *Johns* time, verſ. 12. Therefore this *Beaſt* is not properly the *Deuill*, as ſome of the auncient writers interprete it, which *Ribera the Ieſuite* catcheth at greedily. Of him it can not be ſaid that he was not yet come, or that he had not receaued power as yet, whoſe Kingdom did both then flouriſh moſt of all, yea it flouriſhed before *Chriſt came in the fleſh*. We ſhall ſee afterwards that the firſt birthday of the *Beaſt* is to be referred to that time, wherein the *Dragon was thruſt out of heauen, and gaue him his Throne*. And ſo the fourty two moneths wherein he did exerciſe his power cheifely, which is the ſame ſpace of time with that *of the Womans lurking in the Wilderneſs*, and *wherein the two Prophets were clothed in Sackcloth*, did challenge the ſame beginning with this *birth-day of the Beaſt*; Chapter 13. 5. And 12. 6. and 11. 2. Which we haue ſhewed to haue fallen out about the time of *Conſtantines* inaugurating into his Kingdom, many ages after that *John* departed out of this life. From which beginning the firſt article noteth that the *time was*, when the *Beaſt* flouriſhed for a certaine time, namely from the end of the publike perſecutions by the open *enemies*; whom the puiſſance of *Conſtantine the great* put to flight.

The ſecond Article teacheth vs that after that happy tranquillity that the *Beaſt* had long enioyed, a new tempeſt aroſe, which did afflict the *Beaſt* ſo vehemently. that men might well and iuſtly ſay, that he was once of old, but he was *not now*, as whom they might think to haue periſhed vtterly in thoſe troubles, as it came to paſſe after that time of peace and breathing which he had vnder ſome few Emperonrs (during which time, the authority of the *Pope of Rome* had govvn meruailouſly) vvhen as the inuaſion of the *Barbarians* did miſerably *vexe all Italy*, did waſt *Rome it ſelfe* horribly, which vvas the *Throne of the Beaſt*, and cut of the *Popes authority* that had grovvn ranke and riotous euen to the roote

roote almoſt. Might not men haue cried out at that time and haue ſaid by right, that the *Pope had been, but now Was not*, when as they might think, that not onely his authority, but his Seate alſo was quite ouerthrown and paſt hope of recouery.

This ſecond time was called *his wounded head*, Chapt. 13. 3. Which brought with it the knowledge of his former eſtate, whereof there could be no knovvledge till this chaunge happened. But yet the *Beaſt* lay not for euer in this ouerthrow, but he got vp & out of it againe as the third article teacheth vs, *he aſcēded out of the bottomleſſe pit*, which came to paſſe, when he put forth *his hornes* againe, after that Tempeſt brought in by the Barbarous people was blowne ouer. This article containes in it both the healing of the wound by *Iuſtinian* and *Phocas*, as alſo his vpriſing out of the *Earth* by *Gregory the ſecond*, of both which we haue ſpoken, Chapt. 13. 3.11. and 11.7. and 9.2.11. This *Gregory* exerciſed that power, which his aunceſtors had obtained from the *Emperour*, yea farre greater, being become not onely an *vniuerſall Biſhop*, but alſo a Soueraigne commander of all commanders *dictatorlike*, one that could giue and take away the *Empire* at his pleaſure. It is enough to note out the firſt beginnings of matters in this place; vve haue ſhevved elſwhere vvho vvas the firſt *Pope* that conferred vppon men the name of the Emperour ouer the vveſtern people. Then therefore did the Beaſt plunge vp out of the Pit, when the *Popes had gotten this earthly power to themſelues*, as we haue ſhewed, Chapter 13.11. Which *earth* he calleth *the bottomleſſe Pit* here as it is alſo called elſwhere as Pſal. 71. 20. *Thou makeſt me to ariſe out of the bottomleſſe places of the earth*; And ſo much of the third time.

The fourth is, *he ſhall go into deſtruction*, which teacheth that this new reuiued dignity ſhall not remain for euer, but that it is to be diminiſhed by litle and litle, and to be vvaſted leiſurely, till it be quite extinguiſhed at length; as we haue heard before in the ſecond chapter

that

that *Iezabell* the paramour of this *Beast* lay ſicke and languiſhing with an incurable conſumption, euen as we ſee at this day, it is come to paſſe both in *Rome* and in the *Pope*, but their funeral and exequies remaine to be kept as yet, & this Reuelation will teach vs afterwards, at what time that ſhall be. Theſe are the foure notable changes, by obſeruing of which the *Beaſt* might be clearely known of mē that are not wifully blinde, as out of which we haue a moſt ſtrong argument both *of the time when Rome is the Whore*, and of *the perſon* of *Antichriſt*.

For that *City* is the *whore*, wherein *Antichriſt* raigneth, that is, the *Beaſt which was, which was not, which aſcended out of the deepe*, and *vvhich ſhall goe into deſtruction*. But *Rome* is the Citty wherein from the time of *Conſtantine the great*, the *Pope* raigned, *which was*, which *was not*, which *roſe vp out of the deepe*, and *ſhall goe into deſtruction*.

Therefore *Rome* is the *whore* from *Conſtantines* time, & the *Pope of Rome* is the *Beaſt* and *Antichriſt* from the ſame time, in whom vve ſee all theſe changes to be at this day, as farre as it can be, while he is not quite carried avvay out of this world, into the bottomleſſe Pit of Hell, from vvhence he came; whence we conclude that it is not to be doubted, but that he is that *aduerſary, that man of Sinne, that great Antichriſt*, vvhom we ought all of vs to fly from and to abhorre, and to wiſh and worke him deſtruction with all our might. If any man think, that the Beaſt can not be known before his laſt diſmall doomeſday (which is to know him too late) let him obſerue, how the *Angell* ſtayes him ſelfe in the third Article in the end of the verſe, ſaying; *ſeeing the Beaſt which was, and was not, and yet is*, whereby he teacheth vs, that there may be certaine knowledge had of him at the time of the third change.

And the inhabitants of the earth ſhall meruaile. Namely by giuing all honour and obedience vnto him, being dazled vvith the gliſtring ſhew of his falſe dignity, which was called before *meruailing after the Beaſt*, ch. 13. 3.

And

And yet leaſt we ſhould think that all men are to be carried headlong into this damnable ſinne of *honouring the Beaſt*; he reckoneth vp the *inhabitants of the earth* onely among this crue, namely the Cittizens of the counterfait Church, *whoſe names are not written in the Booke of life*: Now therefore conſider in Gods name ô ye followers and fauoures of the *Pope* and *popery*) how much it concernes you to trie vvhat ye can do, to cleare, your *Pope* from hauing any affinity vvith this *Beaſt*? For if he be found to be couered in his ſkinne, (vvhich this Chapter vvil make clearer, then the light at noone day) you are vtterly vndone all the ſort of you, vnleſſe you vvil fly from him, and auoide, all conſorting vvith him aſſoone as may be. I beſeech you as you tender your ovvn ſaluation, lay aſide all hatred, preiudice, and bitternes of affections, and then weigh the matter vvith me in equall ballances. The matter is great that you and vve ſtand vppon and deale in, either the vvinning or looſing of eternall life.

Do ye not ſee the *Pope* and the *Beaſt* to treade in the ſame ſteppes continually hether to? Marke the things that followv after, vve ſhall finde both of them ſtill go on together in the ſame tracke, vvhich the *Holy Ghoſt* hath chalked out, and that hand in hand, and vvith equall paces. But it may be you vvill cry out that this is a nevv interpretation; But do not offer to binde the *Holy Ghoſt* to be at your command, & pleaſure. It is he that ſorteth out the meaſure of knovvledge to *euery time*, according to his ovvn goodvvill, and that moſt vviſely:

Conſider rather the conſent of the vvhole Prophecy vvhich vvill giue moſt plaine & euident proofe of its ovvn authority and certainty, and count that to be moſt auncient, vvhich ye ſhall find to be moſt true. Why do you ſuffer your ſelues to be deceaued vvith the names of the Fathers, vvhom the *moſt certaine euent* doth teach, to haue beē exceedingly blinded vvith errour, in the moſt places of this book of the *Reuelation*? This is the notorious

rious cunning & couſenage of the *Ieſuits*, to call thoſe men cheifely to witneſſe, and to cite thoſe interpreters, with whoſe venerable ignorance they might hide and couer the *Popes impiety*. while thoſe auncient Fathers liued, which was either before *Antichriſt*, or ſtraightway after and from the time of his infancy, they could not be much endangered by him. They vnderſtood ſufficiently, that which auailed them to their ſaluation, God would haue all other matters to be wrapped vp from them in darkenes, till the time fore appointed came, that Reprobates *ſeeing ſee ſhould not ſee*, and ſo the vvay ſhould be made to fulfill his Holy and iuſt decree. Awake therefore *(o ye Poꝑiſh people)* awake you that lie and haue been lying ſo long in ſo dead a ſleepe, & at length open your eyes to behold the truth that ſhineth ſo brightly. Which if you ſhall behold to gliſter more glorioufly, then it can be obſcured with any duſkiſh Cauills and deluſions, that the *Juggling Ieſuits* can caſt uppon it, remember that which is here againe inculcated by the *Holy Ghoſt*, that all they who ſhall *admire and honour this Beaſt, are not Written in the Booke of life*, and then looke well about you, as the waightnes of the matters requireth of you.

Let me likewiſe admoniſh you (o my brethren in a few words for ſo I account of you, while there is any hope left of your repẽtance) who change your Religion and turn Catholiks in leſſe thẽ two or three dayes, yee are ſo giddy headed, and new fangled, you think it to be fine ſport, to reuolt from the *Truth* to the *Pope*, but take heed leaſt in good earneſt ye caſt your ſelues in to Hell for a paſtime, what will ye wilfully daſh out your own *names out of the Booke of lefe?* Ye make ſhew as if you would be made *Catholikes*, but conſider that thoſe whom you cal and count *Catholiks* are called and counted *flat reprobats* by the *Holy Ghoſt*, vnleſſe they will get them packing away at length and that in all haſt, out of the Popes Campe, whether you play the runnagates out of the Campe of your *Captaine Chriſt*, and that as

you pretend, for ſaluations ſake. But this pretenced plea of ſeeking ſaluation by this your reuolt, is but a toy; I know where your ſhooe pincheth you; you can not liue at home but in pouerty, or diſgrace and infamy, it may be for ſome of your lewd pranks you haue plaid here, or els you can not brook to ſee others preferred and eſteemed aboue you. But vvhat can you gaine by it, if you get the largeſt & moſt ample reward, for your labour that can be geuen you in this world, if you ſhall caſt avvay your ſoules for euer? What infamy can be greater, then to be enrolled among the *heard of Goates* that are to bee awarded into euerlaſting fire? Or who is there that may not think him ſelfe eſteemed and honoured enough, that is numbred among the *Saints and Sonnes of God*? Conſider of theſe and the like things I beſeech you, and do not think it a light matter to forſake the *true God*, and to make a league of amity and fellovvſhip vvith the *Deuill him ſelfe*. Behold alſo you that harbour *Ieſuites & Preiſts* ſo gladly in your houſes, vvhat peſtilent vipers you nouriſh in your boſoms. Whatſoeuer he is that vvould reconcile you to the *Pope*, & ſo vvould make you to be his confederates, he goeth about certainly to tumble you into the bottomleſſe Pit of Hell. Whereof the *Pope is the Angel King, and Key bearer*, whoſe name is therefore called in all tongues *Deſtroyer yea deſtruction it ſelfe* as we haue heard before Chapter 9. 11. And this name doth notably agree vvith that name *the ſonne of perdition* which is geuen him, 2. Theſſ. 2. 3. Hovv vvretched a courſe is it to ſeeke to looſe eternall life without all peraduentures, & that to auoide an vncertaine danger in this life?

Do not meaſure and vvaigh the matter any longer which is of ſuch importance and conſequence rather by the Ieſuits coloured lies, then by the perfect ſquare of the truth it ſelfe which is ſo manifeſt. Neither be ſo obſtinate, as to deſpiſe my connſell and aduiſe. I am an aduerſary onely to your errours, I deſire frō my heart to

haue

haue your persons saued by *Iesus Christ*. Examine what I say, I desire to be beleeueed vpon no other condition: And if vppon triall you finde matters to be so for certaine as I say, then take notice of the subtill serpentine sophistry of the *Iesuites*, thrust out frō among you these hellish furies, curse these detestable and pestiferous fellowes, and all the broode of them to the Pit of Hell, behold your own dāger, and if you haue any care of your Saluation, at length and at last be wise and well aduised.

From the founda ion of the World. So before, the eternall decree touching the death of Christ, & touching the force & efficacy thereof vvas signified by these wordes, Cha. 13.8. Now the same kinde of speaking noteth out the *eternall Iection* of those that shalbe saued, which two things are most neerely ioined together.

Seeing the Beast Which Was, and Which is not, and yet is. These last words, *and yet is*, seeme to be read thus, *and he is present*. The difference of the readings is, that the words of the common reading signifie vnto vs, that the *Beast* was remaining aliue in that discōfiture which he suffered; as if it were said; although he be not extant in the opinion of men, yet he is, and so both the members are referred to the same time, as before *Iohn* saw one of *the heads Wounded as it Were in a deadly manner*, which yet was not quite cut of and killed, Chapter 13.3. The other reading noteth out the third time more manifestly, wherein the *Beast* should reuiue againe after the calamity which light on him was passed ouer, which *Aretas*, *Complutensis* and other bookes do plainely distinguish, vvho reade it thus, *and he shalbe forth coming*, & so *Primasius*, *he shall come*, or *he is to come*. Yet that former reading of *Theod. Beza*, may carry this same meaning also. Though the *Beast* vvas not erewhiles in mens opinion, yet *now he is*. And so the words are to be taken in this sense, that they may haue reference to the *Beast* as he commeth forth of his Calamity, not as he lieth stil in it. For they answer to the third article, *& he shall rise vp out of the deepe*, as it is euident by the fact of the men

that admire the *Beast*, who would neuer honour him, as he lieth forlorne and perplexed, (which yet they must needs do, if these words did respect the same time with the words of the member that goeth next before).

But as he recouereth his dignity againe beyond all expectation of men, and that in more ample manner, thē he had it before, as it hapned vnto him in his third Change, after he was healed of his wound, Chapt. 13.3.

Wherefore the vulgar Latine reading is faulty, that passeth by this third member, making men to *admire the Beast*, when he is not, which is contrary to the truth of the matter. Besides it is plaine, that it is not to be read in the future tense, but in the present, because men do not admire his dignity that shalbe, but that which they behold presently. Out of which we may gather, what kinde of *admiring of the Beast* it is, that is an euident marke of a reprobate in a speciall manner, namely that whereby men *honour the Beast* that gote life againe after he had taken a deadly foile, which is the *second Beast*, Chapt. 13.11. Till that time, the *Beast* was not so desperately impious, but that he might deceaue the *Saints* easily but he came afterwards to that height of wickednes, that they must needs be exiled from *Gods Kingdom*, who do acknowledge him to be such as he professeth him selfe to be, by admiring and applauding him. Now in that the *Angell* doth not go on to reckon vp his diuerse estate, beyōd this third Article, he sheweth thereby that he should be openly known to the world, before his last end should come.

Vers. 9. *Here is the minde.* Hetherto wee haue had the interpretation of the *Beast* in respect of *his whole person*, Now the *Holy Ghost* setteth vppon the interpretation of some of his principall parts, to which he prepareth away to get him selfe better attention by this preface. Which yet is vncertaine whether it be to be referred to that which went before, or to this which followeth, it seemeth to be placed in the middest, to belōg equally to them both to moue men to consider diligently what hath

hath been or ſhalbe ſaid touching the *Beaſt*.

It ſeemeth to be a defectiue kinde of ſpeach, that is to be made vp after the manner of that Chapter 13. 8. *Here is wiſdom, he that is endued with wiſdom let him make the computation of*, &c. So in this place, it ſeemeth the full ſentence ſhould go thus. *Here is an vnderſtanding, let him that hath vnderſtanding vnderſtand.* And ſo we haue heard the concluſions of the ſeauen Epiſtles to the ſeauen Churches to go after this manner.

Let him that hath eares heare. Or els the full meaning may bee in theſe words by themſelues; *Here is the minde that hath wiſdom*, as if he ſhould ſay; giue heede & marke thoſe foreſaid Changes of the *Beaſts eſtate*, marke likewiſe and conſider well of the interpretation of the *Beaſt*; the vnderſtanding of theſe things is true wiſdom indeed, as whereby a man may eſcape euerlaſting deſtruction. But theſe words are not onely ſet here to ſtirre up men to attention, but alſo for a Prophecy, as which do teach vs Prophetically that euery one ſhall not be able to ſee that open noone-day-light, which God ſhall bring into the world, to lay open *the Beaſt*, with all, but onely ſuch as are endued with true wiſdō, and haue their eyes opened and inlightened by God. The *Beaſt* is like herein to the *whore*, whoſe name written on her forehead was *a myſtery*, which ſhould be no leſſe kept cloſe from the knowledge of moſt men, then ſome darke riddle that can not be opened. For Prophecies are not made manifeſt to all men, no not when they be fulfilled, as *Bellarmine* ſaith, and that triflingly as we will ſhew afterwards, but onely to ſome certain and peculiar men, to whom God ſhall giue power to vnderſtand, whereas the reſidue of men ſhall remaine dead and buried in their former blindnes. And this ſhort aduertiſement doth conuince the Papiſts to hold a threefold errour touching *Antichriſt*, *one about his common name*, another *touching his doctrine*, the third *touching his publike perſecution* of which we will entrate more at large in the confutation of the Papiſts, which ſhalbe

made at the end of this Chapter.

The seauen Heads are the seauen hilles Whereon the Woman sitteth. Now he interpreteth the parts of the *Beast* as we haue said, & first he teacheth vs what his heads are, both those which are permanent in this verse, and those which passe away successiuely in the 10. and 11. verses. That so we might know certainly what and who is this *whore* both in respect of *the place*, and *the time*.

Those heads are the seauen Mountaines vppon which the Woman sitteth, that is, the seauen hilles of the Citty of Rome; called in Latin, *Palatinus, Quirinalis, Auentinus, Caelius, Viminalis, Aesquilinus, Ianicularis*, for which this Citty is famous through the whole world; and is called of the Grecians *the seauen-topped* or *seauen crested Citty*, and of Varro, *the seauen-headed Citty*, and that because of these hilles. And this periphraſticall name seemed fitter to be geuen *Rome* by the lofty speaking Poets, then to call her by her proper name, when they speake of her. As *Virgil*, Georgic. 2. towards the end. Out of question *Rome also is become one of the most godly places in the world, by meanes of husbandry as the Which alone hath compassed for her selfe seauen Towers With a Wall round about.* So likewise Ouid de Trist. Booke 1. Eleg. 4. *It is no base place of habitation from Whence I am banished, but from* Rome, *which looketh round about and ouer the Woole world from her seauen lofty hilles, and where the Throne of the Empire and the Temple of the Gods stand, and again Booke 3. de Trist. Eleg. 7. my Bookes shall be perused and read, as long as Martiall victorious Rome shall looke from her seauen hills ouer the world Which she hath conquered.* Neither would God haue this matter testified by the verses of the *Poets* onely, but also by the publike solemnity that hath been kept of old at *Rome*. For the *Romanes* were wont to celebrate A Feast called *Septimontium*, because of the seauenth Hill that was reared vp and ioined to the other Hills that were about the Citty, whereuppon *Rome* was made *a Citty With seauen hilles*, as *Plutarch* reporteth in his booke called a description of Romane antiquites. These things are so manifest,

manifeſt, that the Papiſts themſelues are now compelled, to confeſſe as much wil they nil they. We haue ſhewed that *Bellarmine* doth preferre this opinion before the reſt, in his 3. Booke of the *Pope of Rome*, Chapt. 13. *Ribera* alſo the *Ieſuite* holds the ſame opinion, yea and confirmeth it with many arguments, writing on the 14. Chapter of this Booke of the Reuelation, number 30.

So that there could be no controuerſy remaining about this matter, if men were in their wits, but we haue touched their madnes before, who diſioine thoſe things which are knit together inſeparably. They confeſſe *Rome* to be this *Whore*, and yet they will not endure to haue it to be *the Seate of Antichriſt*, as if theſe two could be parted aſunder, whereof the *one ſitteth and is borne*, the *other carrieth*; but if this conioyning of them be of litle force, behold here we haue a more ſtraight, yea a moſt ſtraight vnion of them, as it were of the head with his body, ſo that they who wil ſend away the *Beaſt* to ſome other place, then *to Rome*, muſt needes imagine him to be a Body without his heads.

Thus therefore I conclude demonſtratiuely from hence, the *Citty Where the heads of the Beaſt or of Antichriſt are remaining fixed and* ſtable, is the very ſeate of *Antichriſt*; But *Rome* is the Citty where the heades of *Antichriſt* remaine fixed, therefore *Rome* is the ſeate of *Antichriſt*. You can neuer eſcape the dint of this Argument (*o ye Papiſts*) while you liue. It muſt needs be as fixed, ſtrong and durable, as are the mountaines themſelues of your *Rome*. Yet we will ſtraightwayes ſee what you are able to obiect to the contrary, when we come to the confuting of your newely coined *Antichriſt*.

Verſ. 10. *And they are ſeauen Kings, whereof fiue are faln* So much of the *durable heads*; thoſe which are paſsing away follow, which are *the ſeauen Kings*. So that we ſee there is a double applying of this one Type, that teacheth vs that there is an inſeparable coniunction of *the hills* and *the Kings*, whence we haue another

neceſſary argument afforded vnto vs, to proue that *Rome is the Seate of Antichriſt*, in this manner; *The ſeate of the ſeauen Kings is the ſeate of Antichriſt, Rome the Citty with ſeauen hills, is the Seate of the ſeauen Kings; For the heads are both the mountaines, and the Kings. Therefore Rome is the ſeate of Antichriſt.* But who or what are theſe ſeauen Kings? They are not ſeauen ſingular perſons, as *Victorinus* would haue it, but they are *the ſeauen formes of Princehood* or *Regiment that haue been in Rome.* For if each of the *heads* ſhould note out ſingular men, fiue of which fel in *Iohns* age, that is to ſaye, *Galba, Otho, Vitellius, Veſpaſian, Titus*, and *Domitian* was the ſixt who was then Emperour, and if *Nerua* was the ſeauenth who was then to be expected who ſhould continue but for a ſhort time, and ſhould haue *Traiane* to ſucceed him immediatly, who ſhould be both the eight and the *ſeauenth* at once, if (I ſay) the heads be to numbred thus, it muſt needs be that this *Beaſt* ſhould haue quite failed, and periſhed in *Traiane* who ſhould be his laſt *head*, and that there is no thing now at all to be feared from him of the world. Vnleſſe we ſhould think perhapps, that he is ſtill remaining aliue, when all his liue-heads are cut of, or that new ones ſprung vp againe, like the heads of *Hydra*, when the old were ſtroke of, whereof yet *Iohn* hath made no mention. But that we may not think that thoſe *ſeauen Kings* are taken Synechdochially, where are the ten *Kings* that aroſe together with *Nerua*? Theſe muſt needs ſubſiſt together with the *ſeauent head* as it followeth in the the 12. verſ; or how could the *Beaſt* ſeeme not to be when *Nerua* was dead, ſpecially ſeing he had adopted *Traiane* before his death? Or what cauſe is there why they were more reprobates that *admired and honoured Traiane*, then they that admired the former Kings? For ſo ſtands the eſtate of *the ſeauenth head*, that the worſhippers thereof are moſt ſpeciall reprobats, as we haue ſeene aboue, verſ. 8. Many ſuch things as theſe will not ſuffer, ſome ſingular men to be vnderſtood by theſe *heads* here. To

theſe we may adde, the manner of ſpeaking here vſed, which is ſuch, that it ſheweth *the Kings* to be the *heads of the Citty*, as long as the Hills be. Otherwiſe both the *Hills* and *the Kings* were *heads* for ſome ſhort time perhaps, but they neither were, nor ſhould be *heads* for a farre longer time, if there were a diuorce made betweē the *heads* which the Holy Ghoſt ioineth together ſeing the *Hills* onely ſhould remaine, when the *Kings* were gone. The *Kings* therefore, howſoeuer they did not al ſubſiſt together as the *Hills* did, ſhall be called by the name of the *Heads of Rome*, for as long a time, as the *hilles*. But concerning the Perſon of this durable King, the time of his raigne ſhall yeeld vs a demonſtration who he is verſe 11. But if the *Kings* be kinds of *Gouernment* which be their kinds? *Ribera the Ieſuite* being priuy to his bad cauſe and knowing that this matter could not be ſo gently touched, but that their botch would be greeued at the ſame time, flieth to the *ſeauen Ages of the world*; the firſt whereof he makes to be from *Adam* to *Noe*. The ſecond *from Noah to Abraham*. The third *vnto Dauid*, the fourth *to the captiuity of Babylon*, the fift to *the comming of our Lord* the ſixt from *thence to the comming of Antichriſt*, the ſeauenth *from him to the day of iudgement*. Which acute inuention of his makes me remember that ſaying of *Horace* the Poet; *If a Painter* (ſaith he) *would ioine a mares ſhoulder to a mans head, & would then paint, on all kindes and colours of feathers, & could the beholders hereof keepe themſelues from laughing at this vgly fooliſh picture.* Certainly the *Ieſuite* paſſeth this painter in folly, who hath made a head that may be alike ſet vppon the ſhoulders of all & euery City in the whole world. The *Holy Ghoſt* intends to deliuer a certaine marke to know the *Throne of the Beaſt* by; The Ieſuite like an old crafty lapwing, keepes a pittifull noiſe, in any place rather then where the neaſt is, that ſo he might call men away from the neaſt I know not whether. But vnderſtand (ô *Ribera*) *that the ſeauen hilles belong to Rome alone, & that theſe ſeauen*

Kings belong to the ſame City, to which the Hilles appertaine. For the heads are both the mountaines, and the Kings, *& therefore that theſe ſeauen* Kings *belong to Rome onely*; And ſo we vvill eaſe thee of a great labour in ſearching out *Antichriſt*, and vvill make thee know by a moſt certaine argument, the he is to be found at *Rome*, for finding of whom out, thou haſt compaſſed all the word to and fro, but all in vaine.

But what do I ſpending good time in vaine, to confute the toyes and deuices of thine, which yet I could not paſſe by altogether, but that I muſt needs by this ſleight touching of them, at leaſt warne the Papiſts, not ſuffer thẽſelues to be abuſed any longer with the fooleries of the *Ieſuits*. The matter it ſelfe ſtands thus. Theſe Regiments are proper to that *City*, to which the *hills* belong, & they are thoſe *ſeauen formes of gouernment*, by vvhich this *City* is no leſſe famouſly known, then by her *ſeauen Hilles*. Now *Cornelius Tacitus* the Hiſtory-writer, numbreth vp theſe Regiments in the beginning of his Hiſtory, and that in this manner; *Kings* vvere the firſt that did poſſeſſe and gouerne the *City of Rome*, *Lucius Brutus* ſet vp and brought in liberty vvith the *Conſulſhip*. The *dictators* abſolute authority was taken vp for a certaine ſhort time; and the power of *the ten men* laſted not aboue two yeares, neither yet did the *Conſullike Authority* of the *Tribunes*, ſtand long in force, &c. The power of *Pompey* and *Craſſus* turned ſoone to the making of a *Caſar*. In vvhich vvords he teacheth clearely that there had been ſixe kinds of gouernment in force at *Rome*, from the firſt building of the *City*, vnto his age, namely, *Kings*, *Conſuls*, *Dictators*, *Decemuirs*, *Tribunes*, *Emperours*. The ſeauenth vvhich is of the *Popes* vvas not known of him, as being dead before he could ſee it.

Fiue haue fallen. That is, *Kings*, *Conſuls*, *Dictators*, *Decemuirs*, *Tribunes*, for theſe kinds of Gouernmẽt were quite ceaſed & vaniſhed away before *Iohns* time.

One is, that is, the ſixt kinde of Gouernment is by *Emperours*,

rours, in whose power the sway of the world was, hile *Iohn* liued.

And another is not yet come, that is, the *Pope*, the *seauenth* ing, who was not the Gouernour of *Rome* as yet, while he Apostle was liuing. And the adiectiue that serueth o note order, is very materiall; for he saith not, *the seauenth is not yet come*, but, *another*, or, *the other is not yet come*, intimating thereby, that this seauenth should be of a farre diuerse nature from all the former Kings.

All these were *Ciuill Gouernours*, the *seauenth* should be a *spirituall one*, or one of *a mixt kinde*, disagreeing from all others that were before, whence it is cleare that the *Christian Emperours* are not the *seauenth King*; for they differed nothing from the former in the kind of their Gouernment, onely they tooke Christian religion vnto it. And so there were new Religions added often in ancient times, though the forme of the Gouernment was no thing changed in the meane time.

Besides the *seauenth King* must gouerne in the same place where the *Seauen Hills* are, as we haue demonstrated in the former verse. But the Christian Emperours neuer had the standing place of their cheife abode at *Rome*, but the whole vse and profit of the *City* belonged to the *Popes*, by whose meanes alone the glory thereof grew from the time that this *seauenth King* began his Raigne. That particle (*not yet*) sheweth that there was a very short time remaining, to the coming of the *seauenth King*; For so we are wont to speake of matters, that are to come not long after.

Wherefore *Ribera* the *Iesuite* is a fond commenter, who holds that the sixt kinde of Gouernment continued from Christs comming vntill three yeares and a halfe more or lesse before the last day, and such fooliish creatures be all the Popish writers, who will not haue *Antichrist* to be expected, before that same time, as if the *Angel* saying *he is not come yet*, should speake of a man, whom the world should not see yet after a thousand fiue hundred yeates.

And

And when he commeth. That is, after that the *seaue* *Kingdom*, namely of the *Popes* ſhalbe begun, when t *Dragon* ſhalbe caſt out of heauen, and *Conſtantine* t great ſhall come to the Empire; *He muſt ſtay but a* *while*, that is, about an hundred yeares after *Conſtanti* becauſe the *Popes Kingdom at Rome* vvas to be ouert ned for a time by the inundation of the *Gothes*, a *Vandalls*, who did handle *Rome* ſo cruelly that was t *Throne and tower of the new Princehood*, that it ſeemed haue vtterly periſhed: *Genſericus* bereaued it vvholy euery inhabitant; *Blond.* Decad. 1. Book. 2. And *T* *tilas* did lay it waſt againe, ſo as there was neither m not woman left in it; as the ſame Blondus reporteth, D cad. 1. Booke 6. See Chap. 13. 3.

Verſ. 11. *And the Beaſt that was, and is not.* That i And that *ſeaueneth King the Pope, who came and was in reſp of the vpriſing and originall of his power for an hundred yea from Conſtantines death, and which is not, as being extinguiſh after that time in the opinion of men, by the breaking in the Barbarians, this Beaſt* (I ſay) *is the eight, and one* *thoſe ſeauen.* Where we muſt obſerue that the *ſeaue* *King* hath the name of the whole geuen him by him ſelfe, and is called that *Beaſt*, vvhereof there vvas deſcription made in the eight verſe by foure inter changeable courſes of times. For all theſe changes ar proper to him alone; wherevppon the *Holy Ghoſt* dot novv immediatly after the ſecond Change of the Be vvhereof he ſpake in the former verſe, ſet down h double condition in the very wordes, wherein he w firſt deſcribed, thereby ſhewing, that thoſe words. *A* *when he is come he muſt continue but for a ſhort time*, are all o with thoſe, *the Beaſt which was and is not.*

Euen he is the eight. Namely, *King*. For this eight do not agree vvith the word put for the *beaſt* in his Ge der; *The vulgar Latin* tranſlates the words vntowardl he is *the eight* Beaſt: For there are not eight *Beaſts* bu eight *Kings*, the *ſeaueneth of which* is the *Beaſt*. The re latiue pronowne (*he*) ſeemeth to be a demonſtratiue one,

ne, as it is often put for one, *he is the eight King*, that is, he Beaſt is that *eight King*.

The whole foregoing member alſo of the ſentence, nakes the nominatiue caſe that gonerneth the verbe (is) s if he ſhould ſay, now the *Beaſt* who was, & is not, is oth that *eight King*, and is one of thoſe *ſeauen*. This ight King is the ſame *Pope* after he had recouered his ignity from that diſcomfiture, which the Barbarians rought vppon him, when his *wounded head was healed*, s it is *Chapter* 13.3. Or vvhen he that is not, did ariſe p out of the Deepe, as it is verſe 8. of this Chapter. Or when the *ſecond* Beaſt did ariſe vp out of *the earth*, as it is Chapter 13.11. When *Gregory the ſecond*, and his next ſucceſſours did plunge vp againe and got aloft by the helpe of their two *hornes*, *Pipinus* and *Charles the Great*. For we haue ſhewed before that all theſe things belong to that third change. But now vvhence cómeth this *eight* King?

What hath the *Beaſt eight* heads now, vvhich were *ſeauen* onely a litle before? No ſuch matter, but this eight is the ſame vvith the *ſeauenth*, that hath the ſame diſpoſition, manners, regiment, vvherevppon it is preſently added, *and he is one of theſe ſeauen*, onely he is one that paſſeth the *ſeauenth* in impiety, blaſphemy, ſacriledge. The Popes vvere not ſo wicked in their firſt originall preſently after *Conſtantine*, as they were after *Phocas*; But more and leſſe do not diſtinguiſh the kinde.

Therefore the newly reuiued *Pope* is the *eight* King, moſt worthy of all the reſt to be pointed out with the finger, and to haue it cryed ouer him as he goeth; This is *ipſe he*. Out of which there, may be a manifeſt reaſon gathered, why one *Antichriſt* was decyphered out by *a double Beaſt* in the 13. Chap. namely becauſe he is both the *ſeauenth* and *the eight* King.

And he ſhall go into deſtruction. Becauſe he is to be vtterly deſtroyed in his due time. This laſt member is the fourth time of the *Beaſt*, fetched out of the generall interpretation, verſ. 8. And ſo that which is ſaid there,

Which

which was and is nos, and is to riſe vp out of the deepe, a
ſhall go into deſtruction, is here expreſſed in ſome wh
diuerſe words, ſo that theſe words (*when he ſhall com*
anſwer to the firſt member: theſe *he muſt continue for*
ſhort time, anſwer to the ſecon: theſe *& he is that eigh*
King; and one of thoſe ſeauen, anſwer to the third: th
fourth is the ſame in both places.

Wherefore now we may ſee, that what ſoeuer is ſpo-
ken generally of the *Beaſt*, doth belong to the openin
of the nature of the *ſeauenth Head*. Seing then that thi
Beaſt is the *ſeauenth King*, who was to haue the nex
place to him that bare all the rule in *Iohns* time. and the
regiment of the *Popes* came into *Rome* ſtraight after tha
Empire of the heathens, we haue found out both *Anti-*
chriſt himſelfe, and the time wherein he aroſe vp, an
that by a ſecond moſt certaine demonſtration. Which
that it may be made more cleare, may be propounded
in this manner.

The ſeauenth King ſucceeded next of all after the Heathen
Emperours, who did make the ſixt King that raigned at tha
time, when Iohn wrrote; verſ. 10. Fiue are *fallen, one is, tha*
is, the ſixt. But Antichriſt is the ſeauenth King, verſ. 10. *and*
11. *Therefore Antichriſt* ſucceeded *next to the Heathen*
Emperours; and ſeeing the Pope of Rome is this ſeauenth King
from the time of the heathen Emperours, as we haue made it
plaine aboue, it followeth alſo neceſſarily that the Pope of Ro-
me is the high ſt and greateſt Antichriſt of whom the Scrip-
tures do fore warne vs ſo diligently, and that from the time of
the heathen Emperours, and that the Citty of Rome is the whore
from the ſame moment.

Now ſee ye *Ieſuites*, from how neceſſary principles
this Argument proceedeth, bring what engins ye can to
ouerthrow them, you ſhal do no more good then if you
ſhould ſet ramparts to ouerthrow and ſacke heauen. But
as for your aſſertions, about which you keepe ſuch a di-
ſpute, touchin the time of *Antichriſt*, they are but abſurd
forgeries of your own braines, and more fooliſh, then
al the foleries that can be thought of, as we will
make

make it to appeare afterwards.

Verſ. 12. *And the ten Hornes which thou ſaweſt are ten Kings.* Hetherto of the *Heads*; now he interpreteth the *Hornes*, which bring a more full and cleare opening of the *time of the Beaſt*, then yet hath been had, with their conſent. For the greater traine and company that matters haue with then the more clearely are they perceiued, and obſerued by the ſenſes. To the end therefore, that that *ſeauenth head* might be made known with more markes yet, and that his firſt Originall might be more certainly found out, it is filled and furniſhed with theſe Hornes, as it were with a certaine pompous traine and troupe, with the noiſe whereof we might be ſtirred vp to marke his comming.

The *Angell* doth interprete theſe *Hornes* to be *ten Kings*, who are afterwards deſcribed of what ſorr they be, both by their *Kingdom* in this verſe; as alſo by their minde and manners in the 13. verſe; and laſtly by the warre which they ſhall wage, verſ. 14. Their Kingdom is defined by a double time, the firſt when it was not as yet receaued; *Who* (ſaith he) *haue not yet receaued a Kingdom.* The ſecond when it was receaued; *but* (ſaith he) *they ſhall receaue power as Kings at one houre with the Beaſt.*

That firſt meeteth with a doubt, whereby ſome man might think perhaps, that theſe Kings did raigne at the very ſame time, when *Iohn* wrote theſe things, *not* (ſaith he) *they do not raigne yet, but they are about to raigne ſhortly.* For otherwiſe it were a needleſſe caueat, if they ſhould not come forth til three yeares and a halfe before the laſt day. The ſecond time yeeldeth vs yet more cleare knowledge of the mater by a mutuall deſcrying each of other, which the *Beaſt* and the hornes do make of themſelves.

They ſhall (ſaith he) *receaue power as Kings at one houre With the Beaſt*; for ſo I tranſlate the word one houre in the fouth Caſe, wherein they are ſometimes taken for a ſpace of time, for *how long*, as, *theſe laſt haue ſpent one houre in the working*, Math. 20. 12. So *could ye not watch*

one

one houre with me, Math. 26.40. So in like manner, Marc. 14.37. And so do the best Greeke writers commonly vse the words of time, as, *doest thou continue at thy busines without sleepe all night long*; Xenoph. Pood 2. Sometimes these words and the like are taken for the terme of time, whē; as in the 70. Interpretours: *Behold I will raine down haile to morrow about this same houre*, Exod. 9. 19. So, *I will geue them wounned into thy hands to morrow, at this selfe same houre*, Iosh. 11.6. In the new Testament, *The feauer left him yesterday at the seuenth houre*, Iohn. 4.52. *And at the ninth houre of the day*. Act. 10. 3. 30. So, *At what houre I will come*, Reuelation, 3. 3. It is doubtfull then, vvhether these vvords doe note out the lasting of their povver, or the terme of time when it should begin.

The first signification containeth the second; For if they shall receaue povver *for one houre with the Beast*, it must needs be also that they shal receaue it at the same houre together vvith him; but not contrarily; seeing the povver of one may be prolonged to a furder time, then the povver of the other, though both of them had the same beginning altogether. Besides the History agreeth meruailously vvith the former signification, vvhich yeeldeth more euident and plētifull knowledge of the *Beast*, by this double and more *generall Marke*, and seing out of all doubt, the H. Ghost vvould haue the *Beast* to be most certainely knovvn, we may vpō iust cause hold, that this is the onely meaning of the words.

The next words, *with the Beast*, the vulgar translates, *after the Beast*, against the authority of all Coppies, and against the truth it selfe. For *the Hornes* are reckoned in the first place, yea before *the Heads*, or any other part of the body, vvhere speech is made touching the *vprising of the Beast*, vvhich should not haue been done, if they had been after the *Beasts* or the *heads* in their comming forth; Chapter 13. 1. *Ribera* vvil haue it to be the same sense, vvhether vve read *with the Beast*, or *after the Beast*, as if it vvere the same time to begin their Kingdō toge-

together and after. But he referreth neither of them to the time, but to obedience.

But this is also absurd and vnreasonable, seeing to receaue power vvhether it be *with* or *after the Beast*, can not be all one with that, *to geue power to the Beast*. *Beda*, being deceaued with the vulgar translation, seemeth to interprete it so. But we can not finde a fit example, or a sufficient reason. To *go a whoring after Idols*, is to serue them; but if to receaue power after a man, beare the same sense, certainly then the *Pope of Rome* serueth the *Deuill*, after whom he tooke his power, seeing then the words are thus opened, hence vve may obserue, a double marke to know these *Kings* by, one, that they shal be made *Kings* together vvith the *Beast*; The other, that they shal enioy this Kingdom but for a short time; for the words (*for a short time*) vers. 10. The *Angell* doth interprete here *for one houre*. And that which is there spoken of the *seauenth King onely*, is here geuen to all the *ten Kings equally*. Not that they should exercise no povver at all euer aftervvards, after that they haue seene this *houre* runne out, (for how should the *Beast* of whom this is spoken together with them, enioy his authority but one houre onely, who hath *two and fourty moneths* to tyrannise in, Chapter. 13. 5.) But this is therefore thus spoken, because their first power should be for a time interrupted vvith some notable calamity, that should come vppon them after some few yeares, and the ten *Kings* should fall into the same mishap with the *Beast*, at their first beginning, that so the *Beast* might appeareth the more euidently, who and what he is and that to all the vvorld by this misery of his and the Kings endured together.

Now therefore to come to applying of all this to the matter, we haue shewed on the 13. Chapt. that these *Kings* are the *first Christian Emperours*. Which shall now be made plaine by the particularizing of them, and other matters belonging to them. First, these *Hornes be Kings* and those no ordinary or inferiour ones, but

Emperours, that had the soueraigne and highest power in their own hands, seeing they had *diademes*, wherein they differ from the *Hornes* of the *Dragon*, as we haue obserued, Chapt. 13. 1. *For he had ten Hornes also.* That is, so many *Kings*, but yet such as wanted crownes. For these were then belonging properly to the *Heads*, that is, to the *City of Rome*, where the highest Maiesty of the Empire did reside, all the rest of the Provinces being subiect to this great Queene.

But now the case should be altered at the first beginning of *Antichrist*, the soueraigne should be elsewhere then at *Rome*, as we know it came to passe, when the Christian Emperours kept at *Bizantium*, or *Mediolanum*, or at *Rauenna*, who yet kept the height of their Gouernment ouer the whole Christian world, stil in their own power.

For all this while they spake like Lords and Kings; *we haue iudged thee worthy of the Bishoprick of our City; because thou art a maintainer of Christian Religion*, as *Constantius* spake to *Liberius the Bishop of Rome*; Theodor. Book. 2. Chapt. 16. Yea some Ages after, in the sixt *Councel of Constant.* Act. 1. *Constantine* himselfe gaue a gift to the *Bishop of Rome*, which they called his *Sacra*, in these words; *I giueth s to the Archbishop of our auncient Rome*. And this thing also the Bishops of *Rome* did willingly acknowledge; *Boniface* writing to *Honorius* the Emperour, distinct. 97. Ecclesiæ saith; *Rome is the City which you of your gentlenes haue geuen ouer to me*. *Gregory* writing to *Mauruius*, signifieth his ready obedience in promulgating his law, though he did not allow of his iudgement by any meanes saying, *I that am subiect to your commandement, haue caused your law to be transported thorough diuerse parts of the world*; Booke 2 Epist. 61. at the end. And *Agatho* speakes thus of *Rome*, *This is the City that is at the humble seruice of your Majesty*, Concil. Constantin. 6. Act. 4. What was then become of *Constantines donation of Rome* that the Papists so talke of, al this time?

And

And yet the donation it selfe, if it should be granted to be good and lawfull, might declare sufficiently, where the Empire kept and who had it in their hands at that time. Secondly, these *Kings are the Hornes of the Beast*, thorough whose helpe and furtherance the *Popes dignity grew great*, while they driue away all hostile violence from them, that might seeme but to encroch vppon it any whit. Neither did they onely helpe them to grow with fighting in their defence, but also by geuing them mighty store of riches. For although the *Papists* do boast of *Constantines donation* impudently, as we touched it right now, yet it is certaine that he did grace and honour both the *City*, & the *Bishop of Rome* with many priuiledges, and that the Emperours that followed after him, tooke nothing away from them that he gaue but did rather put more to the heape.

Thirdly, they are said to be *ten*, because so many of the first Emperours should be notable for their diligēce and paines in subduing the enemies of the Romanes, by meanes of which opportunity the *Beast* that was newly crept out, might get strength, and might grow great in his first age.

Now the *particular Kings* were these: 1. *Constantine the great*. 2. *Constantine*, *Constans*, *Constantius* his Sonnes; 3. *Iulian*, 4. *Iouinian*, 5. *Valentinian* and *Valens*, 6. *Gratian*; *Valentinian the second*, and *Theodosius the great*, 7. *Theodosius* with *Arcadius* and *Honorius his Sonnes*, 8. *Arcadius* and *Honorius alone*, 9. *Honorius* and *Theodosius the yonger*, 10. *Theodosius* and *Valentinian the third*. For so do Ierome, Prosper, Victor, the Bishop of Turone, Marcellinus Comes, & all the rest of the writers both Greeke and Latin, that I could euer see, number the Emperours that raigned together for one. For the Empire *of Rome* was one, though it was diuided in the cheife places and Gouernours, *as the Image in Daniel*, Chap. 2. 40. Did also shadow out one Kingdom, with legges and feete that were diuided. As long as these raigned, the Beast that was but lately hatched, did flourish, being then

at length greatly and sore afflicted, whē these were dead and gone, seeing there was no horne extant for a long time, that was able to driue and keepe away his enemies from his head & shoulders. And yet all the *Hornes* were not of equall strength, but the last of them, were weaker then their fellowes, for *Rome* was twice taken in *Honorius* his raigne. When *Alaricus* and *Ataulphus* were Captaines of the warre against it, and yet the *Beasts head was not wounded in a deadly mãner* at this time, seing it was a shamefull rather then an harmfull ouerthrow which he had, *Pompon. Læt.* in the life of *Honor.* and his hurt was presently repaired againe, whē *Honorius* the *Beasts Horne* began to put forth his power, and to rowze vp himselfe, for then he draue the *Gothes* out of *Italy*, and *Attalus* their King was triumphed ouer at *Rome*, and after that his right hand was cut of, he was carried away into *Lipara*, at the commandement of *Honorius*, *Sabellic.* Enn. 8. Book 6. Certainly *Constantius* and *Aetius* did behaue them selues very stoutly after that, and did defend the Maiesty of the Empire very worthily from all the assaults of the Barbarous people, how soeuer *Honorius* and *Valentinian* their soueraigne Lords, plaid the Covves through slouth and lazines.

But after that these *two last Hornes* fell, it can hardly be told, how many and hovv great calamities vvere heaped vppon the *Beast* euery day, when as there was no aide for him either in the *West* or *East*, that could driue backe and beate downe the outrage of his enemies, that rushed in vppon him. Being therefore destitute of his *hornes*, he came to that extremity, that men supposed him to be perished, and not to be at all, as the second Article of his estate shevveth, vers. 8. Worthily therefore are the *Hornes* reckoned to be *ten*, in vvhich number the vvhole defence of the *Beast* is cõtained, vvhich failed quite for a time afterwards, after that this number vvas come to an end. This is that *one houre*, during vvhich the *Beast receaued power*, and not he onely, but the *ten Hornes* vvith him; vvhich did

did come to ruine alſo together with him, ſeeing that there was no manner of valour or manhood left in any of the weſterne Emperours for a long ſpace of time afterwards, that was able to reſiſt the feircenes of the enemies. For the reſt that folowed after, namely *Auitus*, *Maioranus*, *Seuerianus*, *Anthemius*, *Reibimer*, *Olymbrius*, *Glicerius*, *Nepos*, *Oreſtes*, *Auguſtulus*, that vvas the laſt of the Emperours, were no leſſe ſhort in their continuance, and feeble in power & ſtrength, yea rather of no power at all, then they are very obſcure and of no fame at this day, who are hardly known what they be, either by the rumour of men, or the records of writers.

Fourthly, the time vvherein they had not receaued their Kingdom was the time of *Iohn*, and wherein this Reuelation was written. The heathen Emperours were playing their parts yet, namely the *Dragon*, while the *woman* did trauaile ſore in the meane time *with bringing forth her Sonne*, as being not ſtrong enough yet, neither being yet come to her full time, to bring forth her iſſue, as it is chap. 12. 2. &c. For howſoeuer there were ſome men in the ages next after Iohns time, who were ſomewhat better enclined to Chriſtians then other, yet the *Dragon* did deuoure all the hope ſtraigth vayes, as it came firſt vp, as who was moſt watchful to lie in waite for the *womans deliuery*, till at length the full time came which *God* had appointed and did bleſſe, to be deliuered of her liuely man-child.

Fiftly, the time of receauing their power is at the ſame houre with the *Beaſt*; for wee haue ſhewed, that the terme of beginning is alſo included in the ſpace of enduring.

But ſeing this *houre* is large, at what moment thereof was this power giuen? Namely at that, when the *Lambe* caſt down *Diocleſian* and *Maximinian* out of their Empire ch. 6. 15. For then ſhall we finde the *Beaſt riſing vp*, as it is cleare by *the ſealing of the Elect* about that time, ch. 7. And by that *burning mountaine that was caſt into the Sea* a litle af-

ter, Chap. 8. By the *Churches betaking of her ſelfe into the innermoſt part of the Temple*, the wicked did dominere in the outmoſt Court, and in the Holy Citty, Chap. 11. By *the ſpace of two and forty moneths*, throughout all which ſpace of time this Iur-king in the Temple, and wildernes laſted, Chaper 11. 3. and 12. 6.

By the ſame ſpace of time, wherein power was giuen to the *Beaſt*, and by the *Throne*, which he receaued by gift from the *Dragon*, Chapt. 13. 2. 5. But eſpecially and aboue the reſt, by his ſucceeding next vnto the ſixt *head* and *King*, namely to the heathen Emperours verſ. 10. of this Chapter. The common cauſe of all theſe things, dependeth vppon the driuing of the *Dragon* out of heauen, when as the Emperours did giue ouer their Empire ſo meruailouſly. For what other thing could be the cauſe why the *Church* did liue in ſo diſtreſſed a faſhion at that time, but onely the *Beaſt*, who was then come into the world?

The *woman* therfore fearing him more terribly, then ſhe had done the *Dragon*, did bring forh her ſonne and fly away both at once, that is, after that ſhe had brought the Chriſtian Emperours into the world; among whom *Conſtantine* taketh the firſt and principall place, ſhe ſtraight way mued vp her ſelfe in darkenes and ſolitarines, hauing conceiued more hatred in her heart, againſt the ambitious, & deceitful Popes, who brought in ſhadowes, and Pictures of Piety, in ſtead of its ſonnd and expreſſe portraiture, more then ſhe did againſt the profeſſed enemies thereof; as it is Chap. 12. 6. Therfore theſe Emperours onely are the *Hornes*, to whom alone all theſe properties do moſt fitly agree.

The Kings that aroſe vp out of & after the waſting and ouerthrow of the Empire, had not their beginning & Kingdomes together with the *Beaſt*, if we geue him his ſecond vpriſing as others commonly do about the yeare 606. but almoſt two hundred yeares before. For the people called *Suevi*, *Alani*, *Gothes*, *Vandalls* poſſeſſed both *Spaines*, while *Honorius* raigned. The *Vandalls* did

alſo

also hold *Affrike* in possession. The *Gothes*, the *Frankes*, the *Burgundions* seazed vppon *France*, the *Englishmen* vppon *Britanny*, the people called *Hunni* kept *Pannonia*, and other people challonged other Countries as proper to them selues.

These *Kings* flourished, while the *Beast* was almost brought to deaths doore in the meane time, with that most greiuous wound that had long before been giuen him. Neither did these receaue their power, *for an houre* as the true *Hornes* did; but they hold that dignity constantly to this day by succession of their heires, which once they atcheiued. The glory (I say) of the Kingdomes did neuer fall to decay, how soeuer many families perhaps haue been often changed. Lastly, neither did they succeed next to the *sixt Head*; but they haue the *Popes*, and the *Christian Emperours* comming betwen and in the middest of them.

By the same arguments do al those things fall to the ground which *Ribera* the *Iesuite* setteth down concerning the *ten Hornes*, vppon the 12. of the Apocal. Nomb. 11. As it may appeare clearely to him that waigheth the matter on both sides, so that I shal not need to spend time in confuting his fond Conceites. If any man shall obiect that some of these Emperours were Godly and holy men, let him receaue this answer once againe, that those good Princes knew not what monster they were hatching, euen as also it fared with many learned men, who tooke no lesse care and paines to set out and grace the *Beast* with their writings, then those *Emperours* did, to defend him with their swords. Which thing considered, it is no meruaile that both of these did honour and adorne the *Beast*, & that striuing who should do it most, seing his counterfaite shew carried a kinde of reuerence with it, but this fowle and ougly hue, was as yet more closely couered, then that it could be commonly seene. Neither is it needfull that all the *Hornes* should subsist at once, more thē the *Heads*, which succeeded one after another. And indeed so is the *Beast*, a Rowe

and ranke of Biſhops as we haue ſhewed, which a long order of ſucceſsion makes vp, but it is not circumſcribed in any one perſon. And yet theſe firſt Emperours are the *Hornes* in ſuch manner, as that they do containe together vvith them the vvhole order of ſucceeding Emperours, but theſe are by name ſet dovvn before the reſt, both becauſe the labour and endeauour of theſe in aduancing the *Pope*, ſhould be firſt & moſt apparant, who whē once theſe had left him naked and deſtitute of their aſſiſtance, ſhould lie in the ditch, in a forlorne caſe for a time, as alſo becauſe the certaine, definite, and euident number of theſe Emperours, that raigned in the firſt budding of the Popes iniquity, ſhould lead the *Beaſt* the right way to his Luciferlike height in the Ages following, and might alſo furniſh vs vvith more plentifull light for the vnderſtanding of this vvhole myſtery. For theſe *Hornes*, *which ſhall eate the fleſh of the whore*, and *ſhall burne her with fire at laſt*, are farre diſtant from the times of *the firſt Hornes*, euen the ſpace of a thouſand tvvo hundred threeſcore yeares at leaſt, as it appeareth ſufficiently by thoſe things vvhich haue been ſaid before. Therefore there muſt a ſucceſsion be vnderſtood neceſſarily, to vvhich the name of the *ten hornes* agreeth, in reſpect of the vvhole body thereof. And theſe things being thus vnfolded, we haue a third demonſtration of thoſe things vvhich are fetched out of this Chapter, both of *Antichriſt*, and *of the time of his comming*.

For the *Beaſt*, which receaued power for *one houre with the ten Kings*, who were not yet come to their Kingdom in the time of *Iohn*, but vvere to come to it ſtraight after that *the ſixt King* was gone, vvho vvas then preſent, *is Antichriſt*; but the *Pope of Rome is the Beaſt*, who receaued his power a thouſand three hundred yeares from this time, and that for one and at the ſame houre with theſe ten Kings, as we haue made it manifeſt.

Therefore he is that Antichriſt and ſo hath been for a thouſand three-hundred yeares. And thus all things are correſpondent among them ſelues moſt fitly, and do all of them

of them aime at the same marke in a meruailous māner.

Vers. 13. *These haue one minde.* So much for the entrance into their Kingdom. The course and endeauour of these *Kings*, is to bestow all their strength & power with one purpose of heart, to defend and to maintaine the *Beast*. Which words do shew vs in a fevv vvords, yet clearely enough, what minde the *Emperours* should carry towards the *Bishop of Rome*, cheifely by the space of *the two and fourty moneths* which is the time of his flouri shing Tyranny. For their declining from the *Pope* should not begin forthwith, at or vppon this space of time, but their auncient loue & zeale to the *Pope* should begin to quaile shortly after, and should abate somewhat of the former feruency thereof by litle and litle. Novv vvho is there that will not meruaile, to see so great conspiring and combining of minds and forces, through out so lóg a succession, that they should al of them desire alike to haue the cheife dignity and Soueraignty to rest in the hands of the *Bishop of Rome*, and that they shou'd let nothing passe vvhich might bring encrease of glory & pompe vnto him? The matter is manifest to euery one in the *first ten Hornes*; euen *Iulian* vvho alone spent his strength in vanquishing the emies of the Empire if not of the Church, did not a litle helpe the *Bishop of Rome*. And vvhen *Rome* lay in her ruines, and the *Popedome* vvas almost quite abolished, the endeuour of the Emperours was not vvanting to restore, & to reserue the former authority to *auncient Rome*, when as it might haue seemed equall and iust, to transferre the primacy to *Constantinople*, that was the seate of the Empire at that time, cheifely when as the *Bishops of Constantinople* did challenge it to them selues with all their earnest endeuour, yea they did suppresse the ambition of their Easterne Bishops at length, and comanded them to submit them selues to *the Bishop of Rome*.

At last when the *two new Hornes Pipine*, and *Charles the great* arose in the *West*, there vvas more stout and fierce contention then before, in the *Beasts quarrell*, Chapter

13.11. Yea and it came to this passe at length, that the Emperours obliged them selues to the *Pope* with an Oath of Fealty, and now they did that necessarily, which before they did freely and of their own accord. It seemed a politike deuise to the *Beast* for the better securing of his estate, to set this for *a marke vppon the right hands of the Emperours* afterwards, as we haue shewed, Chapt. 13.17. Which custom must be deriued to all their posterity, till the words of God shall be fulfilled, at it is after, vers. 17. There was indeed a great combate tween the *Beast* and some few of the Emperours, but this is to be meruailed at in euery one, euen of these, that they thought they had a matter of strife, with a man onely, and not with the *Beast*, that is, with the *Pope*, not as he was *Pope*, but as he was a *man*.

They did perhaps hate him, as an opē enemy of their outward estate, but yet they honoured and aduanced the *Popedom* most carefully. But neither did the *Pope* stand in need of those *Hornes* at that time, who was grown so mighty by his own strēgth, that he compelled the *Emperours* that resisted him to stoupe vnto him, whether they would or no and he made those very same *Emperours* to come vnder his yoke now, by whose helpe he brought others vnder it before. Or admit that some one, who saw more thē the rest, did hate the very *Popedō* also, *yet one swallow maketh not spring*. As for the words, *Mōtanus* reads the verbe in the present tense, *they do geue*, as as that in the beginning of the verse, *they haue*, though speach be had of that which is to come which yet is frequently vsed in reporting of matters, *Theodore Beza* reads the verbe in ths future tense *they shall giue*.

Vers. 14. *These shall fight with the Lambe*. Now he declareth the *Battel of these Hornes*, which they should *fight against the Lambe*. But what did *Constantine* & the rest of the good Emperours practise any rebellion against *Christ their Lord*, for whose cause they tooke vp weapons against others? Certainly a man whatsoeuer he be,

be, good or bad, doth then *fight* against the *Lambe*, when he doth earnestly defend any thing that is repugnant to holy ordinances. And indeed if a man shall looke into those manifold superstitions, which were brought in while euen the best of the *Christian Emperours* raigned, who were either the Authors, or the abettors of them he shall see easily this fight of theirs with the *Lambe*, though those Holy men (for so I may call them, Who sinned of ignorance onely, and not of set purpose, whom God did therefore pardon for his sonnes sake) though these Holy men (I say) thought nothing lesse, then to *fight against the lambe*, whom alone they desired to be the Lord and Ruler of all. Thus may they be said to *fight* against the *lambe*, who were the first Emperours; Yet they came farre short from waging such a warre against the *Lambe*, as should be vndertaken against him in his *Saints*, after that *end of the two and fourty moneths*. For so we heard aboue, that when the *two Witnesses should haue ended their testimony*; the *Beast which should arise vp out of the deepe, should wage warre against them, & should ouercome, & slay them*, Chapt. 11.7. Which we haue shewed to haue been accomplished, partly by the conduct and designes of the *Pope*, when he triumphed ouer the *Holy truth* with a troupe of *purple Prelates*, that were banded together at *Trent* against *the Lord and his Christ*, partly by the armies, and forces of *Charles the V. the Emperour*, who did withall persecute the *Princes of Germany*, with a lamentable warre, because they required a liberty to worship the *Lambe*, who began a litle before that to shew him selfe clearely, to the world againe after it had laid in darkenes for a long time. The *Angel* speaketh in the plural number, as if the *Hornes* did ioine their forces together to make his warre. But it is no new thing to haue that said to be done by all, which is done by any of their order. There were many rebellious enterprises set vppon against the *Lambe* before this, but this one deserueth the name of a *Rattell*, more then all the rest.

And

And the Lambe shall ouercome them. Marke here, how *the Holy Ghost ioineth the victory of the Lambe with this Battel*, vvhich can be onely vnderstood of this one. But the Emperour got the victory in that warre; it is true indeed, if we respect that very time of darkenes during which the *two Witnesses* should ly slaine and vnburied, but after that those few dayes fore appointed of God, vvere expired, they who triumphed erewhiles like conquerours, had now their turnes come to be vanquished. For *Mauritius* made *Casar* take his heeles, and compelled him at last to graunt peace and liberty to them of the Religion as we haue shewed, Chapt. 11. 11. 12. This free confession of the Truth is this victory, which the *Lambe* wrong from the Emperour against his wil. And not from him alone, but from all the rest also vvho followed after, as *Ferdinand*, *Maximilian*, *Rodulph*, who seeing it to be in vaine to kick against the pricke, did cease to be iniurious and troublesome to them, of the reformed Religion. I would to God that the *Emperour* would at last begin to make the victory of the *Lambe* glorious, not onely by ceasing to resist him any longer, but also by abhorring all the Romish abhominations, wherewith he hath been so long deceaued, as also by embracing the sauing Truth it selfe. How is it that he considers not, that he doth now follovv after the triumphal Chariot of the *Lambe*, otherwise then he is aware of. For it is not a matter of chance, and hap-hazard, but it is the worke of *the most mighty Victorious Lambe and Lyon of Iuda*, who is able to make the mightye Peeres of the earth to be the nursing fathers of his Church.

But vvere it not better for him to accompany the triumphal chariot of the *Lambe*, rather as a partaker & fellow with him in his victory, then as one that is bound and pinnioned, and so made a miserable spectacle to al the vvorld of a fearefull discomfiture, vvhich the *Lambe* hath put him to for fighting against him. Now the mighty and gracious God open his eyes, that he by rewarding

warding the *Whore* according as her renowmed factes do deſerue, may be the firſt of the Hornes, that may winne this glorious crown, which if he ſhall deſpiſe, or neglect, yet neuer the leſſe another ſhal carry it away from him ere long.

And thoſe which are With him, called and choſen, and faithfull. Namely, the Chriſtian Souldiers, *Mauritius*, and the Armyes of the Proteſtants, for whom the *Lambe* got the Victory. For it was his pleaſure to ouercome his enemies, not with Thunderbolts caſt down from heauen vppon them by his own power alone, but by vſing the labours and couragious exploits of his faithful ſeruants And thus vve haue the *Hornes* declared more fully vnto vs, by this *Warre*, which is no leſſe remarkeable a Note to know them by now when they are drawing neere their end, then the number of *ten* was to know them at their beginning, ſo that hauing both the beginning and the end of them made known vnto vs, we can not wel make any doubt of all the reſt of the ranke that commeth between.

Verſ. 15. *And he ſaid vnto me, the Waters Which thou ſaweſt.* Thus farre goeth the *Interpretation of the Beaſt.* Novv followveth that of the *Whore*; and firſt in reſpect of her *Whole juriſdiction*, and that *as it flouriſheth* in this verſe. He interpreteth the *Waters* vvhich he mentioned in the firſt verſe, to be *people, companies of men, Nations, tongues*, that is, *Nations of euery Tongue* that are in ſubiection to *Rome* as to their Lady and Empreſſe. So are the *Prophets* vvont to note out an huge company of People by *waters*; as, *the Waters come vp from the North, and ſhall grow to be an ouerflowing and ſwelling flood*, Ier. 47.2. And indeed, they are called vvorthily by this name, becauſe of their notable variety, inconſtancy, and often changing of their mindes, and opinions, being as it were waues toſſed vp and down with the winde as who are ſubiect to greater flowings, and to more violent & troublous motions, then that narrow ſea called *Euripus*, whoſe violence is ſaid to be ſuch, that it is able to cary

ſhips

ſhips that go with full ſaile againſt the winde; to which for that cauſe the Orator compareth the multitude.

Theſe *waters* therefore belong to the *whore*, who hath dominion ouer the world farre and wide, ſuch as her Iuriſdiction was of old, when ſhe was in the floure of her youth, and the perfection of her beauty, and outward glory, though now in theſe laſt dayes, when ſhe ſhould grow withered, wrinkled, and ill fauoured to ſee to with Age, as it becommeth an old whore to looke her waters ſhould be made more ſhallow, and drawn into a narrower Channell; as it followeth in the next verſe, as for the words, *nations*, and *languages*, it is ſpoken by a figure by which *two* are put for *one*, as if it were ſaid, nations of diuerſe languages.

Verſ. 16. *And the ten hornes which thou ſawest vppon the Beaſt.* Now the *Holy Ghoſt* deſcribeth the afflicted eſtate of the whore, teaching vs by whom this affliction ſhalbe brought vppon her, and after what manner, vnto which he doth next in order ioine the common cauſe of them both, *the will and pleaſure of God*, in the next verſe. As touching the words; in ſtead of theſe words *vppon the Beaſt*, the Complutenſe Edition, which *Montanus*, & *Plantine* follow, readeth *and the Beaſt*, as if the *Beaſt* himſelfe ſhould hate the whore at length; which is cõtary to that reading which *Aretas* the vulgar Latin, and *Theod. Beza* make, and that with authority of many Coppies, and indeed it is contrary to the manifeſt truth. For the *Holy Ghoſt* vnderſtands by this laying of the *Whore* waſte, which he foretelleth in this place, that calamity which is to be brought vppon the Kingdom of the *Beaſt*, by the *Viall* that ſhalbe poured out vppon his *Throne*; of which we haue heard, Chapt. 16. 10. 11. Therefore how can it be, that the *Beaſt* ſhould make him ſelfe an helper forward of the whores defacing and ouerthrow, as it is neceſſarily gathered that he ſhal out of this corrupt tranſlation, whoſe fall he ſhall take ſo to heart, and for which he ſhall be vexed ſo immoderately, *that he ſhall gnaw his tongue for exceſſiue*

greiſe

greiſe and indignation at it. Mereouer *Iohn* ſaw the *Woman* ſitting vppon the *Beaſt*, at the ſame time when ſhe commeth forth to be condemned and executed.

What time therfore can they ſet, when this his forſaking of her, and parting of fellowſhip with her ſhall be, which they talke of, when as there ſhalbe ſo great and neere ioining and vniting of them together, euen to her laſt deſtruction? Wherefore that which *Bellarmine* labours to build vppon this rottē foundation of a corrupt reading is a vaine thing, namely, that *Rome* is not the Seate of *Antichriſt*, becauſe *Antichriſt* ſhall hate the *Whore*, which he granteth to be *Rome*, *For* (ſaith he) *he will neuer hate his owne Seate.* But the whole aſſumption of this Syllogiſme, if it be drawn into forme, is wholy & maniſeſtly falſe, becauſe it relyeth vppon no other ground, but a faulty reading.

But how is it, that he dareth depart now from the vulgar tranſlation, which he extolleth to the ſkyes elſwhere, & which the *Councell* hath decreed ſhould be onely authenticall? The force of the truth hath compelled him to ſeeke euery corner, & if he could by any meanes helpe the *Pope* ſo eſcape the dint of the ſtroke, which the *Truth* faſtens on him, he knew the *Councell* would be eaſily brought to pardon him. Wherefore they which ſhall hate the *Whore* are the *ten Hornes*; & not the *Beaſt* together with them. Now the Relatiue to the Neuter antecedent (cornua *Hornes*) is put in the maſculine gender in the Greecke (*ouτoy*; *theſe*), becauſe men are to be vnderſtod by theſe *Hornes*.

But as the warre that was waged againſt the *lambe*, was attributed to the *ten Kings*, which was made by the meanes of one of then onely; verſ. 14. So here it is ſaid of all of them, that they ſhall hate the *whore*, and worke her laſt deſtruction at length, the glory of which worke neuertheles, ſhall perhaps belong to ſome one of theſe Kings. For there are not wōt to be more Emperours then one, ſubſiſting at once, of one and the ſame Empire. And it may be, that euen as at the Originall of the *Beaſt*, the

ten

ten first Christian Emperours, were notable for their loue, and zeale towards the *Pope*, aboue many after them. So on the contrary, the ten last Emperours that shall raigne neere to his end, shall carry a peculiar & speciall hatred against the *whore* aboue many before them, the last of which shall burne her with fire. But I call them the last Emperours, not as if there should be an vtter failing of them, when the *Popes* shall be abolished; but because they shalbe no longer the *Popes Hornes* as now they are counted, but shalbe the last of his vpholders; out of which it is euidēt, that the *Turke* is not the man, by whose meanes *Rome* shall be vtterly destroyed, but that he shalbe one of the Emperours, to whom this name of the *Hornes* agreeth in their beginning, proceeding & end. And indeed, if the *Turke* knew what were for his own good, he would neuer plot or practise any hurt against *Rome*; For while she shal stand safe, our warres against him, that be Christians shall do him no hurt. Take an example hereof (o Christians) and see thereby how true it is that I say, out of that victory which they got against you at *Kareſta*, a few yeares ago, that is, the yeare 1596. How came it about, that at the same time, when ye had gotten the victory, ye tooke your heeles, in extreme hast, and fled from your conquered enemies, being stroken with a Sodaine panick feare by Gods hand? What was the cause, that whē the Turkes fled away, and left their Tents and houses in the feildes for three whole dayes together, not leauing any one to keepe them, you on the other side put your selues, to flight most desperately? There haue been some of old, that knew not how to vse a doubtfull victory, but that mē who were conquerours, & might be assured certainly of the victory, when they saw their enemies slaine foiled, and put to flight, this may be the first example (as I think) of Gods ouerruling power, the like whereof was neuer seene or heard of before in this kinde. And it is a matter to be thought of with much astonishment; and yet the cause thereof is not hard to finde out.

This

This Turkish scourge of the Christians, is not to be cast into the fire, till both the *Idolatry* of the *West* be forsaken by true repentance, and *Rome* also that is the *Sinke* and *Hydraes head* of this impiety, be vtterly defaced by the last punishment, that shalbe inflicted on her for this and all other of her horrible sinnes. That cruel enemy hath been sent into the world for this cause, as we haue heard out of the end of the ninth Chapter. And there was no better an issue to be looked for of that *Hungarian warre* against the Turkes, seing the Banner of *Maximilian the Archd ke* who was the cheife commander in the Christians army, had *the Image of the blessed virgin Mary painted on the one side of it*. With this inscription: *The Patroneſſe of Hungary*. Which impiety was drunke out of the *Cuppe of the fornication of Rome*, but now ye may learne by experience, how little it auaileth you to forsake the true Patrone and Gouernour of heauen and earth, and to get vnto your selues new patrones besides him, & that with extreme iniury to the *Saints*, whō you pretend to honour. certainly it was this Patroneſſe that made you recoile so fearefully, when you were Conquerours. Bewise at length, and turne the edge and rage of your anger against *Rome*, which makes you a pray vnto the Turkes thorough this pollicy of holding you in *Idolatry*.

When this *Cup of fornication*, and this *shop* where Idolatry is minted, shalbe once brought to nought, we shall haue no need of our armyes to take vengeance vppon the bloudy, and Barbarous *Turke*, but he shall be destroyed, by some other meanes, so as he shall not molest those that professe Christian Religion any longer. And I do not poure out these things rashly, nor forge them out of my own braine, but those things partly which haue been said before, Chap. 16. 13. And in other places, partly those things which follow shew them to be most certaine and true. And therefore thou in whom resteth all the Soueraigne Maiesty of the Emperour that is left at this day, whom therefore it cōcerneth most, to be

deliuered from this *Whore of Rome*, the greateſt enemy thou haſt, *you alſo the reſt of the Chriſtian Princes*, vnderſtand at length, what courſe ye may take, both to get your ſelues honour and happines, with peace and ſafety, as alſo to bring vnſpeakeable quietnes, and gladnes to the whole Chriſtian world. You haue taken your marke amiſſe hetherto in ſetting vppon your enemy; Sanctifie your hands and ſharpen your ſwords vppon, and againſt *Rome*, and then *Conſtantinople* ſhall not put you to any trouble at all. Burne vp this *Whore, and turne her into Aſhes*, then ſhall you ſee your brethren that ſhall come from the *Eaſt*, of whom the world thinketh litle or not at all, who ſhall take vengeance on the *Turkes* & ſhall plague them by bringing on them an vtter deſtruction, for all their horrible ſinnes, and for their cruelty, which is not to be named, it hath been ſo outragious.

The fift and ſixt *Vials* of the former Chapter, haue giuen you ſome taſt of the truth of this good-ſpel and happy tidings that I bring you, the former whereof hath taught you that *Rome* ſhalbe layd waſt, the other that the *Iewes* ſhalbe called immediatly after that; which how much they auaile to make this good, which I now put you in hope of, it ſhall appeare more euidently afterwards in their proper places. At length marke diligētly, what things I write. I that am vnknown to you all, and a man of no reckoning in my own Country, durſt not take vppon me to ſpeake to you and to exhort you that *are moſt mighty and renowned Princes*, the glory of the world, & to geue you notice of a matter of ſo great moment, if the confidence that I repoſe in the Truth of God, and the aſſurance that this is that truth which I ſpeake, (which I do therfore ſubmit and put to the triall and iudgement of all equall iudges) if this confidence (I ſay) had not made made me take heart and courage, to do this errand vnto you from the Lord of Lords & King of Kings.

Wherefore if you ſhall certainly finde, after diligent exami-

examination, that that which I bring is true, & certaine, then I beseech you in Gods name, do your vttermost, to deliuer *Europe* at length, thar is so miserably plagued and distressed, both from that *firebrand of Ciuil warre*, with in our own bowels, which this whore carrieth about with her, and casts abroad amongst vs, as also from that, which is the fewel of the *Turkes* opē hostility and warres against vs, and that most iustly. Make your selues, and all your Artillery, ready against *Rome*, and rase her to the ground, that is, and hath been of a long time, the most certaine and deadly Bane and plague, to the bodies and soules of all those, that drinke of her poisoned Cuppe of fornication, that is, who serue God according to her abhominable superstitions and diuelish Doctrines.

They shall hate the whore. Hetherto we haue heard, by whom the whore is to be plagued, now we are taught in these words & the rest that follow in this verse, what wayes they shall punish her, and those are *fiue*, which are the fiue degrees of her punishment, *hatred, forsaking, nakednes, eating vp, burning*. As touching *hatred*, haue they not great cause to curse and to spit out vppon this Poysoining, and inchanting circe, which hath bewitched and besotted the Kings of the earth, with *her Cup of Fornication*, Which is the Butchery of the Saints, the onely strong hold that keepes the *Turkes* safe, that is *Sodom* it selfe, and *Egypt*, and the *City which crucified Christ our Lord*, of al which crimes this Booke of the Reuelation hath conuinced her to be guilty, & for which it hath condemned her as guilty most manifestly? Then they shall make her desolate and naked, partly by reuolting from her, partly by ministring no aide vnto her against the assaults of her enemies.

They shall eate her flesh, by cutting away her toll mony and pollages; as also by taking order that her Romish Martings & chafferings may haue no more place in their dominions; perhaps also by taking againe into their hands *Flamina*. The *Picene demeanes*, & *that* Lordship of *Siena*, called commonly *Peters patrimony*, with

the reſt of the dominions in *Italy*, belonging the Empire, which the *Beaſt* wiped the Emperours of long ſince, thorough craft and ſubtily. The *Venetians* were left free in the diuiſion of the Empire, and that by the conſent of both the Emperours, being now accounted to belong to neither of their iuriſdiction.

They of *Bononia*, *Florence*, *Genua*, *Luca*; and ſome other people haue redeemed their liberty with mony. But by what right doth *Rome* challenge her Territories? What did the Emperours giue it them? Iuſt ſo as *Conſtantine* the great gaue his *Pallace* the *City* of *Rome*, and all the *Prouinces places*, and *Cities of Italy*, or of the *Weſterne Countries to Biſhop Silueſter*, and to his ſucceſſours. But admitt, that *Pipine* and *Charles* gaue them al this; they gaue it when they knew not what they did, they thought they did it to aduance Chriſtian Religion, & for the behooſe of the Church, but ſeeing that it is now found out by too true and lamentable experience, that there was neuer any thing, that hath more redounded to the vndoing of the Church, & the ouerthrow of piety, then this bounty of theirs, why ſhould not the Emperours take their own againe, & take away from the whore, the earnings and wages of her whoredom? The Princes haue no need to be taught what they may do rightfully, ſo they would once open their eyes to take notice of the *whore*, to be ſuch a filthy ſtrumpet as ſhe is indeed. And who ſeeth not, that theſe kinds of puniſhments haue been begun to be layed vppon the whore, from the time of *Charles the fift*, whom I ſuppoſe to be the firſt of theſe *ten lattermoſt Hornes*, cheifely from that moment, wherein he was vanquiſhed by the *Lambe* with the armyes of the Proteſtants? God would haue *Rome* to be taken, and miſerably ſpoiled by him, *Borbonius* being his cheife agent therein, though this was done a few yeares before that, and that as if he would haue that ſpoiling of *Rome*, to be a taſt and pawne of thoſe things, which ſhe ſhould ſuffer at laſt at the hands of *one of the ten Hornes*, of which ranke he was

the

the foremoſt, and the Leader.

Ferdinand and *Maximilian* the Emperours, with *Rodolphus*, who ſwayeth the Emperial Scepter at this day, haue for certaine left *Rome* forſaken and naked, if they haue not dealt more hardly & roughly with her. Haue they taken vp weapons in her defence? Haue they not ſuffered their ſubiects freely to refuſe the *Romiſh ſuperſtition*, and to profeſſe true Religion? But there ſhall now come ſome Emperours next to theſe, *who ſhall eate her fleſh*, that is, who wil not onely ſuffer her, to lie naked, and forſaken, but ſhall prouoke her alſo to indignation, by offering her violence, neither ſhall they ſerue her turne any longer, and worke for her aduantage within their dominions, but they ſhall think it to be homage enough if their ſubiects will pay tribute to their lawfull Princes, yea they will perhaps picke a quarrel with her, by taking from her againe into their own hands, thoſe things which I haue ſpoken of right now. And there ſhall one come vp at length, who ſhall *burne her vp with fire*, ſeeing ſhe can not be purged with any other nitre; and this day makes haſt now appace, as we may learne by thoſe things that haue been ſaid before, but we ſhall haue a nearer terme thereof ſet down in the Chapter following.

Verſ. 17. *For God hath put into their hearts.* Now he poineth at the Fountaine, both whence it ſhould be, that the Emperours ſhould be obedient to the *Beaſt*, and how it ſhould come to paſſe, that they ſhould change their minde at laſt? Both theſe things proceede from him, *in whoſe hands, the hearts of Kings are.* He blindeth thoſe whom he wil, and imparteth the light of his Truth to others, whom he ſhall haue mercy vppon. But that the elect might be more confirmed, touching this iudgement of God that ſhalbe, he ſetteth before vs the remembrance of his iudgement, in the time that is paſt, which may ſeeme to be a matter almoſt incredible, ſaying; *God hath put it into their hearts, to geue their Kingdom to the Beaſt till the Words of God ſhalbe fulfilled*; as if he ſhould

ſay: As certaine proofe as you haue had of that conſenting of the *Emperours* to obey the *Beaſt* in times paſt, ſo certainely be you perſuaded, that this alienation of their affections from him, and that laſt deſolation of the *whore* ſhalbe, which I haue ſpoken of; One and the ſame *almighty God* is the Author of both theſe. And let vs not take it impatiently, if he ſeeme to deferre his iudgement long, the wiſdom of God hath appointed the time and terme, which to accuſe of to great ſlacknes, were the part of a man that is to haſty in his deſires, and to importunate is his wiſhes. For (ſaith he) they ſhall continue in their ioint honouring, and ſhall not come to their ioint hammering of the *Beaſt and firing of the whore, till the words of God be fulfilled*, that is, till his decreed and purpoſed deſtruction of the *whore* ſhalbe accompliſhed, which he hath foretold vs in his word, that it ſhalbe.

Whereby the time of the *fift Viall* is ſignified, at the pouring out whereof, all theſe things touching the whore ſhalbe finiſhed and fully brought to execution; which time ſhall ſhortly come about, ſeing our age hath come to the pouring out of the *fourth Vial*, as we haue ſhewed in the former Chapter.

Verſ. 18. *And the woman which thou ſawſt.* So much of the interpretation of her *dominion*. Now he commeth to interprete her *Pallace*; Which letting go all circumſtances of words, doth teach vs moſt plainly, that this *Woman is the great Citty which raigneth ouer the Kings of the earth*. This *Citty* then is not the vniuerſal company of the wicked, whoſe dominering ouer Kings, is not more notably ſeene, then ouer the reſt of the multitude of the people, but *it is a true Citty*, that a famous for the Empire that is ſeated there, ouer the Cheife commanders among mortall men; and ſo much the rather, becauſe theſe words are ſet in the roome of an interpretation, and the *Holy Ghoſt* is not wont to giue an interpretation, that is more obſcure then the things that are to be interpreted.

Where-

Wherefore it is *a Citty* properly ſo called, and *a great* one indeed, as being the *Empereſſe* ouer other Princes, & ſuch a kinde of *mother Citty*, there can be no other in the Chriſtian world but *Rome*, that is *the abridgement of the habitable World*, *the Queene of Nations*, *the Lady and miſtriſſe of Kings*, in armes and warres, now in ſuperſtition cheife, to whom euen in this extreme old age of hers, while ſhe is like the ſnuffe of a Candle, making a noiſe in the ſocket, when as her old liuelode and demeanes are much dimniſhed; yet the *Emperour*, the *Kings of Spaine*, *France*, *Poland*, and many other Princes of a lower ranke, do to this day ackowledg and geue homage & fealty vnto her. This whore therefore can ly hid no longer, ſhe is found out at laſt, ſhe hath a ſuite commenced againſt her, ſhe holds vp her hand at the Barre, her cauſe is tryed, and ſhe is found guilty, and condemned to be burnt vp with fire. I haue here deliuered you the Coppies of the publike records vnder Seale, and there is nothing els remaining to be done, but that ſhe ſuffer her final & diſmall puniſhment, that is awarded againſt her, which is to be put ouer into their hands to ſee it executed, for whom God hath reſerued the glory, of performing ſo excellent a peece of ſeruice, as is the executing of the *great whore of Rome*. And ſo now at length we haue ſeene the expreſſe portratiture of the *Whore* and of *Antichriſt*; it remaineth, that we ſhould examine in as few words as may be, what the *Popes Proctours* and *Sergeants at Law* teach and maintaine concerning theſe matters, and that cheifely for this reaſon, becauſe that when this cauſe and controuerſy touching *Antichriſt* is once thoroughly cannaſed and ſifted, it wilbe an eaſy matter to iudge of all the reſt; For if the *Pope of Rome be Antichriſt*, what need ſhall we haue to contend any longer about the *Church of Rome*, and about the *ſeauen Sacraments* thereof, to make any more diſpute touching *free will*, *Iuſtification*, *good workes*, or about any other point of doctrine that is controuerſed between

betweene the Papists and vs? It is wel enough agreed vpon among all men, that the *Doctrine of Antichrist*, is to be suspected, auoided and cursed to Hell. And therefore my brethren, strike at this roote, and let the dint of your axes be driuen into and vpon it with all the power you haue.

This controuersy well decided wilbe enough for vs, to cleare all the rest. All the boughes and branches shall be ouerthrown together with the tree it selfe, and so you shall spare and saue a great deale of your time ād labour, and in this regard I will not think much of my labour, to make a litle digression from the interpreting of this booke, to answer and confute all that the Aduersaries can say about this matter.

The confuting of that counterfait

ANTICHRIST,

Whom Bellarmine *describeth, and laboureth to proue by arguments with all his might.*

Booke 3. touching the Pope of Rome.

The 1. Chapter.

Touching the commō name of Antichrist.

ALthough it can not be a matter doubted of (as I suppose) by any man that will with such a minde as desireth to know the truth, marke diligently what hath been written vppon the Reuelation hetherto, but that the Pope of Rome *is both that principall Antichrist, and from what time he hath appeared so, yet least that the mist, with which the Popish writers endeauour to ouerwhelme the trueth, should dazell and bleare the eyes of any man, I haue thought it to be a matter*

ter worth my labour, before I go forward to interprete the reſt of this Booke, to ſcatter all this miſt of theirs, and to make the aire ſo cleare, that the Sunne may henceforth ſhine vppon euery one with his bright and cleare beames.

BELLARMINE diuideth all this Queſtion into nine heads, the firſt whereof is touching *the name of Antichriſt*, the ſecond, *whether Antichriſt be one ſingular man, or a kinde of men.* The third, *touching the time of his comming and of his death.* The fourt, *about his proper name.* The fift, *out of what nation he ſhall be borne, and by whom he is to be receaued.* The ſixt, *Where he ſhould pitch his place of habitation.* The ſeauent, *touching his doctrine and manners.* The eight, *about his Miracles.* The nint, *touching his Kingdō and warres*, Touching euery one of which points what ought to be held, and how groſſely the curſed Popiſh Doctors are deceaued in each of theſe, it may manifeſtly appeare to euery one, out of thoſe things, which the *Angell* hath taught vs in the former Chapter, touching *the condemning of the whore.* For if *Antichriſt* be come, and haue pitched the place of his Sea at *Rome*, and that aſſoone as euer the Empire was taken away from the heathen Emperours then it can not be doubted, but that *Antichriſt* is by his common name to be called, *a cloſe aduerſary*, but that *he is a wicked Kingdō*, not a ſingular man but that the time of his comming is paſt & not to come, but that his proper name is *Lateinos* Lateinus, but that he is not to be borne of the Iewes, neither is to raigne elſwhere ſaue at *Rome*, but that his doctrine is Catholike and Chriſtian onely in name, and laſtly but that his miracles, Kingdom, and battels are no other, then ſuch as we haue had experience of for many Ages. Now *Antichriſt* came at that time which we haue ſpoken of. For the *Angell* hath taught vs, that *Antichriſt* is the *Beaſt, which was, and is not, and was to riſe vp out of the deepe, and is to go into deſtruction*, Chapt. 17.8. And we haue ſhewed that

the *Pope of Rome* hath vndergone the three former of these foure noable changes of his estate long since, and that he began his first estate frō the time that the Heathē Emperours ceased to raigne, and that he is now geuing the world most certaine arguments of his fourth change.

Secondly; *Antichrist* is the seauent head of the *Beast*, which succeeded next to the heathen Emperours, who made the sixt, which was thē extant whē *Iohn* wrote this Booke, Chapt. 17. 10. 11. Assoone therefore as these gaue place, he came forth, who had the honour geuen him to be the next head.

Thirdly, the *ten Hornes*, who are so many absolute Kings and Emperours, had the rule of all the world, after that the sixt head fell, that is after the Heathen Emperours were expulsed. For the *Beast* neuer wanted his crownes after he began first to raigne, Chapt. 13. 3. And these *Crownes* haue no place elswhere saue in his heads and *Hornes*. So that it must needs be, that assoone as they were taken away frō those, they must be translated to these. But seeing the *seauenth head* that is *Antichrist*; receaued his power at the same time with the tē *Hornes*, it followeth that he begā to subsist at that time, whē the Heathen Tyrants of Rome ceased to raigne. *Fourthly*, the *Womā* fled into the wildernes, when once the *Dragon* was cast out of heauen, that is, when the Emperours were put down, as we haue sufficiently declared, Chap. 7. and 11. and 12. Now what was there for her to be more horribly afraid of and to fly from, then *Antichrist*? She therefore getting her selfe into the wildernes at his arising, sheweth plainely, that *Antichrist* comming falls into the same time when the heathen Emperours were cast out.

Fifthly, the *City of Rome* hath relyed and gloryed most of and vppon the Tuition, and Patronage of the *Pope*, euer since the heathē Emperours were driuen out. Now this *City* should be both the *Whore* and the Seate of *Antichrist* during that time, when as she should be carried by the Beast and her dignity should shine forth principally.

Sixthly,

Sixthly, we adde to these, the consent of the whole Prophecy, which agreeth exellently with it selfe by this manner of expounding it, both in the whole, and in euery one of the parts thereof, which yet otherwise setteth before vs a kinde of confused matter, whence there can be no winding out, hauing the member thereof as it were torne and plucked asunder.

Lastly, euen the Popish doctors them selues do acknowledg ere they be aware, that *Antichrist* hath fetched his originall from this beginning. For while they boast of *Constantines donation of Rome*, and that all the *West* was subiect to the *Bishop of Rome*, they shew sufficiently by their own confession, about what time this aduersary of Christ came into the world. *Now was poyson scattered & sown in the Church*, as the voice spoke from heauen, by the record of *Platina* in the life of *Silvester*.

Now if any man shall obiect, that there were some Godly Bishops and Popes, or at least tolerable ones from this time, I answer, that *Antichrist* is not particular men, but a certaine Kingdom and succession, out of which God can exempt some at his pleasure, on whom to shew the riches of his infinite mercy. By all these things haue been handled and explaned more largely by vs, when we interpreted the words of the Apostle.

Now onely I thought it good to make a breife summe of matters, that those things which haue been spoken scatteringly, being set vnder one veiw, might shew vnto vs the more more clearely, how all the Popish, and Iesuitish subtilites, are as it were set on fire and come to nothing, the words of the Apostle alone, as if they had been fired with lightening from heauen. These therefore are common Arguments, and to be applied to euery one of the heads of the disputation following, which we thought good to aduertise thee of; *good Reader*, that so thou maist fetch them from hence, rather then we should inculcate them often in euery question. We will bring in those things which are proper to each place, as occasion

occaſion ſhall require. Now therefore let vs come t
hand blowes with *Bellarmine*, and let vs not fly from a
of his venyes and aſſaults, that he may thereby the be
ter perceaue, how he hath ſpent his ſtrength in vaine i
fighting againſt the truth.

The *firſt Head*, is touching the common name of *A*
tichriſt, which he ſtriueth to proue, *that it ſignifieth ſome*
that is contrary to Chriſt, and not any away howſoeuer contrary
but ſo as he ſtriueth with him for his Seate and dignity, that is,
that is in emulation of Chriſt, that would be accounted Chriſt
and would caſt down him that is truly Chriſt, The firſt part
which interpretation I do graunt readily, that *Antichri*
is ſome that is contrary to *Chriſt*, but whereas not bein
content herewith he requireth ſuch a contrariety, a
was between *Marius & Sylla*, *Pompey*, and *Ceſar*, th
fought battels one againſt the other, the *Holy Ghoſt* co
uinceth that to be falſe when he teacheth, *that the Be*
hath two Hornes like to a Lambe, Chapter 13. 11. *That*
is a falſe Prophet. Chapter 16. 13. And *that it is a part*
ſingular Wiſdom, to know this Beaſt thoroughly, Chapter 1
9. Can any be ſo blockiſh, as that he ſhould not kno
Chriſts enemy, that ſhould make open warre again
him? Hath any man cauſe to be deceaued by hi
when as he oppoſeth *Chriſt* with profeſſed malice a
force.

The *great Antichriſt* ſhall deceaue men more th
compell them, *he ſhall come with all deceiueable vn*
eouſnes in thoſe that periſh, as the Apoſtle ſaith, 2. Theſ.
10. Whereunto agreeth that in the Reuelation, *and*
ſhall ſeduce the inhabitants of the earth, Chapter 13. 14. Sh
this ſeducer carry his deceits, and iugling tricks op
and in veiw? There is nothing more contrary to t
diſpoſition of this fellow. Therefore let ſome one
Antichriſt, who ſhould boaſt of him ſelfe openly as
he were Chriſt, but this belongeth not to the great *A*
tichriſt. And yet we may not think that any mā goeth b
fore him in wickednes, the Diuel doth more miſchi
when he makes ſhew as if he were an *Angell of lig*
the

hen when he lookes horribly like a *Dragon*.

But you labour to proue the matter three wayes. First, ecause the Word (*Antichrist*) can not by any meanes *signifie* e Vi a of Christ, for the Greeke proposition *ANTI*, doth euer signifie in composition any subordination as you say it doth lainly appeare by the examples of all such words compounded with *ANTI*. But as for the word vicar that signifieth no oppo-ition, but subordination, and therefore you conclude, that ing the Pope is Christ vicar, he is not *Antichrist*. I answer, that howsoeuer I should graunt, that *Antichrist* can not signifie Christs Vicar, the Pope shall not be a wiht farder of from being *Antichrist*. For the argument is ma'e of an æquiuocation, and therefore it concludeth no hing. In the proposition you set down a true and proper Vicar, such as indeed Antichrist can not be, who though he be a close enemy, yet he is a deadly one, as the Scriptures describe him by the true names of an *Aduersary*, of *the man of Sinne*, of *the Ange' of the bottomlesse Pit*, and of *the Beast*.

After that in your assumption, you do not speake of a kindly, and lawfull one, but of one that is such thorough his own detestable ambition, sacrilegious vsurping, and false boasting. Out of which nothing els can be at last concluded, but that the *Pope* is not Antichrist by his own confession, which I easily graunt you. For the question betwen vs is not I trow, what name *Antichrist* will cal him selfe by, but what name he is worthy of, and what name the Scriptures geue him. It is not to be looked for, that he will bewray himselfe, and will confesse ingenuously that he is the *man of sinne*; *the Sonne of perdition*; the *Angell of the bottomlesse Pit*, the *Beast*, and such things; as his other names of this kinde describe him to be which thing if he should do, he could not so fitly play the part of the *false Prophet*. You haue therefore defended your *Pope* worthily, when as you haue gone about to proue that he is not *Antichrist* by his own testimony. Secondly, I answer, that that which you affirme of the signification of *anti*, in composition, is

is false (although it make litle to your purpose, which of the two significations it haue, whether of *opposition*, or *subordination*, and this I will make plaine by examples. *Antimsthotos*, signifieth one that is hyred in the Roome of another. *Anti basileus*, is as much as the Latin word *Prorex*, or one that is the Kings vicegerent or vice roy. *Antistrategos*, signifieth him that is the Emperours or Gouernours vicegerent or Licutenant, as *Henry Stephen* in his Treasury of the Greek tongue hath obserued, namely that it is as much as the word *Hypostrategos* in Appians Anabaicks, that signifieth as much as *sub-pretor* or *pro pretor*, in Latin, and so doth *Budeus* teach out of *Demonsthenes*, in the Greeke word put for Proconsul, in all which words *Anti* signifieth, *subordination*.

But you say *that hypostrategus, is one that is an equall to the Captaine, and that the Latin words pro-pretor, and proconsull signifie not the Vicar or vicegerent of the Pretor, or Consull in a Citty, and that therfore Musculus was herein deceaued who because he read that Antistragetus signifieth a Pro-pretor, thought it did signifie the Vicar of him that is Pretor which is false.*

I answer, that the first *Proconsuls* that were ordained, were such as did exercise a vicegerents authority, as *L. Fenestela* vvitnesseth vvriting of the Magistrats of *Rome*, Booke 2. Chapter 21. *At what time* (saith he) *the Proconsull exercised no ordinary iurisdiction, but such as he had by delegation, and assignment, though afterwards it was the vsuall custom, that this kinde of Magistrate had a iurisdiction of his own falling to his share* And this is that which Dionys. Halycarnass. saith in his Romane Antiquit. Book 11. *That the first proconsuls that were ordained, were created in the third yeare of the eightith and fourth Olympiad*, though he had made mention before of T. Quintius created Proconsull in the second yeare of the seauentith and ninth Olympiad, that is, one and twenty yeares before, Booke 9.

The reason of which speach is this, because these *Proconsuls*, such as *Tit. Quintius* was, that exercised a power

a power onely vppon truſt committed vnto them, were not to be in the Catalogue of the ordinary Magiſtraets, but they onely, who after that the bounds of the Empire were enlerged, had an authority proper to them ſelues, and then firſt of all was the dignity and name of a Magiſtrate graunted vnto them, and taken by them worthily. And yet thoſe *Proconſuls* vppon truſt, were called by that name, as it is plaine by that which *Dionyſius* ſaith when he ſpeaketh of of this *Ti. Quintus*. Wherefore *Muſculus* was not herein deceaued as you ſay, but you are egregiouſly deceaued your ſelfe who will not ſee a matter that is moſt certaine, thorough your eger deſire to fight againſt the truth.

Secondly yow would proue this that you ſay out of the Scriptures; out of which you iudge aright that the ſignification of this name is to be fetched, & firſt you brings that place where he is called *Antichriſt*, *Who is extolled aboue all that is called God*, 2. Theſſal. 2.4. *Which is certainly*, ſay you, *not to be the Vicar, but the enemy of Chriſt, who is true God.* I anſwer, firſt, that ſeeing here is the ſame equiuocation of the name *Vicar*, that was before, this argument hath as much force in it, as the firſt, that is, none at all. Secondly, I ſay *that to be extolled aboue all that is called God*, is ſpoken figuratiuely, not properly, for the true God is neuer called *all or euery God*, but *one God*, as ſaith the Apoſt. 1. Corinth. 8.5.6. *For all though there be that be called Gods both in heauen and earth, (for there are many Lords) yet to vs there is but one God the Father, and one Lord Ieſus Chriſt.* But the reſt of the Gods becauſe they are more then one, are often called *all the Gods*, as Pſalm. 97.7. *Worſhip him all ye Gods.* Therefore *to be extolled aboue all the Gods*, is not to be extolled aboue that *one God* in in heauen, but aboue *euery God* in earth, that is, aboue the *Ciuill Magiſtrate*, to which the Scriptures geue the name of God, which ſelfe ſame thing is cleare out of the word that followeth, *or Which is worſhipped.*

For

For if the word (*God*) be taken properly there, how is that ioined next after, which is lesse then it? In distributions, that which is the lesse is wont to be set before; as for example, a man speaketh not well, that saith thus, *Who is extolled aboue euery King, or euery subiect*, but contrarily he that saith thus; *Who is extolled abo e euery subiect, or Kin*. But now the word *God* being taken figuratiuely, the sentence is amplified elegantly, thus, who is extolled aboue all *Magistrats*, and not onely those that be of the inferiour sort, but also aboue all that Maiesty that is Soueraigne amongst men, the highest Emperours themselues, who are called *Augusti* in Latin, as they be *Sebasti* in Greeke, of the high reuerence and worship which is due to them.

Lastly as touching the true God, how should *Antichrist* sit in the Temple of God, if he should acknowledge no other God but himselfe as the Apostle saith he should sit, 2. Thess. 2.4. He would demolish all their Temples certainly, whose names he can not endure, much lesse their worship and honour. Neither should he be his crafts master, if he should boast of him selfe to be superiour to the true God in heauen, but the most doting and frantike fellowe that euer was, and that in all mens iudgement.

Wherefore the Apostle teacheth in these words, that *Antichrist* should exercise insolency against the Ciuill Magistrate, whom he should trample vnder his feete, euen as your *Pope of Rome* hath made it to proue true by two many most wofull facts of his; but this vsurping of supreme præeminence, aboue all earthly powers, brings in no necessity of waging open warre against Christ, but it may very well stand together with the counterfaite humility of *a Vicar*.

A second place is taken out of the 1. Iohn. 2.22. Where it is said, *that he is called Antichrist, who denyeth Iesus to be Christ*; *That is*, say you, *who denyeth Iesus Christ, so as he boasteth of himselfe, as if he were Christ*. I answer, that this is a Iesuitical interpretation, that is altogether con-

contrary to the minde of the Holy Apoſtle.

You will haue this denyal of Chriſt to be open, manifeſt, impudent; the Apoſtle ſeemeth to ſay no ſuch matter, but all things that be contrary rather. For it is the denyall of ſuch men, who crept in lately, and cloſeſely, of whom the faithfull did ſcarce ſuſpect any ſuch thing, but they had need to be admoniſhed, *that many Antichriſts were already come*, verſ. 18. It was the denyall of ſuch men, *as went out from vs, but were not of vs*, verſ. 19. That is, of the Chriſtian profeſsion, ſuch as were *Cerinthus*, *Ebion*, and thoſe that were of that ſtampe, who retaining the name of Chriſt, could not deny it openly, but onely in ſecret, cloſely, and craftily, laſtly it was the denial of ſuch an *Antichriſt*, as ſhould deny the *Father, and the Sonne*, as it is verſ. 22. But he ſhould not deny the Father openly, ſeing that by this meanes he ſhould be openly known to be an Atheiſt, which is contrary to that which the Apoſtle teacheth, who ſaith; *that he ſhould ſit in the Temple of God*. Therefore ſeing the Apoſtle ſpeaketh of a crafty denyal of Chriſt, but you would ſtretch and tenter it to be a denyall, that all men might behold and take notice of; you ſhal get nothing by alledging his Scripture, onely you ſhall approoue vnto vs your egregious cunning in concluding any thing out of any thing.

A third place is taken out of Math. 24, 5. *For many ſhall come in my name ſaying, I am Chriſt*; & againe, ver. 24. *There ſhall ariſe falſe Chriſts*, out of which you gather, *that Antichriſt ſhall affirme that he himſelfe is Chriſt, which* (ſay you, *the part and pranke not of Chriſt Vicar, but of one that doeth imitate Chriſt, and ſtriueth to be equall with Chriſt in excellency*. I anſwer that this word *Vicar* is full of matter to deceaue with, as which corrupteth ſo many places & arguments taken thence with his ambiguity.

For here he dallyeth with vs as before with the diuerſe acception of his name; but beſides, why do you not marke that he ſaith; *that many ſhall come in the name of Chriſt; and that falſe Chriſts are to be raiſed vp?*

Our Lord doth not speake of one singular mā, but sheweth that there were many that should arrogate this name (*Christ*) vnto themselues. Therefore if these thing be spoken of the true *Antichrist*, certainly he shalbe no singular man. This place brings you a dammage in stead of the gaine which you hoped for. Our sauiour pointeth at the *Antichrists* of the Iewes especially those whose impudency howsoeuer it might be greater; yet the mischeife they should do, should be lesse, then that which the cheifest and greatest Antichrist should bring into the World. But we shall haue occasion offered vs afterwards, to interprete this place. Meane while you may see, that these Scriptures do nothing at all make to proue that which you entend.

Your third Argument is taken, *out of all the Authors who haue written of Antichrist, and out of the consent of all Christians; in roome of all whose testimonies, you cite Damascen and Ierome among the auncient writers, and Henry Stephen among our Writers.* I will answer your testimonies by opposing against them one of the auncient writers, that is that S. Ephrem, (whom Ierome extolleth & commendeth for his lofty wit) that so you-may be kept from bragging any more so lauishly of all Authors. For thus he speaketh in his Sermon touching *Antichrist*; *That filthy theife shall come in this habite; For that he may deceaue all men, being false in deed and word, he shall faine him selfe to be humble, gentle, one that abhorreth vniustice, one that flyeth from Idolls, and that makes shew of piety, one that is bountiful, poore, iust diues, a goodly amiable fellow beyond all admiration, gentle, soft of pleasant carriage towards all men.* These things saith he; where is then that open warre that this notable Cheater shall make? Where shall we finde that manifest pride, whereby this notorious counterfaiter of humility, shall lift himselfe vp aboue all that is called God?

How shall we finde that manifest Tyranny in this fellow that is so iust, godly, poore, and courteous in shew towards all men? If I would search into the iudgements of

of the reſt, I doubt not, but I ſhould make your totall ſumme of al Authors, come ſhort a good deale; As touching H. Stephen, he doth ſo acknowledge the true meaning of this word, that he iudgeth thoſe men worthy to be called by the name of *Antichriſts, who do profeſſe the name of Chriſtians, and yet are the enemies of Chriſt indeed, whileſt they do adulterate his doctrine with ſundry inventions of their own. For though they boaſt of Chriſt with their mouths, yet they deſire to haue him ouerthrown in their hearts; and thoſe men eſpecially, who do inuade his Kingly Seate with their wicked boldnes; as alſo they who do derogate from his diuine nature.* Theſe things ſpeakes he, whereof there is none, that doth not agree very exellently to the *Pope of Rome.* Out of al theſe manners thus diſputed, you gather now at laſt this firſt argument againſt vs that be your aduerſaries, & that the whole ſumme might not differ from the parts thereof, you conclude with the ſame moſt ſweete equiuocation, wherewith you haue embelliſhed all that hath been ſaid yet, & that in this matter. *The name of Antichriſt ſignifieth an enemy, & corriual with Chriſt; but the Pope of Rome acknowledgeth himſelfe to be Chriſts ſeruant, & to be ſubiect vnto him in all things. Therefore he is not Antichriſt.* That is, by his own confeſsion, which thing he that doth acknowledg let him be accurſed with Bell, Booke & candle. For you might better confirme this moſt certaine concluſion with an *Anathema* in the end of it, then the Fathers in the *Councell of Trent* could backe their curſed Canons. But I pray you vnderſtand (ô *Bellarmine*) that it is an intollerable trifling in a ſerious matter, to make a perpetuall æquiuocation.

The 2. Chapter.

That Antichriſt is not ſome certaine man that is to come.

THe ſecond point in cõtrouerſy, is; *whether Antichriſt ſo called properly be one certaine man, or a ſingular*

Throne and tyrannicall Kingdom. All the Papists hold that he shalbe some one man. But those common argu-
ments, which we haue set in the forefront of this disputation, doe euince the contrary; For if *Antichrist* haue raigned from about the threee hundreth yeare of our *Lord*, euen vnto this day, as it hath been demonstra-
ted sufficiently, he is no singular person. Besides, if any man would estimate those straights of time, that amplenes of his Iurisdiction, the multitude of mat-
ters, that are to be done by him, together with the greatnes of them, all which the Popish writers doe fai-
ne that he shall do, he wil meruaile that men could so dote, that they should think that al these things are to be found in one person.

But besides, a part of his Kingdom lasteth for *a thou-
sand yeares*, as we are taught afterwards, Chapt. 20. 4. 5. Let vs see then with what kinde of reasons you confirme your opinion. You bring Scriptures and Fathers to proue this point. Those are fiue, the first whereof is ta-
ken out of the Gospel of Iohn, 5. 43. *I am come in the name of my Father, and ye haue no receaued me, if another shall come in his own name, him ye will receaue.* You say; *that these words are to be vnderstood of the true Antichrist; and that both by the te-
stimony of certaine Fathers, as also by the propriety of the words themselues.* I answer, as touching the fathers, I haue no lit-
le to examine their opinions. It were a tedious and fruit-
lesse matter to do it, seing all men who are not wilful-
ly blinde do confesse that they haue much erred from the truth in the matter of *Antichrist*, through the darke-
nes of the times they liued in. Let vs tread in the certai-
ne way of searching out the truth, which is by the Scriptures, which neither can deceiue, nor be deceiued.

What is then that force of the words, which inforceth vs to hold a singular person to be meant here? Thi-
you endeuour to shew foure wayes; *first because the Le-
oppose b another man to himselfe, that is, one person against a-
nother, as it is cleare by those words. I, another: in my name in his owne name: me, him. Therefore say you, as Christ wo-*

one singular man, so also shall Antichrist be.

I answer, the force of this argument lyeth in three opposite words, *another, in his name, him.* The two latter most of which depend vppon the first, for what respect that hath, the same shall those also haue, seing they are all referred to the same thing. But (*another*) here doth not signifie a singular person, as the Grammarians teach, whose rule is this, that *Eteros* in Greeke, *Alter* in Latin, *the other* in English do signifie *one of the two*, but the words *Allos* in Greeke, *alius* in Latin, *another* in English, signifie one among many. *Ammonius* writing of like and vnlike words.

Therefore it followeth necessarily out of this certain and true Rule, that here is not any one certaine man vnderstood; neither is it the opinion of the Grammarians onely, but also the customable manner of speaking in Scriptures, confirmeth this, as to omit infinite other Examples; *There is one that soweth, and another reapeth*, Ioh. 4. 37. What is there but one sower, and one reaper ment here? Nay Christ addeth, *I haue sent you out to reape that, wherein you laboured not; other men haue laboured, and you haue entred into their labours*, vers. 38. So, *to one is given the speach of knowledge, to another faith, to another the gift of healings, to another the power to worke miracles; to another Prophecy*, &c. 1. Cor. 12, 8. 9. 10. I trow you will not say that these gifts were proper to singular men, but common to more then one. In the same manner when S. Paul saith; *if any other seeme to haue confidence in the flesh, I most of all*, Phil. 3. 4. He doth not compare himselfe with any singular man, but with any one among many. You prouide exceeding ill for your cause, who fetch proofs from such places, whence it is cheifely ouerthrown.

Secondly, you say, *that Christ affirmes here, that Antichrist is to be receaued by the Iewes; now it is euident that the Iewes looke for one certaine & singular man* I answer, that there is nothing at all sound in this reason. For neither is that *great Antichrist* whom the Reuelation speaketh of, and

of whom we entreate, that *Antichriſt* whom the Iewes will receaue, as it is plaine by thoſe things that haue been ſaid before, and as it ſhalbe more plainly declared afterwards. Neither is the *Antichriſt* of the Iewes one certaine, and ſingular man. For (as Chriſt ſaith) *many ſhall come in my name ſaying, I am Chriſt*. Where he ſpeaketh cheifely of thoſe who ſhall ariſe among the Iewes, Math. 24. 5. As alſo the Iewiſh Hiſtory reporteth, that there haue beē more then one accounted for Chriſt; who haue challenged the name of the *Meſsias* to themſelues ſacrilegiouſly. Now as touching the expectation of the Iewes at this day, this doth no more argue, that he is a ſingular perſon, then the expectation of the Papiſts doth argue that he ſhalbe one certaine man. We in deed looke & long to haue you bring forth ſome ſounder matter for proofe, thē your own fooliſh expectatiōs.

Thirdly you ſay; *That all the falſe Prophets came in the name of another, not in their own name. Antichriſt therefore who ſhall come after a ſpeciall manner in his own name is a ſingular perſon.* I anſwer, *Antichriſt* ſhall not come after another manner then all the reſt of the falſe Prophets, as touching that is meant by *name* here. For *name* here is not *an appellation*, but *authority*, as it is cleare by the oppoſite member, that is, *in the name of the Father; I am come* (ſaith Chriſt) *in the name of my Father*. That is not in the appellation of the Father, as if I were the Father, but by the commiſsion and authority of the Father; So to come *in his own name*, is not to boaſt of the proper title of his own *name*, but to come in *his own authority*, God hauing giuen him no lawfull authority.

And after this manner come all falſe Prophets, both in the name of another, as alſo in their own name; In the name of another, fainedly, and diſſemblingly, becauſe they brag falſely that they are ſent, in their own name very truly, becauſe they haue no authority but their own, but *they runne before they be bidden*, as the Prophet ſpeaketh. Wherefore there ſhalbe no difference in this reſpect between *Antichriſt*, and the reſt of the falſe Prophets

phets that be of the same crue with him.

Forthly you say; *The Lord would not haue said, if another shall come, but many are comming, if he (would) haue spoken of false Prophets.* I answer, that *Christ* signifieth that many should come by the word Another; for it is a noun that signifieth a partition among many as we haue shewed; And that swarme of false-Christs could not be intimated, more breifely, and significantly, which is that which Christ speaketh of in *Mathew*, then this way. But as you go about to stablish a singular person by this silence which you do suppose to be here touching many, which yet you do perceaue perhaps to be spoken more loudly of many, then you would; so giue me leaue, I pray you, to ouerthrow the same singular person most certainly, out of Christ true silence. For do you think, that *Christ* in the 24. Chapt. of Math. instructing his Disciples so diligently of the euils that should come euen to his second comming, and especially touching false Prophets, from whom the greatest danger should come, would not once haue made mention of this one singular man, this intollerable and pestilent fellow of whom it concerned them, to take most heed.

It is certaine therefore that this whole dreame touching a singular man, was an errour in the auncient writers, but it is madnes for you to hold it, yea and to persist obstinately in it. Thus farre of the first Scripture.

The *second* is that of Paul, 2 Thess. 2. 3. *Vnlesse there come a departing first, and that man of sinne shall be reuealed, the Sonne of perdition*, &c. And after; *and then shall that wicked man be reuealed, whom the Lord Iesus shall consume*, &c. Where you say, *that the Apostle speaketh of a certaine, & particular person, as it appeareth by the Greeke articles, O authropos, O vos, that man that sonne ó Anom, that wicked man. For the Greeke Articles contract the signification to one certaine thing; and therefore you say you meruaile that our Writers who bragge so of the knowledge of the tongues, haue not obserued this matter.* I answer, it is true indeed,

indeed, that the Greeke Article hath an Emphasis or force to call back and to restraine a matter that is of an infinite, and vncertaine notion to some certaine thing; but this certaine thing is as well a certaine genus or kinde of thing, as a certaine *individuum* or singular matter, according to the nature of that that is handled. So that we that be nouices, think this to be a new and vnheard of point of Grammar and Logick, that the Greeke Article should alwayes point out some indiuiduall matter.

What shall *ò speiron.* &c. *He that soweth, and he that reapeth, be one singular sower, and one singular reaper?* Iohn. 4.37. Shall *n'amartia*, sinne, *signifie one indiuidual Sinne entring into the world*; And shall *ò thanatous* death *signifie one singular death*; Rom. 5.12. Or shall *ò cleptes*, a theefe *be one Theefe*, Iohn. 10. 10. We haue now got one rule more to our Grammer of the Iesuits teaching then euer we learnt, or then ever any Grecian I beleeue thought or once dreamt of. Our writers haue been too dull-witted to obserue this.

Certainly this garland hath been reserued for you (*ô Bellarmine*) whose name is worthy to be registred in the Booke, that writeth of the Inuentors of matters in the next edition of it, you haue found vs out such a worthy peece of learning. But say you, *Epiphanius teached this same thing in the 9. heresy, that is of the Samaritanes*, saying that *ANTHROPOS a man* signifieth, *a man as it is a common name for all men*, but *ò anthropos*, that or the man signifieth *a singular man*. I answer, that this iniury of yours is not to be endured, whereby you would cast a blot of so notable ignorance vppon that most learned man. *Epiphanius* teacheth no otherwise in this matter, then all other learned men, *for where the article* (saith he) *is added to some one determinate thing, and such as is most cleare, there is altogether some emphasis because of the Article, but without the Article, the word is to be taken indefinitely of any vulgar matter. Euen as if Wee shal say* (Basilios) *a King, we haue indeed expressed a name, but yet we haue not demonstrated any definite vñ, for We say the King of the Persiãs, and*

of

of the Medes, and of the Elamites, but if we ſhall ſay with putting to an article, o Baſil. *that King; it is out of doubt, what is ſignified, is the King that was ſought for, or of whom ſpeach, was had or who is known to vs, or he that raigneth in ſome certaine Country. After the ſame manner theos, and* o *theos, anthropos, and* o *anthropos, & ſo in the reſt.* Epiphanius therfore will haue ſoome thing ſpoken before, that is famous, wel known, of which ſpeach or queſtion is had, but it neuer came into his minde, much leſſe hath he committed it to writing, that euery word is allwayes tied to a ſingular perſon, with this circumſcription of the Article.

The Article may put any habite, as a Ieſuite doth according to the diuerſe reſpect of time and place. Whereas therfore you meruaile that our writers, who bragge of their ſkill in the tongues, as you ſay, haue not marked and obſerued this; I doe rather meruaile at you who are a man exerciſed in learning, famous in the Schooles, a Profeſſour of controuerſies, vpon whoſe mouth, the whole generation almoſt of the Papiſts doth depend, hath ſlipped ſo fouly in ſo childiſh a rudiment. But your deſire of ouercoming hath hindered you, that you could not ſee the truth. There is but one way left for you to blot out this ignominy, which is, to aduiſe and perſuade all your Schollers, that henceforth they would conclude any thing rather from theſe articles, then a ſingular parſon.

The third place is 1. Iohn 2. 28. *You haue heard that Antichriſt is comming, now alſo there are many Antichriſts exant; Where ſay you the Article is ſet before Antichriſt properly ſo called, and none at all before him that is taken commonly, and therefore that is a certaine perſon, this is all he reaſons in generall.* I anſwer, it ſeemeth that the greateſt defence of this cauſe is placed in this new deuiſed force of the article, & therfore that theſe twice ſodden coleworts are ſet before vs againe. But we haue confuted this either ignorance or malice of yours ſufficiently in the former argument that went next before,

with which this is altogether one and the same.

And yet that you may not complaine that you can get no answer, admit that *o Antichristo* that Antichrist with the article be some diuerse thing, from *Antichristo* without an article, shall it therfore be one certaine person forthwith? The consequence hereof is denyed, as hāging vntowardly together. It may signifie a singular kinde of Antichrists, whereof the Apostles haue aduertised the Church diligently, euen as *o Poneros*, *that wicked one*, is often put for the generall stoock or kinde of wicked men, *the tempter*, is put for the generall stooke or kinde of tēpters, and so in the rest, in which the article doth not respect one singular thing, but something that is common and notable in the kinde thereof. This might haue appeared manifestly vnto you out of *Iohn*, where he telleth vs, *that Antichrist was extant in his time. For* saith he, *there haue many deceauers entred into the world, who do not cōfesse Iesus Christ to be come in the flesh, & he that is such, heis* o Planos, & o Antichristos, *that deceauer and that Antichrist*. 1. Ioh. 2. 7. Where yet he doth not speake of that cheife Antichrist, who was to come after, but some such kinde of Antichrists, as he was like to be whereout it may appeare sufficiently, that Antichrist with an Article is not a singular person.

The fourth place is Daniel, 7. and 11. and 12. Out of the seauenth Chapter, you apply to your purpose, those things which are spoken of the *litle Horne*, vers. 8. &c. *Which* you say, *are to be expounded of Antichrist, and that by a twofold argument, first by the Authority of some of the Fathers, and then by the words of Daniel himselfe.* I answer, that as touching the authority of the Fathers, I know that many learned mē do interprete these things of *Antichrist*, but this interpretation of ours vppon the Reuelation scattereth that mist, which tooke away the sight of things from vs before, and would not suffer vs to behold the matter it selfe.

For it teacheth that that litle *Horne* differeth much from this *Antichrist*, whom *Iohn* describeth. For *Antichrist*

Christ is one of the *heads* of the *Beast*, which is of many shapes both in *Daniel* and in *Iohn*; now the *litle Horn* is onely some addition ioined to that *Head*. Besides this riseth vp after the *ten Hornes*, *Antichrist* springs vp together & at the same houre with them all.

That subdueth three of the Hornes and bringeth them vnder his power, holding the rest that are not subdued either for enemies, or at least for freinds with whom he hath equall Priuiledge. *Antichrist* ruleth ouer all the *ten Hornes*, as to whom they do most willingly yeeld their seruice vntill the time fore appointed by God. To conclude, that *Horne* is said to be a *litle one*; *Antichrist* is not litle, who *hath power ouer euery tribe, tõgue and nation*, Reuel. 13.7. Who also *beareth vp the whore, whom people, and multitudes and nations and tongues do obey, and ragneth ouer the Kings of the earth*, Reuel. 17.15.18. But you vvill say, perhaps he is called *litle* becausse of his beginning, not when he is come to his full age. I answer that the higheſt pitch of his dignity, when he shall flouriſh most of all, shall not lift vp it selfe higher, then aboue the three *Hornes*, which he shall suppresse.

Out of question the *Holy Ghost* would haue recorded more of them, if he should haue had power ouer more, Therefore this *Horne* is not *Antichrist*, but if we will consider of the matter vvell, it is the *Dragon* himselfe of the sixt Viall that is spoken of Reuelat. 16.13. Namely the *Turke*, of whom and of the rest of the enemies, that shall oppresse the Ievves, Daniel doth onely entreate, without once mentioning of the *westerne Antichrist*, as we shall haue occasion geuẽ vs perhaps to declare these things more fully one day. This Vnlikenes therefore between these two will not suffer them to agree in one by any meanes. So that now you may see that we ought not so much to regard either who they be or how many they be, that say any thing, as with what reasons they persuade them selues so.

Secondly you gather out of the words of *Daniell*,

Chapter

Chap 7. 24. *That this Antichriſt (whom the Fathers will haue to be meant by the litle Horne) is a ſingular perſon, becauſe he is not called one Kingdō, but one King, who ſhould take quite out of the world three of the ten Kings, whom he ſhould fynd in the world & ſubiect the other ſeauen to him ſelfe.* I anſwer, firſt, that theſe laſt words, *and he ſhall ſubdue the other ſeauē*, are very boldly forged, and foiſted in, ſeing there appeareth not the leaſt footeſtep of them in Daniel. For he ſaith onely here in the 8. Verſe, *ſo that three of thoſe former hornes were rooted out from before him.* And againe verſe, 24. *And he ſhall ſubduce three Kings*, but he neuer ſpeaketh of ſubduing the other ſeauen. And I pray you, how ſhould he be a litle Horne, if he ſhould deſtroy three Kings, and raigne ouer all the reſt.

Theſe words haue beē broughtin vnaduiſedly by ſome of the auncient writers, but they are retained by you with a worſe minde, euen to obſcure the truth with them. But this is of a litle moment to helpe the force of the argument. Therefore I ſay in the ſecond place, that that is falſe, *that he is one perſon, who is called one King.* For the Angell ſpeaketh ſo aboue, *theſe great Beaſts, which are foure, are the foure Kings that ſhall ariſe out of the earth*, verſ 17. Which yet are not foure ſingular perſons, but ſo many Kingdomes, which thing you your ſelfe can not deny.

The other place of Daniel is taken out of the 11. Chapter, from the 21. verſ. to the 36. Where you ſay, *that that famous Antiochus is ſpoken of literally, but Antichriſt allegorically, as Caluin, & Cyprian, & Ierome interprete it, as of whom Antiochus was a figure, and therfore becauſe this man was a certaine and ſingular perſon, Antichriſt muſt be alſo ſome certaine perſon.* I anſwer, that there is a great agreeing between wicked men, and that many things muſt needs be found to be alike in thē, who are all gouerned by one and the ſame vncleane Spirit, in which regard thoſe learned men might affirme, that this *Antiochus* was a Type of *Antichriſt* in ſome common reſpect, but I ſee not how it can be rightly ſaid, that the *Holy Ghoſt* did intēd

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to make him a Type properly, according to his vsual manner of making Types in the reſt of the Scriptures.

He hath not ſuch an agreement with his Truth and ſubſtance which they make, as is wōt to be found in the reſt of the Types. For Examples ſake, this *Antiochus is the very litle horne of the Goate*, of whom it is ſaid Chapt. 8. verſ. 14. *That he ſhould rage for two thouſand three hundred dayes.* Shall he be then a Type of *Antichriſt?* Then ſhall he not raigne three yeares and an halfe onely, but ſixe yeares, and more then a halfe, and ſo we muſt looke for another *Antichriſt*, then you do faine to this day, or if you will not haue all things to be ſo accurately correſpondent in the Type, and the Counterpaine, yet I think that it is required of a moſt wiſe maſter-builder, that he make not the entry greater then the houſe, that is, that the Type ſhould not raigne longer, then the Truth it ſelfe. I remember that three hundred ninety dayes are geuen to *Ezechiel* for a ſigne of ſo many dayes, but I finde no where ſo many yeares geuen to any man for a ſigne of ſo many dayes.

Secondly I anſwer, though it be grāted that *Antiochus is* a Type, yet one perſon cā not be cōcluded thēce ſeeing a ſingular Type may aſwell note out many perſōs, as many perſōs may ſignifie one, as we ſee it to be dō in that ſucceſsiō of Leuiticall Preiſts, who were all referred to *Chriſt* alone, as to their Scope. The third place of *Daniel* is taken out of the 12. Chapt. 11. 12. Where the *Angell* ſaith, *From the time that the daily ſacrifice ſhalbe taken away, and the abhomination of deſolation ſhalbe ſet in the Temple, there ſhalbe a thouſand two hundred, and ninety dayes. Bleſſed is he that ſhall waite and ſhall come to the thouſand three hundred and thirty fiue dayes.* Touching this place you ſay nothing of your own but reſt in the interpretatiō of certain mē, who haue applied it to *Antichriſt*, but you will haue theſe dayes to be takē properly, and therfore that he is a ſingular perſon, whoſe Kingdom is bounded in ſo ſmall a time. I anſwer, that this number doth not at all belong to that Kingdō of Antichriſt, of three yeares & a halfes laſting, that is to

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be before the second comming of Christ, which you dreame of.

For *Daniel* asketh when the end shall be of these meruailous things? Will you haue this answer to be made, that the end of them shalbe, after that a thousand two hundred and ninety dayes, or at the most, three hundred thirty fiue shalbe expired immediatly before the end of the world?

What could be learnt out of such an answer? If a man that dwels in a farre country, should aske, which way he should go to *Rome*, and another should answer him, when thou commest to the tenth stone from the Citty, turne this or that way to the left hād or the right, might he not think that he were mocked, and that worthily? Or if, one should aske as touching some clima of the heauens, how long the day is in the Countries that be vnder it, and he should haue this answer shaped him, that it is about halfe an houre lōg, after the sunne is set; would he count himselfe satisfied? Such a kinde of answer do you make the *Angell* to geue, whē you hold that these dayes are common ones, and that they do go before the consummation of all things.

God forbid that we should think that the *most Holy Angel* would shut vp that most diuine vision and especially the whole Prophecy with such a iest. Therefore we finde not *Antichrist* so properly called in any of these places, much lesse his singular person.

So much for the fourth Scripture out of Daniel, the fift and last is Reuelat. 15 and 17. *Which places you say, are vnderstood of Antichrist, because Irneus teacheth so Book 5. & it is plaine by the likenes of the words in* Daniel *and* Iohn, *Who do both of them make mention of ten Kings, which shalbe in the earth, whē Antichrist shall come, and they do both of them foretell that Antichrists Kingdom shall last three yeares and a halfe. As Daniel therefore speaketh of one certaine King, so doth Iohn in the Reuelation.* I answer that Ireneus doth iudge aright, that *Antichrist* is spoken of in those foresaid places of the Reuelation, but you deale vnto wardly,

wardly, who will haue ſuch an *Antichriſt* to be vnderſtood in *Daniel*. I haue ſhewed that theſe two differ in many reſpects, ſo that the one can not be the other, Thoſe *ten Hornes* in *Daniel*, are not theſe of the *Beaſt*, they are correſpondent indeed to the *Hornes of the Dragon*, but the *Beaſt* hath not *Hornes* common with the *Dragon*.

To this we may adde, that that *time, times, and a peece of time*, in *Daniel*, is not the ſame ſpace, which the ſame kinde of ſpeaking in *Iohn* ſignifieth. There it agreeth to the *litle Horne*, here to the *Beaſt*, which ſeing they are diuerſe as we haue ſhewed, it is not needfull, that one ād the ſame ſpace of time ſhould be agreeable to them both That ſignification of the time in *Daniel*, anſwereth to that *houre, moneth, and yeare*, Reuel.9.15. All which ſpace is a litle part onely, of this *time, times and halfe a time*, that is ſpoken of in the Reuelation, as we haue proued before ſufficiently; In that you vrge the likenes of the words, it is all one, as if one ſhould conclude the *Pope* to be the *Turke*, becauſe both of them be men, and raigne ouer many men. Beſides if I ſhould graunt that one is ſpoken of in both Prophets, yet *Daniel* doth not ſpeake of one certaine King. You did labour to effect ſuch a matter right now, but all in vaine, as we haue ſeene, and the matter doth proclaime the contrary openly. For if the *litle Horne* ſhould be a ſingular perſon, ſuch as the *ten Hornes* ſhould be alſo neceſſarily according to your opinion, what a kinde of deſcription ſhould this be of the Romane Empire, which ſhould omit ſo many Ages, vvherein it endured, and ſhould onely touch the eſtate thereof during the laſt three yeares?

Nay not during this *one three yeares* either, vvhen as you vvill haue this Empire of *Rome* to be quite deſtroyed, before *Antichriſt* ſhall come? Therefore there is not one litle vvord left for you out of the Scriptures, vvhich can teach that *Antichriſt* ſhalbe a certaine man, after the right manner of concluding; but vve haue

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demonſtranted out of them moſt certainly, that he is that *Apoſtatical S.a* of thoſe, that ſhall dominere in the Church.

Your ſecond argument to proue *Antichriſt* to be certaine ſingular man, is out of the Fathers, whom how ſhould we beleeue when they affirme this that you ſay, ſeing ſome of them knew not, whether he ſhould be a man or no? Some of them wil haue him to be *A diuel*, others *incarnate Diuel*, ſome of them make him to be *Nero*, and others of them make him to be I know not what. Do you think that theſe mē are to be credited of their bare word if they ſhall ſay he ſhalbe a certaine perſon? Beſides, ſeing there is no ſuch appearing out of the Scriptures, but the contrary to it, what account ought we to make of the vncertaine coniectures of men, who are commanded *not to be wiſe aboue that which is written*, 1. Cor. 4. 6. I will leaue theſe men therfore as I finde them wauering and floating in their vncertainties, and ſo I might let paſſe your anſweres to our writers, ſeing they come not neere to hurt any of the things which I haue laid down touching this matter, yet that you may perceaue your ſelfe to be no leſſe weake, and wearith a defender of your own cauſe, then you are an impugner of ours, I will beſtow this labour alſo vppon you in examining the force of your anſweres.

You propound three arguments of our men, two of *Theod. Bezas*, the third of *Iohn Caluins*, the firſt argument of *Beza*, is this *Antichriſt in not ſome one man, becauſe the myſtery of iniquity did worke in the time of S. Paul, and Antichriſt is to be killed towards the comming of Chriſt*. You anſwered; *that Antichriſt began to do miſcheife vp and down in the Apoſtles time, but not in his forerunners, to wit, Simon Magus, Nero, and the like*. To this I ſay that *Theod. Beza* and all our men confeſſe, that *Antichriſt* himſelfe properly ſo called was not extant in the time of the Apoſtles themſelues, but his forerunners onely.

For that which he ſaith, *let them geue me any one man that could remaine aliue from S. Pauls age to the day of iudgement*,

gement, is ſpoken after the ordinary manner of ſpeaking by way of amplification, and as it were at the largeſt extent, and it is to be vnderſtood of ſome one that ſhould be a litle after that age. And ſhould not he be borne with in a ſhort time after, whoſe forerunners did keepe ſuch a coile while the Apoſtles were liuing? The Reuelation ſpeaking of *Antichriſt* vnder that ſeauenth Head, ſaith; *And another is no yet come*, Chap. 17. 10. Which kinde of words we are wont to vſe in matters that be ſo near, as that they may ſeeme to be come, though they be not come as yet; and we do not at all ſpeake ſo of things that are to come fiftene hundred yeares after.

All the things therefore which you would inferre from hence are idle and trifling, as if you would proue by *Bezas* reaſon, that *Peter* and *Paul* were *Antichriſts*, and that *Simon Magus* and *Nero* were as it were Chriſts. Why do you not (I pray you) go about to proue, that the original of Antichriſt was not ſo much as nigh at hand at that time? Is it not enough for the confuting of his ſingular perſon, if he ſhould haue his beginning for ſome Ages after *Paul*? But you like an vnſkilfull fighter at ſharpe, hold vp your buckler to keepe of a blow, where there is none offered you, and where you are laid on & wounded euen to the death you neuer care how naked and il warded you leaue your ſelfe.

The ſecond argument of *Theod. Beza* is this, *that ſingular Kings, and Kingdoms are not vnderſtood by the ſingular names of theſe beaſts, the Beare, the Lyon, the Leopard in Daniel, Chap.* 7. *One of which doth containe many Kings in it, and therefore that* Paul *doth in the ſame manner vnderſtand one body as it were made of many Tyrants, and not one ſingular perſon, by the man of ſinne, and the ſonne of perdition, ſeing* Paul *doth conſent with* Daniel *meruailouſly*. You anſwer two things, *firſt by denying that* Daniel *doth alwayes vnderſtand ſeuerall Kingdoms, by the ſingular Beaſts, for in the* 8. *chap. he vnderſtandeth* Darius *the laſt King of the Perſians, by the Ramme: and Alexander the great by the Goate. Secondly you deny the conſequent of the Argument, becauſe Paul by the man of ſinne, doth not*

vnderstand any of the foure beasts that are described by Daniel but onely that litle Horne. I answer to the first, that is false which you say of the *Ramme* and the *Goate*. For by the *Ramme* is vnderstood the whole Kingdom of the Medes, and Persians which ended indeed in *Darius*, & by the *Goate*, is vnderstood the Kingdom of the Grecians which began in *Alexander*. For so he saith, Chapt. 8. 3. *There stood before the River a ramme which had two Hornes and these two hornes were high, but the one was higher then the other, and he raigned last.* These two Hornes are the two Kingdoms of the *Medes*, and *Persians*, of which that was first and weaker, this was latter and larger.

Can these things agree to *Darius*, or to his whole Raigne? And then it followeth in the next verse; *I saw the Ramme pushing against the West the North also, and the South with his Horne, and no Beasts resisted him, neither was there any of them that could deliuer out of his hand, but he did what he listed, euen very great matters.* Which of all these things was to be seene in *Darius*, who being prouoked to warre by *Alexander*, in the second yeare of his raigne, grew more and more to decay euery day after? Last of all when he goth about to explane this vision, vers. 20. he saith thus; *The Ramme which thou sawest having two Hornes are the Kings of the Medes and Persians*, he saith Kings not *Darius* onely, So also the Goate is the Kingdom of the Grecians, not *Alexander* alone. He is called indeed the King of Grecia, vers. 21. But it is plaine, that King is taken there collectiuely as it is elswhere; that is for the Kingdom, as it is taken distributiuely and particularly for *Alexander* in the end of that verse, when he saith; *The Horne that is between his eyes is the first King.* And if he be the Horne, he is not the whole Goate. Wherefore a singular person is neuer signified in *Daniel* by a Beast, but a whole Kingdom.

To the second, I say that the litle Horne is not meant by the *Man of Sinne*, but the *Beast*. For *Antichrist* is the *seuenth Head*, which is the *Beast* also; as Reuelat, 17. 8. And though this *Beast* be none of these or which *Dan-*

Daniel ſpeaketh, yet the argument is ſtrong being drawn from that, which is like and equal unto it. For the *Beaſt* in the Reuelation is a whole Kingdom, in the ſame reſpect that the *Beaſts* in *Daniel* are put for the like.

Our third argument is that of *Iohn Caluins*, who argueth thus *that Antichriſt is not a ſingular perſon, becauſe the Head of an Vniverſall Apoſtaſy that laſteth for more yeares, then can be runne out vnder one King, is not one certaine man; but Antichriſt is the Head of ſuch an Apoſtaſy.* (Ergo) you anſwer fiue wayes, *to the end that* (as you ſay) *Caluins impudency may appeare more euidently.*

Firſt that Antichriſt him ſelfe may be vnderſtood moſt rightly by that Apoſtaſy that Paul ſpeaketh of. Secondly, that that Apoſtaſy may be taken for the reuolting from the Romane Empire. Thirdly, that it is not neceſſary that it ſhould laſt for many yeares; fourthly, that it doth not require one Head. Fifthly, that the queſtion is yet to be decided, which of the two profeſſours, haue reuolted from the faith, and Religion of Chriſt, whether the Papiſts, or the Lutherans. I anſwer to each of theſe, and firſt, whereas you vnderſtand *Antichriſt* himſelfe metonymically by the Apoſtaſy, you confirme that ſame thing which *Caluin* ſaith, thus notably you vſe to put down Caluins impudency.

To the ſecond, I anſwer, that this apoſtaſy is not a reuolt from the Empire of Rome; but from the true faith, that is from the loue of the Holy truth, as Paul himſelfe expounds it; and as it ſhalbe made plaine afterwards in the 1. and 14. Chapter of this confutation. To the third touching the laſting of the apoſtaſy, we haue learnt already out of the Reuelation, that it hath prevailed for more then a thouſād two hundred and threeſcore yeares, and we haue ſeene this more clearely laid forth vnto vs, thē that any of your ſilly ſubtilties cā ſhift of the matter. To the fourth I ſay, that if you cā finde out any other multitude, beſides that of the whole earth, which followeth the *Beaſt*, I will not be againſt it, but you may make as many *heads* of this Apoſtacy as you wil,

Reuel. 13.3.8. To the fift, namely, to that question that is not yet decided as you say, whether the Papists or Lutherans haue made an Apostasy from the faith, we will accept of this condition, to put the matter to the iudgement of all holy mē; amongst whom *Idolatry* is found, let them be condemned for this reuolt. For *Idolatry* is an apostasy and rebellion against God, as the Scriptures teach euery where.

But if there be any credit to be giuen to the most Holy oracles of the Scriptures, all that worshipping of Images, inuocation of Saints, adoring of Christs new coined body in the Sacrament, worshipping of Reliques, and many such abhominable things, which be in vse and request amongst you, is *horrible Idolatry*, and therefore *Apostasy*. But Idolatry is a spirituall fornication, and therefore as it the way of a whorish woman, who eateth, and then wipeth her mouth, and saith I haue wrought no iniquity, Prouerb. 30.20. So is the way of Idolaters; they can not be brought by any meanes to acknowledge their impiety.

This shalbe a true trial (*ô Bellarmine*) before God and all his holy Angells who are Apostates, you or wee; The things which you propound are ridiculous. You would make vs reuolters, becausе we haue departed away from the superstition of our predecessours, that is both from their doctrine, and their rites also which be ful of Idolatry; as if we were not commanded *to go out of Babylon*; and to haue nothing at all to do with her. We haue indeed reuolted from the *whore*, we haue reuolted from *Antichrist*; that is, we haue reuolted from your *Pope of Rome*, but thanks be to God, we haue by this reuolt be taken our selues and cleaued fast to that one true God, who for his infinite mercies sake in Christ, will giue vs the crown of eternall life to reward this Holy reuolt of ours, and who will for his Iustice sake render vnto you euerlasting shame and confusion with all those that will not obey the truth vnlesse you wil repent in time, & that as a iust guerdō of your wicked constancy

or rather diueliſh obſtinacy. Now then caſt vp all your accounts, and take the total ſumme, & then ſee, ſeing *Antichriſt* is a wicked, and Apoſtaticall Kingdom, and the *Popes of Rome* be the principal ring-leaders of that Apoſtaſy, & they haue been many, whether *Antichriſt* be a ſingular perſon or no.

The 3. Chapter.

Where it is ſhewed that Antichriſt is come already.

CONcerning the comming of *Antichriſt*, we haue ſet down demonſtrations at the beginning of this Confutation, which may the moderate and determine each of euery queſtions in this cauſe, ſo as they may make manifeſt the truth of them. Yet leaſt this place, where the point is handled of purpoſe, ſhould complaine, that it is left naked and empty; it ſhall not be amiſſe; to adde one or two reaſons more to the former, as an ouerplus. And theſe we take out of the 2. Theſſ. 2. 2. and firſt out of the third verſe; Where it is ſaid, *vnleſſe the Apoſtaſy come firſt, and that man of ſinne be reuealed, that Sonne of perdition, &c.* In which words the Apoſtle affirmeth, both that each of theſe two things ſhall go before the comming of *Chriſt*, as alſo, that the Apoſtaſy ſhall go before the reuealing of *Antichriſt*. For that is the cauſe of this, that procureth this miſcheife, as he teacheth after, *that Antichriſt ſhall therefore come, becauſe men would not receaue the loue of the truth that they might be ſaued*; verſ. 10, 11. And the reuealing of Antichriſt ſhould not be delayed after the Apoſtaſy, but it commeth forthwith after it; as the Apoſtle ſaith, *vnleſſe the apoſtaſy come firſt, and the man of ſinne be reuealed*, &c. For after that that which hindereth ſhould be taken away, which as we haue ſhewed, came to paſſe ſhortly after, this peſtilent *Antichriſt* ſhould come abroad into the world immediatly.

But this apoſtaſy began priuily and cloſely at firſt, e-
uen in the time of the Apoſtle, which therefore can no
be a reuolt from the Romane Empire, but a neglect and
contempt of the truth that was once receaued, as the
ſame Apoſtle doth interprete it in that place, and it i
that which hath preuailed for theſe many ages laſt paſt
and is to be ſeene openly at this day in that worſhipping
of reliques and of Images, and in the inuocation o
Saints practiſed by the *Church of Rome*, as we haue ſaid
litle before. For the Lord is forſaken by ſuch kinde o
Idolatry, and when we chuſe ſtrange Gods, we depar
from him, as it is *Ieremy Chapt.* 16. 11. Where the Prophe
is commanded to ſpeake to the people and to ſay vnto
them thus. *becauſe your fore fathers haue forſaken me ſaith the
Lord, and haue followed ſtrange Gods to worſhip them, and to bow
down vnto them, but they haue forſaken me, and haue not kept
my Law.*

And after this manner do all the reſt of the Prophet
ſpeake. It muſt needs be therefore that *Antichriſt* i
come long ſince, the ſigne & cauſe whereof, that is ſo
neere ioined vnto it, hath kept Rex in the world fo
theſe many ages. Secondly, that impediment is long a
go taken away, which was the onely thing which hin-
dred in the time of the Apoſtle, ſo that that man of ſinn
could not be reuealed, verſ. 7. Which was not the Ro-
mane Empire, but the ſixt Head of that Empire, whic
had then the Gouernment of the world, while *Iohn* li
ued. For ſo the Reuelation ſaith, Chapt. 17. 10. *Fiue ha
fallen, one is, that other is not yet come.* That one, who, as th
Angell ſaith, was then, was the ſixt King, with whom th
Romane Empire ſhould not fall, ſeing the *ſeauenth Ki*
and Head ſhould ſucceed after; neither were there mo
heads then one raigning at once, ſo that the *ſeauen
head* ſhould as well take vppon him the ſway of the Em
pire for his part, as any one of the other former head
did. Therefore aſſoone as that preſent regiment ſhoul
be changed, which happened about two hundre
yeares after Iohns time; then after that heauy burde

was remoued which kept *Antichriſt* down, he ſhould come forth, and keepe in the view of the vvorld.

Thirdly, if the myſtery of iniquity was working while the Apoſtles liued, it muſt needs be that the birth thereof was not farre of, when as the paines in trauaile began to vexe the Church ſo ſoone, 2. Theſſ. 2. 7. Otherwiſe, what ſtrange monſter is this, that the Papiſts woul I make, that one ſhould be with Childe fifteen hundred yeares ago, and that yet the brat ſhould not be hatche I, & yet when he ſhould ſpral forth, he ſhould proue but *a King of three yeares and a halfes laſting?* But theſe be Popiſh dreames. For the Apoſtles could hardly make him keepe in his hornes, much leſſe could their poſterity do it, who had leſſe piety, knovvledge, care, diligence, whoſe gifts alſo daily decaying more and more, made *the man of ſinne* to come & to grovv vp the more quickly. Theſe things being thus laid dovvn, let vs novv come to that which you ſay. And here we haue but one argument onely to proue that *Antichriſt* is not yet come; it is long enough indeed, as which reacheth from the beginning of a Chapter to the very end, but it as weake in the ioints of it, & freeble in the loines, as it is tedious and odious.

This is the ſumme of it, *Antichriſt is not yet come, becauſe he came not then, When certaine of thoſe that liue I of old and of late thought he would come,* the auncient ones you ſpeake of, *are the Theſſalonians, Cyprian, Ierome, Gregory, one Iude, Lactantius, the Biſhop of Florence; the later ones are the Samſaretanians of Hungary, and Tranſiluania, Illyricus, Coytreus, Luther, Bullinger, Muſculus.* And in following this matter you ſpend all the Chapter.

I anſwer two vvaies, firſt that that is falſe which you ſay, that he that came not at the times ſpoke of by thoſe Authors that you mention, is not yet come. It was not neceſſary that they ſhould know the firſt originall and vpriſing of *Antichriſt*. The *Beaſt* remaineth to be a myſtery long after that he hath been reuealed, Reuel. 17. 7. Whoſe perſon was manifeſt, but not his wickednes,

and originall likewiſe. For the myſtery ſhould be taken away, if that which lay lurking with in, were opened vnto all men. And as the Kingdom of God though it was foretold by the Prophets, came not with obſeruation, Luc. 17. 25. So neither did the Kingdom of Antichriſt. *Tares are ſowen while the huſhandmen ſleepe*, Math. 13. 25. Neither are they marked when they come to their firſt growth, but were they not therfore at all, becauſe the huſbandmen knew not by what degrees they grew vp? Shal we not acknowledge the ſunne to ſhine, becauſe we ſee not how it goeth forward? Out of doubt that moſt crafty enemy of man kinde, had rather haue his Vickar to reſemble his conditions, and to come creeping in cloſely, that ſo he might ſurpriſe the more ere they were aware of him, then to come ruſhing in with a ſhoute and an vproare to geue men warning to looke about them for their own ſafety. Beſides when you would cóclude that he is not yet come, you ſhould haue compriſed all the other times that remaine to your time you ſet him to come in, and not thoſe few times onely, which thoſe auncient and later men cited by you mentioned. Can one be ſaid not to be come vppó a day appointed, becauſe he came not either at the firſt, ſecond or third houre? It is a faulty kinde of diſputing, when there are many parts to be reckoned, to paſſe by any, now ſeing you haue omitted moſt of them, your propoſition is abſurd diuerſe wayes; and ſo is the whole argument that depends vppon it.

Secondly, I anſwer ſeuerally to your Authors; and firſt touching the auncient ones; out of whoſe words we do conclude more then probably, *that Antichriſt is come.* For ſo ſaith Cyprian, Booke 4. Epiſt. 6. *You muſt know* ſaith he, *beleeue and hold for a certaine, that the day of the Churches oppreſsion is begun to come ouer our head, and that the end of the world together with the time of Antichriſt approcheth.* Ierome in an Epiſt. to Ageruch. about Monagamy, ſaith; *He that with held, is taken away, and do we not yet vnderſtand that Antichriſt is at the doores?* Likewiſe

wise Gregory Booke 4. Epist. 38. *All things are don which are foretold, the King of pride is at hand.* Now if Antichrist did approach thirtene hundred yeares since, or at least at thousand, as it is manifest by these testimonies, how can it be that he should not be come as yet? You answer, *that the auncient Fathers were deceaued with an opinion, which they had about the end of the world, which they held to be neerer, then it was indeed, & therfore that they held this false opinion touching Antichrists approching neerer then it was in truth.* To which I say, if the auncient writers founded their opinion touching *Antichrists* approching, vppon their persuasion of the end of the world, it had been necessarily, that as they erred about this, so they should haue erred about *Antichrist*, but seeing they grounded their opinion vppon other arguments, and seeing they gathered, not so much that *Antichrist* drew neere, because the end of the world was at hand, as that the end of the world approched, because *Antichrist* was at hand, that which they affirmed touching this matter, must needs be firme, and stable, vnlesse you can teach vs that the rest of their reasõs are as light as their opinion was vaine touching the end of the world. But it is euident by their words, that they suspected the end of the world to be at hand, because of *Antichrists* comming and not on the contrary. For *Ierome* reasoneth, *that Antichrist was at hand, because that which hindred was taken away.* *Gregory* gathered, as much out of the fulfilling of all things that were foretold, thẽ which, what more certaine argument can there be. And you your selfe confesse *that all the auncient wruers considering the wickendes of their times, did suspect that the time of Antichrist was hanging ouer them.* They did not therfore conclude about *Antichrists* comming out of their suspecting that the world was at an end. For the last end is no where made a signe of things that go before it but things that go before are made signes of the last end, seing it is the last of all, and most vnknown of all other things, euen to the angels them selues, yea to the Sonne of man,

Math. 24. Marc. 13 32. 36. It can geue no forewarning of things that be before it, and better known then it. They knew therefore by certaine arguments, that *Antichrist* was shortly to come, but that which they added touching the last end, did relye onely vppon an vncertaine coniecture of men. They had receaued a false Chronology from Clement Alexan I. Stromat. 1. that fiue thousand seauen hundred eighty foure yeares two moneths, and twelue dayes were past from *Adam* to the death of *Commodus* the Emperour.

To this was added the opinion touching the lasting of the world for six thousand yeares. Whereuppon *Cyprian* saith in his preface to his exhortation to the Martyrs: *Sixe thousand yeares are now almost fulfilled since the time that the Diuel began to fight against mankinde.* And that of *Lactantius* came thence in the 7. Booke of his diuine Institut. Chapt. 25. *All the time we looke for in this world, is no more but the space of two hundred yeares.* To these if we shall adde their coniecture touching the worlds quicke and present expiring after Antichrists comming, then shal it easily appere, that there is great difference between those things which they handle touching *Antichrist*, and those things which they set down about the end of the world. This was certainly made known vnto them by many Prophecies, & vndoubted signes thereof, this they were perswaded of by some likelihood it had to the truth, and by the weake authority of men. The like we see in Christs Disciples, whom we know to haue expected a temporal Kingdom, yet when they preached, that *Christ* was come, & that the Kingdom was then to be restored to Israel, should any man that could not see the Kingdom restored deny to geue credit to their report touching Christs comming? Or if he should, should he not deale vnequally? For they knew that *Christ* was come by most certaine arguments which could not deceaue, but that which they cõceited touching the temporal Kingdom, they drew out of the dregs of the common errour.

After

After the ſame manner the auncient writers vnderſtood by true ſignes out of the Scriptures, that *Antichriſt* was at the very doores, but that which they affirmed touching the laſt end, was their own inuention, yet ought it not to diminiſh the credit of that truth wbich is ioined with it, you art not therfore ſcaped away with this anſwer of yours, but the iudgement of the auncient fathers, remaineth ratified & vnmoueable, that *Antichriſt* is come; and therfore it was not for nothing that one of your own ſide the *Biſhop of Florence*, auouched openly ſiue hundred yeares ſince, *that Antichriſt was come at that time*. For the ſuppreſſing of whom the *Counſel of Florence* was called & gathered, but you haue thought ſafer for your ſelues, that the fame of this councel ſhould rather come to poſterity, then that the acts thereof ſhould come to their knowledge.

As touching the later writers, you mention firſt of al the *Samoſatenians* of *Hungary*, whith whom I will haue nothing to do, I care not what they think, or think not, till they ſhall be of a ſounder minde then they are. The reſt of the learned men, differ after three ſorts in their iudgements touching the time of *Antichriſts* comming; *Illyricus*, *Chytraeus* and *Luther*, make the coming of *Antichriſt* to be about the yeare of the Lord, 600. *Bullinger* at the yeare 763. *Muſculus* 1200. The reaſon of their iudgement was this, becauſe they being ſuch quick ſented men, *the ſecend vpriſing of the Beaſt*, in the precincts whereof they ſticke, did ſmell ſo ſtrong, that they could not bend their minds to think of any time beyond this, wherein they are like to good hunting doggs, who when once they haue ſmeld out the place where the wild *Beaſt* couch, are carried with a full cry, and runne after them with al their might, no lóger ſmelling out euery one of their ſteppes; Therfore they referre for the moſt part ſuch things to *the ſecond ariſing of the Beaſt*, which belong to the firſt; & doe draw many things to it, that are not agreeable vnto it, but this light errour of theirs touching the time of his vpriſing, doth not take away

away his comming at al, but we may know that Antichriſt was come by the ſhoute and out cryes they make, though they were ignorant of the very moment, when he began firſt to ſubſiſt. Let vs therfore runne ouer your anſwers to each of them, that ſo you may vnderſtand not ſo much, that they were in an errour; as that you haue wearied your ſelfe to no purpoſe, in labouring to ouerthrow their opinions.

In the ſecond place you graple with *Illyricus*, who ſaith? *that Antichriſt was then borne, when Phocas graunted power to the Pope of Rome, that he ſhould be called the Head of the Church*; Which happened in the yeare 606. You anſwer; *that he was not borne at this time in two reſpects, firſt becauſe the temporall Kingdom of Antichriſt of 666. yeares continuance, which Illyricus holds to be begun from that time of his vpriſing, ſhould long ſince be ended, and Antichriſt ſhould be dead. Secondly becauſe by the Popes ſpirituall Kingdom, which Illyricus will haue to laſt 1029. yeares, the Century-Writers might know the end of the world exactly, which is againſt the words of our Lord*, Act. 1. and Matth. 24. I anſwer to the firſt, It is abſurd and fooliſh to gather as you do from his words that antichriſt muſt die after 666. yeares are expired, when as you ſee and ſay, that he and the reſt of the century-writers do geue him a ſpiritual Kingdom that laſteth a thouſand two hundred threeſcore yeares. Can a man raigne fiue hundred ninety foure yeares, after he is dead; (for ſo many yeares do they proroge his ſpirituall Kingdom beyond his temporall; but perhaps your Pope hath no more life nor liuelines left in him, without his temporall power, then a Serpent hath without his duſt.

To the ſecond I anſwer, that it is as poſſible, for the century writers to know the yeare exactly. when the world ſhalbe ended, at it is for your Popiſh writers to know the very day. Now do not you reckon a thouſand three hundred fiue and thirty dayes from the beginning of antichriſts Kingdom to the laſt iudgement? What ſhall it be known ſo long before, when the laſt day

day shalbe? Hath that speach of our sauiour as touching that vnknown day no longer any force, but till Antichrist shall come, Mark. 13.32. How then can it come, *like a snare vppon those that dwell on the face of the Whole earth?* Luc. 21.33. Therfore you confute them not worth a straw. We haue shewed that that former number is not the number of his Kingdom, but of his name, but that the other is to be reckoned from the first comming of Antichrist, not from the second. But I will not prosecute this matter now with many words. I returne to you, and I graunt you that which you labour for. Admit, that Antichrist was not borne first of all.

This I enquire of you, whether he was then extant or no? If you deny that he was then extant, I will conuince you, for then was *that that hindred take away, which did onely make him slacke his comming*, as Ierome affirmed right now. *Then were all things accomplished, which were foretold that they should go before his comming*, as Gregory auouched, then was the vniuersall Preist extant such an one as the same Gregory speakes of confidently, *Whosoeuer calleth himselfe or desires to be called vniuersall Preist, forerunneth Antichrist with his pride*, Book. 7. Epist. 194. to Mauricius. But if he that desireth such a name be Antichrists forerunner, whom shall we call him that had gotten it? Therefore seeing Antichrist was forth comming at that time, see now with all, how it can be that he is not yet come.

In the third place you answer to *Chytreus*, who determineth his vprising about the same time, especially because *Gregory* did about that time establish inuocation of Saints, and masses for the dead, &c. To these things you say, *that Gregory was not the first that taught men to inuocate Saints, and to offer masses for the dead, for all the auncient Writers taught the same thing*, & in the Roome of them all you produce *Ambrose* onely. *Who was more auncient then Gregory by two hundred yeares*; I answer, that *Chytreus* indeed was in an error, who thought Antichrist to be yonger then he was indeed by some store of yeares;

yeares; For he was much more auncient, but yet he bare his age so well, that he seemed to be alwayes waxing like a child, fresh, and lusty, as it were another pretty *Cupid*. Certainly his *second vprising* deceaued the man, whereby he reuiued from the dead, and as Aeson is fained by the Poets to be made a yong man of an old, so this *Antichrist* returned from his Youth to his cradle and infancy againe. And it must not be meruailed at, that that was then counted his first vprising, which then seemed to be new.

But you do so deny his beginning that you adde yeares vnto him, but do not take any from him; as if you were getting the possession of an inheritance for a ward and as if you were afraid he would com to late out of his nonage.

In the fourth place you come to *Luther*, who maketh *Antichrist* to haue a double comming; one with a spiritual Sword, after the yeare 600 another with a temporal Sword after the yeare 1000. You answer, *that the Popes deposed Emperours, and made warres against them before the thousand yeare*; I answer; Therfore thou also wast deceaued (*o Luther*) *Antichrist* was come before thou supposed him to be come. Certainly you defend the Pope in such a manner, as if one that were accused of theft, should for the purging of himselfe from his crime cry out openly, that this was not the first Theft he committed, but that he had a hand in many other, and those more greiuous robberies. you did not feare as it seemeth, that there would some come after, who would search out furder and higher into Antichrists Originall.

Fiftly *Bullinger* doth so expound that number 666. that he makes it to determine the yeare of the comming of *Antichrist* after the Revelation was written, namely the yeare of your Lord, 763. To whom you answer wel, *that this number belongeth to Antichrists name, not to his time*; though this do litle helpe your cause. For howsoeuer he was not borne at that time first, he might be borne before that, which doth shew sufficiently that you affirme

affirme falsely that he is not come yet.

Sixthly *Musculus* affirmeth that *Antichrist* came about the yeate 1200. and that being moued with the authority of *Bernard*, saith after many other things wherein he bewaileth the sinnes of his times; *It remaineth that the man of sinne should be reuealed*, Serm. 6. On Psalm. 80. You answer two things, *first that the suspicion of Bernard was false, as was that of Cyprian, Ierome, and Gregory in their times, for he suspected out of the euills which he saw, that Antichrist was nigh, Secondly, that there were farre worse Popes without any comparison in the former age, then in that.*

I answer, to the first, you do worthily to contradict the Apostle. For he teacheth that the apostasy goeth before *Antichrist* and that he shall come into the world, because they despised the loue of the truth, thereby declaring, that there is no more euident signe of *Antichrists* approching and raigning, then all kinde of hypocriticall impiety, that raunge theuery where without controllment.

You will haue *Bernard* to be deceaued, because he suspected by the euills which he saw that *Antichrist* was neere. Indeed he was deceaued, that he thought him to be neere, and not present. Otherwise he thought more sincerely touching *Antichrist*, them the Iesuits are wont, or any other of the Papists. To the second I say, seing they were worse in the former age, we graunt vnto you that *Antichrists* first beginning was not now, but that he was begotten long before, but he was now opēly extāt.

And so at length you haue made such a goodly peece of dispute about this question, as if one should be very earnest to proue, that the sunne was not risen at noone, though he began to shine in the Horizon at sixe a clock in the morning, because it did not arise either at the eight houre, as one affirmed, or at the ninth as another, or at the tenth as a third man held. By such a kind of argument do you and your Complices proue that *Antichrist* is not yet come.

The 4. Chapt.

Against the first demonstration that Antichrist is not yet come, taken from Vniuersall preaching of the Gospel.

THis questiō about the time of *Antichrist* comming giueth greatest light to the truth of the rest, being as it were the sunne that enlighteneth all the rest of the starres with his light, Here vppon it is that *Bellarmine* hath prepared sixe thight and thicke vailes, which he calleth *demonstrations*, to obscure the truth with, vnder which he hopes his *Pope* may lurke safely. Now he will haue these taken out of so many certaine signes (as he saith) of *Antichrists* comming, two whereof do go before, namely the preaching of the Gospell in the whole world, and the desolation of the *Romane Empire*.

Two do accompany it, that is, the preaching of *Henoch* and *Elias*, as also a great and most notorious persecution. Two follow it, namely the destruction of *Antichrist* after three yeares and an halfe, and the end of the world, none of which (saith he) we haue seene to be extant as yet. Let vs therfore see what we can do by the grace of God to helpe this blind fellow and let vs take away the Scales from his eyes with a faithfull hand if so be that he will suffer vs.

The foundation of your first demonstration is laid down, Math. 24. 14. *This Gospell of the Kingdom, shalbe preached in the Whole World for a testimony to all the Gentiles*, out of which words an argument is framed thus, which I pray you suffer me to bring into forme that so we that are of the more rude and simple sort, might the more easily marke this art of yours in making demonstrations thus. He that is to come after the preaching of the Gospell in the whole world, is not come yet. But *Antichrist* is

to come after the preaching of the Gospell in the whole world; therefore he is not come as yet. This is your māner of demonstrating, wherein we meete with many meruailous and newfound matters, that were neuer deliuered by any of the Masters, that profesſe the art of demonstration, namely that such *principles* should be vsed in *demonstrating*, which are neither *true*, nor *first*. For as for the truth of them; the proposition is either manifestly false, or at least doubtfull, as it shall appeare more clearely afterwards, & therefore such as is not fit to demonstrate withall.

Besides, if a man should doubt of the assumption, what strength can it haue from that place of *Matthew*? What one word is there in him touching Antichrists comming after an vniuersall preaching? How is this an immediate principle, which if it haue any credit at all, must borrow it from another place? Pardon me I pray you, if I be some what more curious and hard to please then you may think there is neede. I thonght it necessary to make a triall of some one of your demonstrations, of all which seing we haue now gotten a tast what sweete ones they be, in this first and foremost of his fellowes, we shall not need to be so precise in canuasing and scanning the rest, but we all may iudge of them by the nature, of this one.

But euen you your selfe saw how it was not worth a peafe nut, much lesse worthy of the name of a demonstration, and therefore fly you to a probable reason, which you set as an vnderpropper, to hold vp that tottering demonstration of yours. Therefore to confirme that assumption of yours viz; *that Antichrist shall come after a general preaching*, you let *Mathew* go, as whose name you did onely foist in, to face out the matter with, and thus you say; *Howsoeuer Mathew deny vs his helpe at this pinch, yet this matter may be proued by reason, because in the time of Antichrist, the cruelty of that last persecution to be raised vp by him, shall hinder all publike exercises of true Religion.* answer, that vve shall see beneath in hādling this Head

of perſecution, how truly this is ſpoken, which you ſay touching the publike ceaſing of Religion, in the meane time, I affirme, that you do not onely diſpute vnſkillfully, but diſhoneſtly alſo, and like a Ieſuite. For there being a threefold time, paſt, preſent, and to come, nothing can be proued to be to come, vnleſſe it be made good before, that it is neither preſent, nor paſt. While you therefore conclude that *Antichriſt* is to come after the generall preaching of the Goſpell, becauſe he can not ſubſiſt together with it? But why may he not go before it I pray you? Yea what if he muſt neceſſarily go before and that by force of this demonſtration of yours?

Certainly he can not ſubſiſt together with the generall preaching, becauſe of the cruelty of the perſecutiō, for ſo are your own words, and he cā not come after, for Chriſt ſaith; *that when once the Goſpell ſhould be preached in all the world, then ſhall the conſumation come.* You ſee that nothing commeth between the vniuerſall preaching and the end of all things. Therefore it muſt needs be, by this goodly reaſon of yours, that he ſhould come before the vniuerſal preaching. This is not the leaſt vertue of this doughty vndoubted demonſtration, that it makes more to helpe your aduerſaries cauſe then your own. But ſay you; *the aduerſaries do not admit of this reaſon.* Truly no more do your freinds neither I beleeue, vnleſſe they be ſome litle crafty foxes that wil praiſe the Crow for his ſweete ſinging. But I cunne you thankes yet, that you wil acknowledg at length, the abſurdnes of this demonſtration. Beſides you ſay; *that you haue no leaſure now to make this demonſtration ſtrong and vnanſwerable by laying open the vndenyable Principles thereof, and therefore that you wi' proue the ſame point out of the teſtimonies of the Fathers.*

What haue you no leaſure which vndertoke the moſt copious handling of all controuerſies, that might ſerue for a Treaſurie of Controuerſies? Specially ſeing you bring no one argument of any waight in this cauſe? I

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can not but take notice here of a crafty Iesuits simple shift. That which for pouerty and badnes of your cause you can not do, you make vs beleeue you haue no leasure to do, for the hast you make to other matters.

But let vs go on with you, and let vs see how you trimme and proue both the parts of your former argument; For there was no new one to be come by as it seemeth, but you are glad to tricke vp & to hansome the old dawes nest, that it might make some shew of a pretty peece of worke by your tampering with it. First therefore you bring in *Hilary, Cyrill, Theodoret, and Damascene who affirme, that Antichrist shall not come but after an vniuersall preaching*. I answer, that is not needful for vs to search curiously into their sayings, because they teach that which is agreable to the Scriptures. For *Antichrist* was to come for reiecting the loue of the Truth, 2. Thess. 2. 10. Now the punishment is not inflicted before the fault be committed; and there could be no such fault made, before there were power & meanes giuen to know and to beleeue the truth.

In this therefore I will not stand against you, moreouer I do after a sort graunt your proofe hereof out of the Text. For the Gospell was to be preached before that great tribulation, of which we reade, Math. 24. 21. but herein you erre, in that you think, both that this tribulation here spoken of, is that last great one that shalbe. and that it is the persecution of *Antichrist*. For it is no other then the destruction of *Ierusalem* as *Chrysostom* doth also acknowledge, though he would haue it to be referred typically vnto Antichrist. Let Antichrist then come after the general preaching.

But what of that? Hath not the whole world rung with the Gospell till his day? So you held indeed though the matter it selfe be otherwise. Christ when he was about to ascend into heauen, commanded his Apostles, to *go into all the world*, Mar. 16. 25. And he promised them, *that they should be his witnesses euen to the end of the world*, Act. 1. 8. It can not be, that either the

Apoſtles vvere negligent in fulfilling Chriſts commandement, or that our Lord did not performe that vvhich he promiſed, neither did the euent ſhevv to the contrary; as the Apoſtle teacheth ſaying, *that the faith of the Romans vvas publiſhed thorough out the whole world*, Rom. 1.8. And *that the Goſpell came vnto the Coloſsians as it did alſo vnto all the world*, Coloſ.1.6.23. You anſwer, *that the vvhole world is taken in theſe places not properly & ſimply, but by a figure; but that the Goſpell is to be preached properly and ſimply in euery natiõ; before Antichriſt come* Which thing you proue by the teſtimony of the Fathers, and by three reaſons, the Fathers are *Auguſtine*, *Origen*, and *Ierom*, beſides thoſe that were cited aboue; I anſwer, that it is not to be doubted, but that the Fathers apply their words to the words of the Scriptures, and therefore that they ſay often *that the Goſpell is to be preached in the vvhole world, in the vniuerſall world, in all Lands*, &c. But it may wel be doubted, whether they ſpeake expreſſely, or no and whether they will haue it to be their expreſſe meaning that theſe kinds of ſpeaches are to be taken ſimply and not figuratiuely.

Ierom ſaith in his Epiſt. to Ageruchia, *he that hindred, is taken out of the vvay*; and do we not hereby vnderſtand, that *Antichriſt* is nigh? By which words of his it is plaine, that he vnderſtood not any other kinde of preaching in the whole world, but ſuch as had been in and before his time: for otherwiſe how could Antichriſt be at hãd? ſo ſaith *Gregory* as we haue heard, *that all things vvhich vvere foretold were fulfilled, the King of Pride vvas at the doores*. Therefore this vniuerſall preaching was then accompliſhed, but not properly as you take it, ſeing it is not ſeene perfectly fulfilled no not at this day, as you alſo ſay. Therefore toſſe and peruſe the Fathers ouer, and waigh their writings a litle more diligently; perhaps howſoeuer theſe things haue been exceeding darke and hard vnto them, you ſhal not finde any ſuch kinde of preaching in them as you dreame of. The firſt of the Reaſons you bring is this, *becauſe Chriſt ſaith that the preaching*

aching in the whole world is a signe of the consummation of the world; for so he addeth immediatly, and then shall the end be. But say you; *if the Gospell should be preached in the whole world not properly but by a Synechdoche, that signe were of no value. For the Gospell was preached after that manner in the whole world by the Apostles in the first twenty yeares after Christ.* I answer, that that which yon affirme, viz, *that the preaching in the whole world is a signe of the end of the world*; is your own (ô Bellarmine, not Christs; he saith no more here, but *that the end shall come then*; Those words *of the world* be none of his, nor any part of his meaning. For the end he speaketh of is not of the world, but of the Iewish Temple, and gouernment, the priuiledge whereof was abrogated at and by Christs death, but now all vse thereof also should be taken away at the scattering and ouerthrow of their Nation.

For the Disciples asked Christ about a double end of *the Temple* and of the *world*, vers. 3. Touching *that* Christ answereth vnto the 13 verse, touching *this* he speaketh in the rest of the Chapter, vnder the name of his comming; neither should he haue satisfyed their demaunds, vnlesse he had comprised both of these points in his answer. Wherefore that *vniuersal preaching* was a signe of the destruction of *Ierusalem*, which had for a more immediate signe of it, the *abhomination of desolation*, which *Daniel* foretold, which being set next vnto this of the preaching may teach vs, of what end the former words speake; For Christ doth not answer so confusedly, and intricately, that he would skippe backe againe to the state of the Iewes, presently after he had spoken of the end of the world. Seing therefore he speaketh of this consummation in this place, and not of any other, there is no necessity that preaching in the whole world should be taken properly.

Your second reason is, *that all the nations of the earth were promised to Christ properly. All nations shall serue him*, Psal. 72. *Therefore this generall preaching ought to be proper.*

I anſwer, that I deny not, but that all nations ſhal be gathered to Chriſt, and that by a generall preaching properly ſo called before he come to Iudgement. For the preaching of the word is that ſiluer Trumpet, which is appointed for the gathering of the elect together, and I finde that there is a *double generall preaching* ſpoken of in the Scriptures, one *figuratiue*, another *proper*; as we ſhall declare more fully at the end of this Chapter; But what make theſe things to the comming of *Antichriſt*? We haue demonſtrated, that he came a thouſand and three hundred yeares ſince. Beſides his ouetthrow ſhal go before the laſt iudgement a long time, as we wil ſhew after in the 9. Chapter of this confutation; where we ſhall ſpeake of purpoſe touching the end of the world, as alſo we ſhal ſhew it in expounding the reſt of this Booke of the Reuelation. Therefore that may go before Chriſts comming, which ſhall follow Antichriſts deſtruction. And indeed this proper general preaching ſhal not begin, before that *Antichriſt* be at an end or els at leaſt be about to filthy die. The times are not to be confounded neither is that to be tranſferred to one time, which is proper to another.

You third reaſon is this, *becauſe the Goſpel ſhalbe preached in the whole world for a teſtimony to all nations, Therefore there muſt be a generall preaching before the generall iudgement*. I anſwer, that this argument is all one, with the former, ſaue that it is after a ſort diſtinguiſhed by the ſubiects.

That ſpake of the Saluation of the elect, *this* of the iuſt condemnation of the reprobats. Yet the anſwer is all one, For I confeſſe, there muſt go a generall preaching before the generall iudgement, but when you ſhalt haue proued, that the general iudgement and *Antichriſt* are things ſo neerely conioined, that that which goeth before that *Iudgement*, muſt needs go before *Antichriſt* alſo, then will I not think much to aſſent vnto you, & to think, that a general preaching properly taken, ſhall go before *Antichriſt*. And now as if

you

you had put the matter out of al controuersy, you fall to answering of S. Pauls words, Rom. 10. 18. *Their sound is gone out into all the world*, the interpretation whereof you bring out of *Augustin*, *Ierom*, and *Thomas*, the summe of all is, *that those words are to be vnderstood figuratiuely*. Which you mighte haue obtained easily without so great a do, There is no man but wil grant that this & the like Scriptures aboue cited are not to be taken properly.

But seing *Paul* speaks figuratiuely, why should not *Christ* speake so likewise? Because say you, *it is not absurd if we should grant that the Lord spake properly, and the Apostle figuratiuely. For the reasons which compell vs to take the Lords words in a proper signification, haue not the same force, if they be applied to Pauls words, specially seing the Lord speakes of a thing to come, but Paul spake of a thing past.* I answer, seeing that *end* of which Christ spake was onely of the *city*, not of the *world*, namely of *Ierusalem*, there is no reason to force vs to take the *Lords* words rather in their proper signification, then those of *Paul*, Rom. 1. 8. Colos. 1. 6. 23. of which we spake before. For whereas you say that *Paul* speaketh of a matter past, Rom. 10. 18. You mighr haue remembred out of *Augustine, that he tooke the time past, for that which was to come, as Dauid had done, whose words they are*, as you your selfe wrote a litle before, and that the Prophets are wont to speake euery where almost of things to come, as if they were past. In the other Scriptures *Paul* speaketh of that matter now already perfited, which the *Lord* foretold was to be perfited. This first demonstration of yours therefore, halteth down right in euery part hauing nothing in it that is sound, nor no iot of truth, but the generall preaching you speake of is such a sigae, (In that sence that you would haue preaching to be takē) of Antichrist that is to come, as the Ie ves haue fained vnto themselues of Christ that is to come, namely such as the bold and blind presumption of men dare deuise without any authority of the diuine Oracles.

Wherefore seeing you haue vvritten nothing soundly touching this matter, I will assay if I can bring forth some more certaine matter, as I promised I would do right now, that so the Readers may know what they are to think about this point.

There is therfore a double vniuersall preaching as we haue said, *a figuratiue one*, and *a proper one*. That was geuen to the Apostles for a signe of the destruction of Ierusalem and of their estate; and so it should go before *Antichrist* also, who was not to come forth, but after some ages, when that whole manner of regiment vvas quite extinguished. The other which we cal a general preaching properly, shal not go before, but shall follow *Antichrist*.

For after he shalbe slaine, the Gospell shalbe spread abroad farre and wide, euē among those nations, which haue neuer heard of it hetherto. *For then shall the Nations bring their glory and honour to the new Holy Citty*, Reuel. 21. 24. *Then shall the tree grow in the middest of the streete of the Holy Citty, whose leaues shall yeeld medicine and health to the nations*, Reuel. 22. 2. *Then shall the Temple be opened into which no stranger could enter, during the time of the seauen last plagues, wherewith Antichrist shalbe consumed*, Reuel. 15. 8. and Chap. 16. *Then shall waters flow out of the Temple towards the east, and into the country round about, with the wholesomenes whereof a very great multitude of fishes shalbe begotten*, Ezech. 47. Then to conclude, *after that the litle Horne shall be taken away, the Kingdom shalbe geuen to one like to the Sonne of Man, that all people, nations and tongues shall serue him*, Daniel 7. 14. And this Kingdom is not that which is to be enioyed in the heauēs, where there is no distinction of people, nations, & languages, but that which is to come and to be seene on earth, which is to be administred whith the Scepter of his word.

So that after that this Horne is cut down, which they do commonly interprete to be partly, of *Antiochus* partly of *Antichrist*, but in truth he is the *Turke* that is to be

to be rooted out somewhat after the true *Antichrist*, there is a most ample preaching of the Gospell to bemade, that shall haue much more large and wide bounds, then euer ith hath had before that. *For then indeed shall all Nations serue him*, Psal. 72. 11. *And God shalbe King ouer all the earth, and in that day, shall there be one God, and his name shalbe one*, Zach. 14. 19.

These things and many of the like nature doe make it plaine, that howesoeuer the doctrine of saluation haue shined vpon many nations before *Antichrist* came, yet after he shalbe once defaced, the Tabernacles of the Holy truth shalbe vnfolded much wider; so that a very huge and innumerable multitude shalbe gathered together into them; vnto which the assemblies of former times being compared shall seeme to be very small, or rather none at all. These things are those which the Scriptures teach touching the *vniuersall preaching*, which be constant, firme, stable, full of Majesty, power, and mercy in respect of God, but if we shall cast our eyes vppon our selues, they are no lesse full fraught with al kinde of ioy, and Solace. Whereas on the contrary those things which you haue set before vs, are either vncertaine coniectures, or vaine fictions and forgeries, which will both deceaue your expectatiō at the last, and in the meane time, they leade you away into errour and destructiō.

The 5. Chapt.

Against *Bellarmines*, second demonstration taken from the desolation Of the Romane Empire.

THe *second demonstration is taken* (as you say) *from another signe that goeth before the time of Antichrist, which shalbe a totall desolation of the Romane Empire, which seing it endureth to this day, Antichrist is not yet come.* Here vppon you vndertake to proue two things; *both that Antichrist*

Will not come till after that the Empire of Rome be altogether laid waſt; and then that that the Empire of Rome endureth vnto this day. You confirme the firſt out of foure ſcriptures. Among which the three firſt, namely Dan. 2. and 7. Reuel. 17. Rely vppon the interpretation of *Irenæus*, Book 5.

But I pray you let vs let authorities of men go, and let vs waigh the matter it ſelfe in the ballance of the truth. If the matter were to be ſifted out with the opinions of men, that are contrary each to others, and whereof many might be brought, in theſe moſt darke and obſcure places, we ſhould neuer make an end. Let vs worke it rather out of thoſe principles, by the conduct whereof we may be lead to ſome what that is certaine.

As touching therefore the ſecond of *Daniel*, and that ſucceſsion of the cheife Kingdoms, which were to be on earth to the end of the world, which the Image ſheweth, that noteth out by *the head of Gold, the breaſt of Siluer, the Belly of braſſe, the legges of iron and the feete partly of iron, partly of claye, the foure principall Kingdoms that ſhould be on earth*, namely; *Of the Aſſyrians, the Perſians, the Grecians, the Romanes, whereof that of the Romanes, which is the laſt, was* as you ſay, *diuided into two parts for a moſt long time, as the legges are two and longeſt of all the parts. Beſides that there ſprung vp ten toes out of thoſe two legges, and that the Whole Image ended in them, becauſe the Romane Empire was to be diuided at length into ten Kings, becauſe there ſhalbe no King of the Romanes, as no toe is a legge.* As touching theſe things I ſay, what one word is there in this whole viſion, whereby Antichriſt comming may be intimated, after the vtter defacing of the Empire of *Rome*? I heare of two legges, & feete diuided into ten Toes, but not a whit touching *Antichriſt*, whether he ſhould come or no, or whether he ſhould come after this diuiſion or before it, or in the time of it. Do you thus go on to build demõſtrations, or rather caſtles in the aire, without any leaſt ſhew of a ground for them to ſtand on? Nay what if the contrary may be moſt firmely concluded

cluded from hence, that *Antichriſt* ſhould come before the vniuerſall deſtruction of this Empire? For he ſhall come before Chriſt ſhall come; but the Romane Empire ſhall not be wholy deſtroyed before Chriſt come. For the feete of iron and clay ſhall endure, till the ſtone that is out of the mountaine without hands ſhall ſmite, and beate them in peeces, as it is ſpoken expreſſely, verſ.34. *Thou ſaweſt till the ſtone was cut out, which is not in any hands, and it ſmoote the Image on his feete of iron and claye, ſo that he did beate them in peeces.* And againe verſ.44. *Now in the times of theſe Kings, the God of heauen ſhall raiſe vp a Kingdom, which ſhall not be deſtroied for euer,* &c.

But theſe feete are the Empire of Rome, which is weaker, then that was of the Legges, which yet was the Romane Empire alſo. For the ſtatue deſcribed onely foure Kingdoms; but if the Legges and the Feete betokened a diuerſe Kingdom, there ſhould be fiue. Wherevppon it is proued falſe alſo that you ſay, *that the Romane Empire ſhould be at length diuided into ten Kings whereof the King of the Romanes ſhalbe none, as no toe is a Legge.* For ſo you bring in a fift Kingdom, which the Spirit meaneth not by that Image. Neither is that of any value, which you ſay, that A toe is not a Legge, ſeing no one member is another though both of them be parts of the ſame entire thing, euen as the Legge and the toe are parts of the fourth Kingdom. Now then you ſee how ſweetly you haue demonſtrated the nakednes of your cauſe, which the more you labour to couer and hide, the more foule and manifeſt do you make it.

The ſecond place is out of Dan.7.7. Where ſay you, *the ten Hornes which come out of the laſt Beaſt, are the ten laſt Kings, who ſhall ſpring indeed out of the Empire of Rome, but they ſhall not be the Romane Emperours, as the Hornes ſpring vp out of the Beaſt, but they are not the Beaſt it ſelfe.* I anſwer, as I anſwered euen now to the former argument, with which this is one altogether.

If theſe ten Hornes poſſeſſe a diuerſe Kingdom from that

that of the *Beast*, then there are not *foure Kings* onely but *fiue*, which is contrary to that which the Angell saith; *These great Beasts which are foure are foure Kings, that shall rise out of the earth*, in the same Chapt. vers. 17. Besides do you think, that those *foure hornes of the Goate*, which sprung vp in the roome of that *Horne* that was broken, is another Kingdom from the Kingdom of the *Goate*, namely of the *Grecians*, *Dan.* 8. 8. If you do think so, the Prophet sheweth that you are plainely deceaued, who teacheth that this *Goate* in the 8. Chapter, is that *Leopard* in the seauenth; as also that the *Leopard* is one Kingdom onely and that the third, Chapt. 7. 6. 17. For euen as the *Hornes* of the *Goate* do not make another Kingdom, diuerse from the Kingdom of the *Goate*, so neither do the *ten Hornes* of the *fourth Beast* make a diuerse Kingdom from that of the *fourth beast*. There are also *ten Hornes* of the *Dragon*, in this Booke of the Reuelation, who are not rebellious Princes against the *Dragon*, but his Cheife helpers, Embassadours, and Seruitours, by whose helpe he did cheifely exercise his Tyranny, Chapt. 12. 3. Besides the *ten Hornes* do not signifie the dissolution of that Empire, as whose body remaineth after those are sprung vp. And so the vision it selfe teacheth plainly, that the *Beast* it selfe, namely the fourth is not to be slaine before, nor his body to be destroyed, before that *Horne* should be broken and taken away, which should arise after those *ten Hornes*, Dan. 7. 11. Wherefore the *ten Hornes* do by no meanes signifie the destruction and fall of the Romane Empire, so that they can yeeld vs no helpe to finde out the comming of *Antichrist*. To these things we may adde, that his argument hath this in common with the former, that here is no mention neither, made of *Antichrist*.

The *litle horne* indeed groweth vp after the rest of the *Hornes*, which many learned men applie to *Antichrist*, but you do not insist now vppon this *Horne*, and we haue shewed before in the second Chapter of this confutation,

futation, that this exposition is contrary to the truth.

The third place is Reuel. 17.16. Where you wil haue *the ten hornes to be ten Kings, which shall raigne together, and that they are not Kings of Rome, because these Kings shall hate the whore, and make her desolate, and so they shall diuide the Empire of Rome among themselues and destroy it vtterly.* I answer that it is very meruailous that you see not, that the cleane contrary to that which you entend, is proued out of this place. For if this hatred, whereby the *ten Kings* shall hate the *whore* and make her desolate, be the very fall, and ruine of the Empire of *Rome*, then *Antichrist* shall come before the Empire of *Rome* shalbe laid wast; For he shall subsist long before this hatred, and the *ten Kings* shall serue him for a long time, before they do thus burne out in anger against the *whore*, according to that which is set down, vers. 12. and 13. of that Chapter, *now the ten Hornes that thow sawest, are ten Kings who haue not receaued a Kingdom as yet, but they shall receiue a power as Kings at the same houre with the Beast. These haue one minde to giue their strength and power to the Beast:* Besides these are the *Hornes* of the *Beast* himselfe, not of the Empire of *Rome* that is diuided, Chapt. 17.3. Which if they signifie any diuision, the *Beast* shalbe diuided from his first vprising. Moreouer, seing they shall arise *at the same houre with the Beast*, they shal not go before him, so as they may signifie by any forerunning of theirs, that he is following them at the heeles. Wherefore nothing is hence to be gathered at all touching the desolation of the Romane Empire, as being any signe of Antichrists comming into the world.

The fourth place is taken out of the 2. Thess. 2.6.7. *And now what withholdeth ye know, that he should be reuealed in his time; onely he that now hindereth, shall hinder till he be taken away, and then shall that man of Sinne be reuealed,* &c. *Where the Romane Empire* (as you say) *hindereth the comming of Antichrist, who shall take away this Empire for the wickednes thereof; and so do the Greeke, and Latin*

Fathers

Fathers expound this place. I answer that I acknowledge the auncient Fathers not to haue taken so right an aime in writing of these matrers, as I haue often said, as who liuing long from the time of the euent of matters here in contained, were carried away onely with bare coniectures. They knewe as much as was belonging for their times to know; Yet remember I pray you what kinde of desolation of the Romane Empire *Ierom* vnderstands, who will haue *him that hindred* to be taken away in his time, as we haue heard often out of his own words. So that by his iudgement, the Empire of *Rome* was so laid wast at that time, that there was nothing hindred in this regard, but that *Antichrist* might come.

And indeed *Gregory* said not well, *All things are done which were foretold, the King of Pride is neere*, if any such desolation were to be expected, as you speake of, or if such ten Kings should come forth before, as you Papists tell vs of. Therefore either those Fathers knew not what *that was which hindred*, or els they floated hether & thether with their doubtfull opinions, so as no sound and stable thing can be gathered out of their writings. But this Booke of the Reuelation, being now made cleare by the Euent & that for the most part, makes the matter to be without all question, as also it doth expound *Paul* most certainly and most faithfully, teaching vs that *that which hindereth*, is not the Romane Empire, but the sixt Romane King; for he saith *fiue are fallen, one*, namely, the sixt, *is now*, *the other is not yet come*, Reuel. 1. 10,

That is, the *heathen Emperours*, who make the sixt King, and do now raigne, who being at length taken away, and leauing *Rome* empty for the *Pope of Rome*, the leauenth King shall come, that is, that *Antichrist*.

The Romane Empire is one after a sort, but the manner of gouerning it by diuerse Magistrats, and kinds of gouerning, is manifold. And it could not be said, fiue Romane Empires haue fallen, but fiue Kings, who were Rulars & Gouernours of that one Empire. Besides,

Antichrist

Antichriſt is *that ſeauenth Rom. ne King*; for ſo ſaith the Angell expreſſely; *And the Beaſt, which Was, and is not, is both that eight King, and one of the ſeauen*, verſ. 11.

What ſhould the Rome Empire be made deſolate, while it had a King thereof remaining aliue? no ſuch matter, but rather the *Whore of Rome* ſhould flouriſh exceedingly, while ſhe ſhould be carried on the backe of this King-like Beaſt. Therfore the Romane Empire was not to be deſtroyed, when *Antichriſt* was to come, but it is rather to be meruailouſly preſerued, increaſed, and amplified, during the time foreappointed by God. Let vs therfore vnderſtand that *Paul* & *John* ſpeake of the ſame impediment, but the Angel doth deſcribe it more expreſly and clearely, by the place, the dignity of it and the nũber, by which as by moſt plaine and true ſignes we ſhould be lead as it were by the hand to the very cradle and infancy of *Antichriſt*.

Wherefore *Antichriſt* ſhould come while the Romane Empire ſhould ſtand ſafe and flouriſhing, there was no more to be done, but that the *Emperour* ſhould yeeld vp his place to the *Pope*, and ſhould leaue him houſe roome enough at *Rome* to playe Rex in, like that great *Leuiathan* that ſports himſelfe in the *Ocean*. You ground your ſelfe therefore (*o Bellarmine*) vppon as manifeſt an errour as the Sunne can ſee, whereby it ſhall come to paſſe, that vnleſſe you will take heed in time, that whileſt you looke litle for any ſuch thing as *Antichriſt* before the totall ſubuerſion of the Romane Empire, you your ſelfe ſhall be oppreſſed, and thrown down to Hel by him, before you can perceiue that he is come.

Your ſecond propoſition is this, *that the Empire of Rome doth endure till now*. Which I graunt vnto you without any oppoſition, and that as you now ſee, without any detriment, to that cauſe which I defend. Although you are groſſely deceaued about the *Head* of this Empire, which thing you are to be informed better in with a few words. You think that this dignity is in the power of the *Emperour*, and ſo do I acknowledge

it, is

it is, as farre as a name and a naked title can make an *Emperour*, but as for the Empire it selfe I say it is belonging to the *Pope*. For the *Romane King* must be the *Head* of *the Whore of Rome*, which the *Emperour* is not, but the *Pope* himselfe, who maketh the seauent and the eight Head, as it hath been declared, Reuel. 17. 11.

Besides the Emperours, from the time that the *Beast* began first to put forth his Hornes, haue serued him wholy, as the Reuelation also declareth saying; *they shall geue ouer vnto their strength and their power to the Beast*, and the experience of all ages confirmeth this to be true.

For this seruitude of theirs hath proceeded so farre, that they haue takē his marke and haue yealded the Oath of Fealty to him, not to speake of the rest of those most villanous wayes, by which the Beast hath trodē the Soueraigne Majesty of the Emperours vnder his feete.

Lastly the Toes of his feete being now diuided, are not now kept in with any common band of the Imperiall name, but onely of the whore of Rome.

For what hath the Emperour to do with *Spaine*, what with *France*? What with the *Venetians* with the *Florentines*; or with the *Kingdom of Naples*?

All these Toes sticke together in the common foundation of the Popes authority; who is the onely foote now wherein all these do agree, and grow vp together, and not the Empire, who hath nothing almost at all to do with them.

The *Emperours* therfore are *the Hornes of the Beast*, but they are neither the legge nor foote of the Romane Empire, but the Toes of that foote, and perhaps they shalbe the great Toe, when the *Pope* list to make him so. You Popish Enchaunters of *Rome* do bleare their eyes with your iugglings, by geuing them certaine coloured Titles and names without substance, but they shall awake one day, and handle your inchanting *Circe* of *Rome* as her vertues deserue.

The things which you dispute for the Empire, and the Emperours, are vaine and friuolous. *There remaineth*, say you

you, *a succession as yet, and the name of the Emperour, and it came to passe by the Wounderfull prouidence of God, that whē the Empire failed quite in the West, it remained safe in the East, and whē this failed, it was reared vp againe in the West.* I answer, that the succession of the Empire doth not remaine in the Emperour, but in the Pope.

When the *sixt Head* fell, the *seauenth* succeeded, that is, the *Pope*, and not the *Christian Emperours*, who did then receaue onely the dignity to be the *Hornes of the Beast*, the succession of which dignity, they translated to their posterity, and not of any other. They retaine indeed the name of the *Emperours of Rome*, but a title without any materiall substance of the Empire such as it should haue; euen as the Church of Rome is called Catholike, and many such Titular things there be: But for the beating out of the truth of this matter, the authority of the Holy Ghost is to be respected, and not the vaine words, and Empty sound of mortall mens clamours. There hath shined forth indeed a meruailous prouidēce of God in preseruing this Imperiall dignity of what sort soeuer it is both in the *East*, and in the *West*.

But this prouidence watcheth no lesse for the *Hornes*, then for the *Head*, that is, aswell for these who are called *Emperours*, as for the *Pope*. They haue both of them their subsisting by his decree, which hath appinted, that some of the Toes of the Foote should be of Iron. Now you say, *that it hindereth not but that the Emperour should possesse and sway the Empire, though he want Rome*; Which you labour to proue by the examples of *Arcadius*, *Valens*, Theodosius, *the yonger*. Charles the great *and his successours*. Besides you proue it *from the dignity that he enioyeth to go before all the rest of the Christian Princes*; Moreouer *from the election of the Romans*; and lastly *by the confession of the Lutherans*; I answer to each of these things, to the first, that if *Valens*, *Arcadius* and *Theodosius Jun.* When they wanted *Rome*, did neuer the lesse remaine the Romane Emperours, then the Westerne Empire did neuer faile & decay quite. Neither is the Empire failed

at this day, though the westerne Emperours haue wanted *Constantinople*, if the right to an Empire be enough without the possession. But the Kingdoms of the world are his that hath them in possession, and though they haue been gotten wickedly for the most part, yet God taketh them away from some by his iust iudgement, and giueth them to another. And yet this manner of gouerning the world by God, doth not free these Rauenous Tyrants from being in fault, but he doth punish one man by casting him down, and againe another by lifting him vp, and both after a meruailous manner.

It is therfore a litle more then you speake of to want Rome, to keepe one from being the *Emperour of Rome*. To the second, I confesse that the Emperour hath this dignity to go before all the rest of the Christian Princes, yet he that goeth before all these, followeth the *Pope*, so that there is no man so silly, but he may see, in whom the Majesty of the Empire resideth truly.

To the third, let it be graunted, that *Charles* the great was created Emperour of Rome, and that by the consent of the Romanes, yet the Reuelation sheweth, that the Empire of Rome is obliged to the Citty of *Rome*, & not to the applause of the people of *Rome*. To the fourth; The *Lutherans* bragging that they haue three Princes Electours, of the Emperours of Rome, do giue place and yeeld rather to the custom of speaking, then to the truth of the matter, or if they do persuade themselues so indeed, this commeth from the common Errour, the meaning of the Reuelation, being not yet made known to them sufficiētly. You suckle the *Emperours* with a vaine, and empty Title; for as long as the *Pope of Rome*, shall possesse *Rome*, they neither are, nor shalbe truly the Emperours of Rome; and so you earnestly defēding that the Empire of Rome doth continue still, know not what place it should be in, whose Head and Pallace you are ignorant of; *Luther Illyricus*, and *Chytreus* do gather vppon good ground by the restoring of the Empire thorough the Popes helpe, that he is that great *Antichrist*.

But

But yet not so much in that regard, because *Charles* the great was proclaimed Emperour of *Rome* by him, as because the Empire reuiued in the *Pope* himselfe, who being Pope in name, was made Emperour indeed. This thing is cleared from thence, because the *Beast* hath both *a wounded*, & an *healed Head*; both of which belong to the same *Pope*. Likewise *the Beast which was not* when the Barbarians preuailed, is the very same that was, when they were extinguished. Besides *Antichrist* is both the seauenth King from *Constantines* time, to the Kingdom of the *Gothes*, and the eight by reason of his new vprising after that his Head was healed by *Iustinian* and *Phocas* and those that followed, as we haue explaned the places, Reuel. 13. 3. 11. and 17. 10. 11. You answer, *that the head that was healed is not the Romane Emperour, but Antichrist, who faineth him selfe to be dead and shall raise vp him selfe againe by his diuelish Art, and that all the auncient Writers in a manner do expound it so.*

To these things I say, that you do ill to disioine the Emperour of *Rome* and *Antichrist*, seeing these two, if we will speake properly as the Reuelation teacheth vs, do make one and the same person. Not that he who is called Emperour at this day is Antichrist, but because what soeuer it is that the Emperours name containeth in it, & carrieth with it, belongeth properly to the *Pope*. For both the *Pope* and the Romane Emperour, or the Empire of Rome, were wounded to death by the inuasion of the Gothes.

For the *seauenth Head*, that seemed then to be perished, was both a Mountaine and a King, that is, Rome, or the Empire of Rome, and the Pope, Reuel. 17. 9.

It is true therfore that you say, *that the Text it selfe doth constraine vs flatly, that by that Head of the Beast, Which was dead and reuiued, We should not vnderstand Charles the great, but Antichrist*; For *Charles* the great was not Emperour truly, but howesoeuer he was not dead, and reuiued againe, yet the Emperour or Empire of *Rome* was dead and reuiued in the *Pope*, as we haue shewed

ſufficiently. By which it may alſo appeare, that that which is ſaid commonly of Antichriſts fained death and Reſurrection, is a very counterfaite Tale. A fained death is vndergone in mockery and uoluntarily, but, *Antichriſt* died this death againſt his will, and to his vehement hearts greife, out of which when he began to ariſe forth, he was mightily tormented with the paine of his late wound, as *Gregory* the great witneſſeth by his many moſt rufull lamentations that he makes vppon it.

The 6. Chapter.

Againſt the third demonſtration taken from the comming of Henoch, and Elias.

SO much for the ſigne, that ſhould by your reckoning go before your Antichriſts comming; now we come to thoſe that you ſay muſt accompany him, as it were his *Legats a latere*, and firſt of the comming of *Henoch and Elias*, who as you ſay, *are ſtill liuing, & liue for this end, that they might oppoſe themſelues againſt Antichriſt when he comme h, and might preſerue the elect in the faith of Chriſt; and might conuert the Iewes at laſt, all which notwithſtanding, it is moſt certain that they be not fulfilled.* In this cauſe you vſe three arguments, the firſt drawn out of the Scriptures, the ſecond out of the Fathers, the third from reaſon. The Scriptures you bring are foure; *Malach.4.5.6. Eccleſiaſticus.48.9.10.* and againe, *44.16. Math.17.11.* Reuel.11.3. touching *Malachy* his words are; *Behold I will ſend vnto you* Elias *the Prophet, before that great day of the Lord ſhall come, and he ſhall conuert the hearts of the Fathers to the children, and the hearts of the children to their Fathers, which words can not* (as you ſay) *be vnderſtood of any kinde of Doctors, as of* Luther, Zwinglius, *and the like; For* Malachy *ſaith, that the Iewes are to be conuerted by* Elias, *and*

that

that he should be sent for the Iewes sake principally, as it is euident by that; I wil send vnto you, *and that of Ecclesiasticus,* he shall restore the Tribes of Iacob; *but* say you, *Luther and Zwinglius haue conuerted neuer a Iew in their liues.* Besides you say, *that they can not be vnderstood of Iohn Baptist litterally, but onely of Elias.* I answer, first that there is no word touching *Enoch,* whose ioint comming was propounded in this demonstration.

Besides, here is not any mention neither made of *Antichrist,* but all this (that he should come together with *Elias*) dependeth vppon another false supposition, of which we shall speak in the due place thereof. This is therefore a worshipful demonstration, which propounding the cõming of three, is as dumbe as a fish to speak of two of them. But let vs shake him that he talketh of, out of his pade of straw. You say *that this propheſy is not to be vnderstood of Luther, Zwinglius, or the rest of the Ministers of the Church of the Gentiles.* Which thing I do also acknowledg willingly. For I do not think that it belongs to vs Gentiles. But why may it not be expounded of the Iewish Prophets? *Because* say you, *it doth not agree to Iohn Baptist.* Which is all one as if you should say, it is either to be expounded of *Iohn Baptist* or of none, which lame and vnnecessary disiunction no aduersary you haue can graunt you. But to pardon you this fault also, why may it not I pray you belong to the Baptist? *Because* say you, *Malachy speakes of the second comming of the Lord, which shalbe to iudge the world;* I answer, what if I should graunt that he speakes of the second comming of Christ, can he not also speake of the first together with it? It is most certaine that *Malachy* doth so

For he speakes generally of the comming of the Lord, which containeth both his first & his second comming. And seing you acknowledge that he speakes of the second, and I stand not against it, we haue Christ himselfe interpreting the word of this propheſy of his first comming, where he speaks of *Iohn Baptist,* and saith, *He is that Elias that is to come,* Math. 11.14. Seing therefore the

words are such, see *that is to come*, Math. 11. 14. Seing therefore the words are such, see now how I do finde out the true interpretation of them, and how I ouerthrow that litterall one touching *Elias*. He that speakes of two times in the same words, he is to be vnderstood aswel of the one time as of the other. But *Malachy* speakes of a double comming of the Lord, and besides he is to be vnderstood figuratiuely of the first, for so Christ interpreteth them, saying that the *Baptist* is that *Elias* that is to come. Therefore he is to be vnderstood to speake figuratiuely also touching the secõd; and such an *Elias* is now to be looked for of *vs from* this prophecy, as the *Baptist* was before his first comming.

But whether he shalbe one singular mã or no, it is not so cleare; it may be that he shalbe some one principall and most exellent mã amon the rest; and yet whẽ it shall please God to gather together his forlorne and forsakẽ people, all the Quire of Prophets shalbe indued with most plentifull gifts of his Spirit, that in respect of that notable piety and zeale; wherewith euery one of them shall burne and be eaten vp *Elias* may seeme worthily to be reuiued and to liue in each of them. For *these shalbe those watchmẽ that stand on the walles of the city of Ierusalem all the day, and all the night, shall not keepe silẽce, but shall speake continually, and they that remember the Lord shall not be silent, not suffer others to be silen touching him, of whom Esay speaketh*, Chap. 62. 8. 9. The reason hereof shalbe, because these new preachers of the Gospell, shalbe inflamed with so great a feruency of godlines; that they cõsecrating themselues wholy to the glory of God, and the saluation of his people, shall minde and endeauour this thing onely, making no account at all, no not of the necessary care of their body, by taking their rest and sleepe, in regard of their incessant care of these things.

And how great and burning shall the zeale of the Ministers be, when among the common people the Father and Mother that haue begotten a Sonne, shall thrust him through with their own hands for playing the

the falſe Prophet, Zacha. 13.2.3. But whether this *Elias* ſhalbe one ſingular man, or many, he ſhall not be *Elias* properly, but ſuch an one as the *Baptiſt* was; as we are taught by this neceſſary reaſon which I haue brought. But you inſtance, and ſtriue to proue, *that this comming that Malachy ſpeakes of, is the ſecond onely* (though yet one would haue thought that the interpretation of our Lord, ſhould haue ſtopped your wide mouth, and made you for once offering to obiect any thing againſt it) *for ſo* ſay you *Malachy ſpeaks expreſſely; Before that great and horrible day of the Lord come. For his firſt comming is not called that great and horrible day, but the acceptable time, and day of ſalvation; whereupon alſo it is added, leaſt perhaps I come and ſmite the Earth with a curſe. But Chriſt came not to iudge but to be iudged in his firſt comming, and not to deſtroy, but to ſaue.* I anſwer that you bring nothing which can proue neceſſarily, that he ſpeakes onely of Chriſts ſecond comming; the ſame things which you talke of, were doubts ariſing in the minds of the Iewes and Diſciples, who did for all this looke for *Elias* at that time before Chriſts reſurrection from the dead; to which that queſtion of theirs to Chriſt belonged, when he had made mention of this matter, what meane the Scribes then to ſay, *that Elias muſt firſt come*, Math. 17.9. Now for that great and horrible day, why may it not agree to the firſt comming of Chriſt alſo? *Behold* ſaith Malachy, *the Lord ſhall come ſodainly into his Temple; and who can abide the day of his comming, or who ſhall ſtand when he ſhall appeare? For he ſhalbe as a founders fire, and as the fullers ſope.* Chap. 3.1.2. &c. Now theſe things are ſpoken of his firſt comming. And is not that an horrible day, wherein the Axe is laid to the Roote of the trees, and the vnfruitfull trees are hewn down, ād caſt into the fire? How fearefull a thing is it for men, to haue one in the middeſt of them whoſe fanne is in his hand who will throughly purge his floore, but he will burne vp the chaffe

with vnquenchable fire. Math. 3. 10. 12. *But* say you, *he came not to iudge, but to be iudged.* He came not indeed to iudge men solemnly at his great Tribunall, as he will come at length in his last iudgement, yet the Father hath put ouer all iudgement vnto him in the meane time, Ioh. 5. 22. Which he shall both exercise one day, and doth exercise now euery day against all contemners of his truth; as we may see in the Iewes, who crucified him, vppon whom also there lieth at this day the most lasting and greiuous punishment of all that euer were inflicted since the fall of the first man, as if he would make it to be a visible document of that euerlasting torment that the Reprobats shall endure in Hell fire, so this day of grace is acceptable to the Elect, though there be none more deadly to the vnbeleeuers & disobedient contemners of the grace of God, as whom the Sonne of God punisheth with blindnes of minde, and hardnes of heart, till they haue heaped vp the full measure of his wrath & pulled it vppon themselues in their last destruction, that neuer shall haue end, Hebr. 10. 28. 29. Therefore nothing hindereth but that the words of this prophecy may be vnderstood both of *Christs first coming*, as also of his *second* whereby that literall *Elias* of yours, whom you would fish out of these words, falleth to the ground.

The second place you bring is taken out of Ecclesiasticus, Chapt. 44. 16. *Henoch pleased God, and was translated for an example of repentance to the Generacions*, & Chapt. 48. 9. 10. speaking to Elias he saith; *Thou that was taken vp with a fiery whirlewind, with a Charret that had fiery horses in it, which wast appointed to reproue, in due season and to pacifie wrath before rage, and to conuert the hearts of the children and to set vp the Tribes of Iacob.*

I answer, that it was litle to be looked for at your hands that take vppō you to be a demonstration-maker, that you should cite such witnesses as your aduersaries against whom you produce them, do not think to be of

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vndoubted authority, and of ſufficient credit. But I will not be extreme in cenſuring you for this fault too ſeuerely, ſeing their words containe nothing in them that is diſagreeable to the Scriptures. *But* ſay you, *they agree not but to their particular perſons.* It is true indeed that *Henoch* was tranſlated after a particular manner, but I finde not any the leaſt inkling geuen vs of his returne againe. For as for that, that he is ſaid to be made an example of repentance to the generations, he is made ſo by his manner of going out of the world, not by his returning into it.

His tranſlating crieth openly, and ſhall cry to the end, what great bleſſings are laid vp for thoſe, that do truly repent. It was proper alſo to *Elias* to be taken vp in a fiery Chariot, but *to conuert the hearts of Fathers vnto the Sonnes*, doth not ſo agree to him, but that it might be applied to the *Baptiſt*, as our Lord alſo hath taught vs; & ſo to other miniſters of God that ſhall come in the like Spirit to that of *Elias*, who ſhall come towards the laſt day, and ſhalbe ſuch as *Iohn Baptiſt* was at *Chriſts* firſt comming. Wherefore here is not one ſyllable, nor the leaſt iot of any intimation touching his returne in his proper perſon. Which *Ianſonius* ſaw that is one of your own men, one that you wonder at for his exellency, perhaps becauſe he alone amongſt ſo many of you that are the Popes proctours, durſt deliuer any thing ingeniouſly that he ſaw in conſcience to be true; And indeed it is ſuch a kinde of freedom of ſpirit, as is rarely to be ſeene among you, whoſe ordinary haunt it is to ſearch into the Scriptures, not to finde the truth out of them, but to patronize your groſſe errours againſt the truth & that by the helpe of the word of Truth.

The third Scripture is taken out of Math. 17. 11. *Elias indeed ſhall come and reſtore all things. Therfore ſay you it is true Elias that ſhall come, not Iohn, who was come already, and could not be ſaid to be to come.* I anſwer, that the Diſciples had made mention in the former verſe of *Elias* that was to come, whoſe ſpeach *Chriſt* giuing anſwer

vnto, ſpeakes is if he ſhould haue ſaid thus, it is true indeed that you ſay, that *Elias* is to come. Do we vſe to ſpeake otherwiſe as oftē as we relate other mens ſpeach touching that which is to come? Moreouer, let vs ſuppoſe that Chriſt ſpeakes of one that is to come, yet this mā to come ſhalbe no other *Elias*, thē ſuch an one as *Iohn* was, as the reaſon which we brought before for proofe hereof, doth ſufficiently conuince. But you proue it by a double argument, *firſt becauſe the Diſciples moouing the queſtion by occaſion of Chriſts tranſfiguration, ſpeake of true Elias in particular, therefore alſo Chriſt anſwering them ſpake of the ſame Elias.* I anſwer, it may be that the Apoſtles had not plunged yet out of the common errour of the Iewes touching *Elias*, yet it is not neceſſary, that the anſwer ſhould be alwayes according to the mind of him aſketh the queſtion. Which is very manifeſtly to be ſeene in this place, ſeeing it is ſaid below in that Chapter verſ. 13. That the Diſciples vnderſtood that he ſpake vnto them of *Iohn Baptiſt*, How did they vnderſtand *Chriſt* to haue ſpoken of *Iohn*, if he ſpake of the true *Elias*?

Your ſecond argument is taken out of thoſe words, *& he ſhall reſtore all things & Iohn (ſay you) did no ſuch matter. For to reſtore all things, is to call backe all Ieves, & Heretickes, & perhaps many Catholikes that ſhalbe deceaued by Antichriſt, from their errours to the true faith.* I anſwer, that vnleſſe that this reſtoring of all things ſhould agree truly to *Iohn* in ſome ſort, the Diſciples who ſaw no ſuch reſtoring of matters, vnderſtood amiſſe that *Chriſt* ſpake vnto them of *Iohn*. But indeed he made a great reſtoring of matters, ſeing that as Chriſt ſaith; *from his dayes till this preſent the Kingdom of heauen ſuffereth violence, & the violent take it away*, Matth 11.12. As vnto whoſe Baptiſme euen all, *Ieruſalem flocked, and all Iury, and all the region lying round about Iordan, together with many of the Phariſies, and the Sadduces*, as it is Matth. 3.5.7. And yet I will not deny, but there is a more full reſtoring to come thē euer was yet ſeene, and that of all things properly, that ſo all

Iſrael

Israel may be saued as the Apostle speaketh, whereof that restoring made by *Iohn* was a shadow and Type as is were, but it is not necessary that the Minister whom Christ will vse in this restoring should be true *Elias*, but such an one as is so called by a similitude, as we haue shewed on that place of *Malachy*; and this *Elias* whatsoeuer he shalbe, and of what kind soeuer, shall not accompany *Antichrist*, but follow him, not coming forth, till he shalbe destroyed and sent to his own place, or at least till his Kingdom shall be exceedingly darkened, and defaced, as this booke of the Reuelatiõ makes it plaine, Wherefore still we find no footstep in this place, of the true and properly so called *Elias*, much lesse in these words, Matth. 11.19. *And if ye will receaue him, this is that Elias, who was to come.* Where you do perforce acknowlegh that *Iohn* was that promised *Elias*, not literally, but allegorically. Which thing being so, and seing we haue your own confession that our Lord himselfe doth interprete those words of *Malachy* allegorically, bring forth if you can any Author of sufficient credit that interprets them litterally, but till you doit, we will rest in that allegoricall exposition alone, to which we dare not adde any other, vnlesse we had some leader against whõ there could be no exception

The fourth Scripture is takẽ out of Reuel. 11.3 And I will geue to my two Prophets and they shall Prophesy M.CC.LX. dayes. *Which words* say you, *are to be vnderstood of the singular persons of Henoch and Elias.* But I aske you in roome of an answer to you, shall fire come out of their mouth properly, wherewith to deuoure their enemies. For so it is said in the same place, vers. 3. And there seemeth to be the same nature of this fire and of their persons. Which if it be so, then wo be to *Antichrist*, that hath such companions prepared for him. A man might iustly meruaile how it can be that he should go through all three yeares and a halfe of his raigne, and how he the he could scape burning vp rather with this deuouring fire the very first day of it. But if this will not

satisfy

ſatiſfy you; you may ſee what I haue ſaid on this place, where I haue ſhewed, that the words can not by any meanes be vnderſtood of ſingular perſons; and yet I will geue you here if you will take it, a more full & plaine confirmation of that which I ſaid there.

Theſe two Prophets come forth into the world clothed in ſakcloth, and that ſtraight wayes after the Heathen Emperours were put down; for theſe put on their ſackcloth aſſoone as the Temple is meaſured. The Temple that is meaſured is the hiding place for the woman in the wildernes, wheether ſhe fled at the firſt appearing of that ougly *Beaſt* which is the ſeauenth Romane King who ſucceedeth next to the ſixt, that is, him that raigned in the time of *Iohn*; Aſſoone as euer therfore the *Beaſt* peepeth out, which was ſtraight after the time of the Heathen Emperours, theſe two Prophets mourning in ſackcloth, began their mournfull office of prophecying, and therfore they are not *Henoch*, and *Elias* properly. Now ſee if there were euer a more foppiſh dotage, then yours is, of theſe two Prophets, that ſhould come in their own perſons; your dotage I ſay: For the holy auncient Fathers might erre, & be deceaued, but ſeing you do willfully maintaine & perſeuere in an open errour, I ſee not but it may be called a frantike conceit rather then a dotage, but let vs go on to ſee the reſt of your ſwette ſtuffe.

You proue that the Reuelation ſpeakes properly of *Henoch & Elias becauſe it is ſaid that they ſhall be ſlaine by Antichriſt, and that their bodies ſhall remaine vnburied there dayes in the ſtreete of the great Citty, and that they ſhall riſe againe after three dayes; & aſcend into heauen, which things* as you ſay, *neuer happened to any man till this day.* I anſwer, that I haue made it plaine out of the order of the time, & the conſent of all things together, that all theſe things haue been accompliſhed already, namely when the *Fathers of Trent* did cut the Throats as it were of the holy Scriptures, robbing them of all their authority, and binding the Interpretation of thē to the Popes curſed Chaire? Moreouer

reouer that which *Iohn* saith of the death of these Prophets, yeelds vs a necessary argument against this literall sense of yours touching those two singular Persons.

For *Henoch* died no otherwise then by that trãslating of his long ago, as the Apostle saith; *that Henoch was translated by faith, that he should not see death, and he was not found, because the Lord translated him, for before his translation he had this testimony that he had pleased God*, Hebr. 11. 5. The like also is the estate of *Elias*. For God is alwayes like himselfe, and he alwayes geueth the like things vnto the like for the like endes. Therefore they are not to be slaine by *Antichrist*. But you will obiect, that *Tertullian* saith, in his booke of the soule Chapt. 28. *That Henoch and Elias was translated and their death was not found, that is, it was deferred, but they are reserued to die, that they may destroy Antichrist with their blood.* I answer, *Tertullian* hath nothing but a meere coniecture, that these whom the Reuelation speakes of are *Henoch* and *Elias*? But the Apostle teacheth plainely and clearely, *that Henoch was translated that he should not see death*, we may nowe chuse easily whom to beleeue rather of these two. It becommeth not holy men to auouch and auowe their own blind opinions against the manifest words of the Scriptures.

So much for your first argument. The second is taken from the consent of the Fathers, to al euery one of whom I oppose the consent of the Scriptures, which would haue been enough to satisfy them, if they could haue perceaued it in those darke and ignorant times. Therefore we haue no need to spend time in examining their opinions, which they them selues if they were now liuing would condemne with their own voices.

Thirdly you proue this dreame of yours by reason *because* (say you) *there can be no other reason geuen otherwise, why these two were taken vp before their death, and do still liue in mortall flesh, being one day to die.* I answer, that these last words of yours (being one day about to dy) do geue the Apostle the flat lie as we shewed euen now.

Besides

Beſides that I can conuince the former words that goe next before, to be falſe alſo. For if *Henoch* be not to die at all, then it can not be that he ſhould liue till now in a mortall body. For it is not mortall, that ſhall neuer die. But it is not ſo manifeſt, nor yet ſo neceſſary to be known, as you woulde make it, whether they do liue til now in the fleſh. If a man may lawfully enquire and determine ought touching this matter, they may ſeeme to be exempted from the common death of men, leaſt as the Apoſtle ſpeaketh of *Henoch*, he ſhould ſee death and not to liue as yet in their bodies. For they liue not on earth; For ſeing theſe *rare Saints* are honoured ād bleſſed by God in a rare manner aboue the reſt of mē, they can not be inferiour to the reſt of the hapy ſoules in this behalfe. Now the ioy and felicity of the ſoules that are in heauen, is greater, and more ample, then any can be vppon earth. Neither could they go into heauen together with their bodies, which the Apoſtle confirmeth ſaying, *that Fleſh & bloud can not attayn to the inheritance of Gods Kingdom, neither can corruption be pertaker of the ſame inheritance with an incorrupt nature.* 1. Corinth. 15. 50. But againſt this it may be obiected, that the ſame change might happen to them, which ſhall befall thoſe that liue at Chriſts comming, according to that, *we ſhall not all ſleepe, but we ſhall all be changed*, 1. Corinth. 15. 51. I graunt, that his change might haue beē made (though this ſhould do your cauſe no good) if thoſe words of the Apoſtles did not keepe vs from thinking any ſuch chaunge to haue been made. *But all theſe hauing obtained the teſtimony by faith, obtained not the promiſe, becauſe God had prouided better for vs, that they ſhould not be conſummated without vs*, Hebr. 11. 39. 40. For if theſe two haue felt the happines of that Chaunge, how can it be that they ſhould not obtaine the promiſe, that is glorification, which is the happines of the Soule ioined with an immortall body? And if they haue obtained the promiſe without vs; that is, before vs, what cauſe can there be why they ſhould not be perfitted alſo without vs?

Which

Which two things doe seeme to contradict the Apostle plainly. When you haue therfore cut away those two superfluous and rotten assertions from your Reason, one touching the death of these two holy men, that is to come, the other touching their present mortall body; both of which are manifestly false when that point also is let passe as being too nice to determine, and nothing so vndoubted as it should be to build our faith on viz. Whether they subsist till now liuing in their bodies, if stil you will think that there can be no other reason, why these two were rapt vp before their death, but that they might come into the world againe to fight with *Antichrist*, you are willfully blinde. For the Apostle saith, *that Enoch was rapt vp because he pleased God by walking continually with the Lord*; & at it is Ecclesiasticus 44. 16. *For an example of Repentance to the world*, that is, to stirre vp men to repentance, when they behold and consider of this notable example of Gods singular loue towards his seruants. And do you think it to be a small matter, that there should be extant in all Ages of the world, a most euident experiment of the truth of our faith concerning the immortality of the body, and the ascending vp of the same into heauen at length? This ascension of *Enoch* confirmed this faith to the men that liued in the age before the floud and the Law. For at the least he ascended out of the sight of men into heauen in regard of mens estimation and thinking *for he was not found*, as the Apostle saith, Hebr. 11. 5. *Elias* ascended vnder the Law, for the same consideration. *Iesus Christ* ascended after the law, as being the first fruits of all that ascend, by whose merit and power, both those former Saints ascended what soeuer the manner of their ascension was, as also all the Elect shall ascend at length. This onely darling of yours, the *Romish Antichrist* doth so dazle and bewitch your eyes, that you can see none of these things, or any of this kinde but do not suffer your selfe to be deluded any longer with a vaine expectation of *Enoch*, and *Elias*, least

you

you looſe your labour in ſeeking their bodies vppon the earth with thoſe men of *Iericho*, 2. Kings 2.

But what talke I, of looſing your labour? I tell you there is a greater loſſe hanging ouer your head then ſo, namely that loſſe of your ſoule for euer, becauſe you ſhall be found to be among that number of Curſed reprobats, *whoſe names are not written in the Booke of life*, ſuch as all they are that follow after and admire that *Beaſt of Rome*, Reuel. 17. 8.

The 7. Chapter.

Againſt the fourth demonſtration taken from the publike perſecution.

YOur other ioint ſigne of Antichriſts comming is *a publike perſecution*, which you ſay, *ſhalbe moſt greuious and notorious, ſo as all publike Ceremonies, and Sacrifices of Religions ſhall ceaſe, none of which things we ſee yet fulfilled*, as you ſay, according therfore to the threefold note of this perſecution, you ſet down a threefold proofe. *Friſt that it ſhalbe moſt greuious*. Secondly, *that it ſhall be moſt notorious*. Thirdly, *that all publike Religion ſhalbe made to ceaſe by meanes thereof. Now you proue it ſhalbe moſt greiuous out of Math.* 14. 21. *There ſhall then be a great Tribulation, ſuch as was not from the beginning of the world, nor ſhalbe*, and out of Reuelat. 20. 3. Where we reade, *that Satan ſhall then be looſed, who was bound vntill that time*, and this you confirme by the teſtimonies of S. Auſtin, Booke 20. Chapt. 8. 9. *Of the Citty of God? of Hippolitus the Martyr, and of Cyrill*, to which you adde in the end, *that the Perſecution by the Pope, is not the moſt greiuous; and therfore that he is not Antichriſt.* I anſwer to each of theſe, & firſt as touching the greiuouſnes of the perſecution out of the words of *Mathew*, I ſay that you care not a iot what you bring to confirme your points withall, but you cite Scriptures hand ouer

head

head. For those words of *Mathew* belong to the calamity of the Iewes, which they felt to their wo in the destruction of their Citty by *Titus*, within a few yeares after *Christ*; Luke doth expresse this people of the Iewes by name saying, *and there shalbe a great Tribulation & wrath of God among this People* Chapt. 21. 12. So doth Mathew; *Then let them which are in Iudea flee into the mountaines*, Chap. 24. 16. And what els doth that prayer against the flight on the Sabboth day meane, but euen to point out this Natiō properly? So that this place is so farre from prouing that the Persecution of *Antichrist* shalbe the most greiuous of all, that the flat contrary is concluded out of the words thereof; for they do directly auouch, that there shalbe no Tribulation able to be compared with that of the Iewes, and therefore not that which Antichrist should bring in. I know that *Chrysostom* doth referre it vnto *Antichrist* Typically, but not so truly and warily as he ought. For seing Christ saith plainely, *that there shalbe none like to it*, he cutts of all Typicall interpretations; and doth and that not in a darke manner, forbidd to haue the words tentered out furder to signifie any thing els that is to come. For the Type must needs be inferiour to that that is the Truth of it, and that there should a greater distresse then this, follow afterwardes (which is against that which Christ saith) if the words should be expounded by a Type: Mathew therefore helpeth nothing to proue the vehemency of this Persecution you talkē of; And as litle helpeth that second proofe of yours taken out of the Reuelation. Satan indeed when he is lett loose shall rage, but that cruelty of his which is spoken of in that place, is nothing so diuelish as that which he exercised before he was bound. For Satan is the same with the *Dragon*, Chapt. 12. 9 Of the Reuel. & before he was imprisoned, he kept in heauen, dragging after him with his Taile, the Third part of the Starres of heauen, which he cast down into the Earth, till he was ouercome, and tūbled frō thence by *Michael*: that is, the heathē Emperours, did

not onely keepe, but raigne & rage alſo in the mideſt of the Church, as which they vexed by all the moſt cruel meanes they could, til *Chriſt* ſtripped them out of their Empire, as we haue ſhewed vppon that place: from that time the Diuel was bound, that is, the open enemy, for a thouſand yeares, which being runne out, his bonds ſhould be looſed, and he ſhould be raiſed vp againe, but he ſhould not haue ſo great power to doe miſcheife as he had before. For here he ſhould haue no place in heauen, that is, in the Church, but he ſhould ſticke as it were in the furdeſt iagges and ſkirts of it, going about *the Tents of the Saints*, and about *the beloued City*, as it is, Reuel. 20. 9. So that he ſhould not be ſaid ſo much to perſecute, as to warre againſt the Church, and the Saints ſhould not die like ſheepe, but ſhould reſiſt like Souldiers.

Therefore how much more greiuous an inward and dangerous enemy is then an outward and open one, ſo much greater was the affliction of the former times, then that which the Deuill brought vppon the Church when he was looſed in theſe laſt ages. Beſides Antichriſt raigned during the time of thoſe thouſand yeares, while Satan lay in priſon, Reuel. 20. 9. Wherevppon it followeth, that if when he is looſed, he ſhould play the Deuill ſo euery where, there ſhould be great tranquillity when he was bound & ſo the greateſt part at leaſt of his Kingdom ſhould be free from thoſe moſt trouble ſome ſtormes, neither ſhould he be an helper to Antichriſts perſecutions in the other part of his Kingdom, becauſe *Antichriſt* ſhould comuerſe with in the Church, Satan without, as it is cleare by the former expoſition, as alſo becauſe the Diuel ſhould be now made a ſcourge vnto *Antichriſt*, and not his hangman, and tormentour to helpe him to vexe others. For the Diuell that is looſed now, are thoſe foure Angels of *Euphrates* that are let looſe, whom God ſent to take vengeãce on the *Angell* of the bottomleſſe Pit; together with his troupe of Hell-hounds, which cralled out of that Pit, Reuel. 9. 20. 21.

All

All which things we haue made moſt cleare in their places. Therefore whereas *Auguſtine* ſaith; *that Antichriſt ſhould rage moſt of all in the time when the Diuel is let looſe*, as if he ſhould now firſt of all be let looſe, and ſhould be Antichriſts helper in exerciſing cruelty, he iudgeth not aright of this looſing of his. For he was looſe before, whē he was in Heauē, Reue. 12. 3. &c. Which could not be a Priſon and dungeon in his account, ſeing he tooke it il to be caſt down frō hēce, vnleſſe perhaps we ſhould think that he went out of priſon againſt his will, in the ſame place, ver, 10. Neither is *Hippolitus* to be heard ſpeaking touching this perſecution, who ſaith *that Antichriſt is not a man, but the Diuel himſelfe, who ſhould take falſe fleſh from a falſe virgin*; And *Cyrills* teſtimony is to be as litle regarded in this point, if he would haue the Deuell himſelfe raunge vp and down perſonally, as who holds that *Antichriſt* is a true man, but yet one that ſhould be a diuell alſo, as whom he will haue to be made a man by incarnatiō. What ſound thing could theſe mē hold or ſpeake touching this Point, whoſe minds were entangled with ſuch kind of errours? Wherefore this greiuouſnes of the Perſecution thou talkeſt of hath no ſtrengthning at all from theſe Scriptures. Antichriſts perſecution indeed ſhould be moſt greiuous, but of another kinde, thē you ſpeake of, namely ſuch as conſiſts more in killing of mens Soules, then in ſlaying of Bodies. For *Antichriſt* is *Balaam*, who thought it better to caſt a ſtumbling block before the childrē of Iſreel, to make them eate of things offered vnto Idolls, and to commit whoredom, then to purſue them with the ſword. He is the *Beaſt*, on whom *Iezabel the whore Rideth, with whoſe wine of fornication, the inhabitants of the earth, haue been made drinke*, Reuel. 2. 20. & 17. 2. He is that *Angell of the bottomleſſe Pitt*, who when he opened the Pitt, the Sunne, and the aire are darkened with ſmoke, Reue. 9. 2. To conclude, he is *that man of Sinne, whoſe comming is by the efficacy of Satan, with all power, and ſignes, and lying wonders, and with all deceiueablenes of vnrighteouſnes in thoſe that periſh, becauſe they haue not receaued the*

loue of the truth, that they might be saued; Wherefore God sends vppon them the efficacy of errours that they should beleeue a lie, that all they should be condemned who haue not beleeued the truth, but haue delighted in vnrighteousnes, 2.9.19. Behold here the true persecution of *Antichrist*, that bringeth rather a plague into the soules, then a slaughter to the Bodies of men; and yet he should not keepe his fingers cleane neither from this wickednes of shedding bloud, for he should cause, *that whosoeuer would not adore the Image of the Beast should be killed*, Reuel. 13.15. And he is that *Scarlet Beast* of a bloody colour, which he should get by spilling & sprinkling the blood of the Saints.

But that Spirituall persecution is so much the more inhumane, and outragious, the more exellent a matter the Soule is then the Body; and by how much more cruell the ioint destruction of both is then of either of them apart. Therefore where as you say, *that there is no comparison between the Persecution with which the Pope of Rome hath vexed vs*, (*whom* you call *hereticks*), *and that persecution of Nero, Domitian, Decius, Diocleſian, and others*, as if it were certain, and soundly gathered from hence, that the Pope is not Antichrist: it may now appeare certainly to euery one, how litle it is to the purpose. For the cruelty of *Anti christ*, is not to be measured, by the depriuation of a mortall life, but by the losse of eternall life; and this is that wherein it goeth beyond the cruelty of all Prisons, swords, wild beasts, hot burning irons, melted lead, or to conclude whatsoeuer exquisite tormēts which either *Nero*, or any other of the Tyrants vexed the Christians withall.

This is that, the torture whereof *made men seeke for death, but they could not finde it, and they desired to dy, but it fled from them*, namely they felt a greife that was more bitter then death it selfe; Renel. 9.6. This is that that made the *woman fly into the desart* at the first comming vp of the *Beast*, which yet could not be chased away with any gibbets or flames of fire, with which the Emperours did rage against her, Reuel. 12.6.

12.6. &c. Wherefore though we should grant, that there was a greater slaughter of bodies made by *Nero*, and such like Tyrants, yet that hindereth not at al, but that the *Popes cruelty* may excell and exceed that in another respect, and so that he should bewray himselfe to be the *cheifest Antichrist*.

But say you, *our aduersaries the Heretickes haue killed many more Catholikes, with in these ten or fifteene yeares in France and Flanders, then the Inquisitors haue burnt Heretickes, perhaps in an hundred yeares; And if there should be speach had of Persecution, the Catholikes should be rather said to suffer it, then the Lutherans, and the Caluinists. For the Catholiks are they that haue been cast out of many Prouinces, that haue lost their Churches, Patrimonies, yea and their very countries, which the new Gospelling Ministers haue inuaded.* I answer, in that resistance is made against you, and in that many of your associats and assasinats, while they seeke to ouerthrow, and to destroy others, are destroyed themselues, that hindereth nothing, but that the *Pope* should be a spirituall Persecutor. He is as mad, and carrieth as deadly hatred against the truth at this day, as euer before, yea greater, if greater can be. But this discomfiture of his banded and branded adherents, doth somewhat allay & restraine his corporall persecuting of Christs members; and the Holy Ghost hath foretold that those euills should be at length made to fall vppon your own heads, which you were wont to deuise & to put in practise against others.

For Christ hath threatned, *that he would kill the children of Iezabel with death*, Reuel. 2.23. *And that they should go into captiuity, who lead into captiuity, and that they should be slaine with the sword, that slay with the sword*, Reuel. 13.10. And lastly, *that the floods and fountaines of waters should be turned into blood, and that they should drinke blood, that haue shed the blood of the Saints, and of the Prophets*, Reuel. 16.4.5.6. And this diuine retaliation is not to be called persecution, vnlesse perhaps it be

perſecution, to beate backe force with force, or to take away thoſe goods feom Theeues, and robbers, of which they haue bereaued the iuſt owners, or to caſt thoſe mē out of their country, who haue plaid the Traitors to their country, or laſtly to keepe and driue away the woolues from the ſheepfolds. Your Villanies, treaſons, parricides, your poiſonings, ſtabbings, and audacious practiſes againſt Princes, are now famous thorough all the world, all which you do ſtill plot and practiſe with all your power and endeauour and you do too often bring your curſed purpoſes to paſſe. Theſe deſignes bring the Haltar the ſword and the Axe vppon many of your necks and heads, theſe be the glorious merits of your martyrs, theſe be their worthy crownes, their renowmed Trophees. There is none that wiſheth & ſeeketh the peace and ſafety of the Church and country he liueth in, but ought to wiſh and deſire frō his heart, that through the faithful deligence and vigilancy of Magiſtrats, who are appointed to be a terrour to all wicked wretches, this kinde of Perſecutiō may waxe hotter and hotter euery nay more then other. And thus much of the greiuouſnes of the perſecution which howſoeuer it be moſt great, yet now you may ſee it to be another and of another nature then that which you ſuppoſe.

Secondly, you proue *that Antichriſts perſecution ſhall be moſt notorious, and manifeſt*, out of thoſe words of the Reuel. 20. 8. *And they compaſſed the Tents of the ſaints, and the beloued Citty. But the Popes perſecution*, ſay you, *is ſuch, that neither they who ſay that they ſuffer it, nor we, that are ſaid to offer and inflict it, can ſay when it began.* Ianſwer; that thoſe words of the Reuelation do not at all belong to that vexation by *Antichriſt*, but by *Gog*, and *Magog*. For *Antichriſt* was ſlaine, and caſt into the Lake of fire in the end of the former Chapter; ſo that he fighteth neuer a ſtroke, in this Battel, neither ſhall the laſt affliction of the Church be raiſed vp by him, as you do often and falſely ſay, but by another enemy that ſhall ſomewhat ſuruiue *Antichriſt*. But that you might know, that Antichriſts perſe-

perſecution ſhall not be moſt manifeſt while it is in acting, you ought to haue remembred that it is Antichriſts property to come vppon men with all craft, & couſenage, not with his banners diſplaid, and in battell aray. Therefore he falleth to his buſines cloſely and with as great ſilence as he can, which is a cunning fetch of his moſt fit to deceaue men, and he doth not keepe ſuch an open coile, that he might be ſeene and known of all men what a monſter he were, Beſides, ſeing the whole earth ſhould worſhip the *Beaſt*, Reuel.13.3. It muſt needs be, that he ſhould affli&t the leſſer part of, men, and therefore that his perſecution ſhould not be known of moſt men.

That which is don by moſt mẽ, is thought commonly to be don lawfully, and not to deſerue any reprehenſiô. Beſides the cheifeſt part of it is ſpirituall, which doth eaſily deceaue the ſenſe, and the eyes of the body, ſo that though it ſhould not be ſo readily known, either when *Auguſtine* came, or who were they that he appeared firſt vnto, or whẽ he began his perſecution, yet this maketh not the matter it ſelfe to be any whit more vncertaine, and doubtfull, then it is vncertaine that the peſtilence is the peſtilence, becauſe it is not manifeſt vnto all men, whence it came at firſt, or that a fire vppon an houſe or Town, is ſuch a thing, and doth conſume and deuoure all things with the rage of it, becauſe it is not ſo well diſcerned, and made known, how it began at firſt, and where, and by what degrees it proceeded to ſuch violence; But howſoeuer theſe things haue been perhaps ſome what like a riddle before this, yet now ſee how much we haue profited by that vnderſtanding, which God hath giuen vs of this heauenly booke of the Reuelation, by the helpe whereof, we haue touched neere vppon that firſt beginning of this peſtilence and conſuming fire of the world, which you aſke after. For we haue learnt from hence, that preſently after that *the heathen Emperours were diſcarded* the *woman fled into the Wildernes*, and the *burning Mountaine was caſt into*

th. Sea; Chapt. 12. and 8. For then did the ambition of the Romane Biſhops breake aſunder the barres and bounds of humility, and ſobriety, not enduring to be kept in any longer, then began errours and ſuperſtitions of all ſorts to fly in to the Church ſwiftly, then was the *Feaſt of the croſſes finding out* ordained & then was confirmation made a new Sacrament, and that of greater honour, then Baptiſme it ſelfe, as it was *Pope Miltiades* his pleaſure to make it.

Thē euery one of the Biſhops as they followed next order, laboured as it were for a wager, to adde new baſtardly rites to helpe to make vp the full heape, till at length they came to ſee the bottomleſſe Pit opened, when as the whole fogge brake forth, that ſteamed out of hel it ſelfe.

Neither did this miſery of the Church lying vnder this bondage worſe then of *Babylon*, make an end thus, but at length the *two Prophets were killed* by the *Councel of Trent* in which Hell broke looſe. That is, the Scriptures had their Throats cut; and their naked carcaſes were caſt abroad, as we haue ſhewed, Chap. 11. 9. By meanes whereof it came to paſſe not long after, that the whole Sea of Popiſh doctrine was turned into an abhominable deale of deadly and filthy gore bloud by the Ieſuites, who vndertook to be the Maſters of controuerſies, Chapter 16. 3. This is the beginning and ſtately progreſſe of your Spirituall perſecution. Now as for your corporall perſecution, that can not be vnknown to any man that liueth now, as the which beginning after the ſecond vpriſing of the *Beaſt*, excommunicated *Leo Iſauricus the Emperour*, depoſed *Hildericke the King*, made warre with the Emperours, ſtriped ſome of them out of their Empire, ruſhed in vppon the People called *Albingenſes* with cruel & noiſome forces, and deſtroyed them almoſt vtterly; would not ſuffer the *Grecians*, to haue any aide geuen them againſt the *Turkes*, vnleſſe they would ſubiect themſelues firſt vnto the *Latine Pope*, hath conſumed and waſted all Europe with continuall warres,

warres, by ſetting the Princes thereof by the eares together, hath burnt vp *Iohn Huſſe* and *Ierom of Prage*, armed *Charles the* 5. againſt the Proteſtants, made many Chriſtians in *France* to be burnt with flames of fire, tooke away many worthy ones in *England* with the like cruelty, made that memorable Maſſacre in *France*, ſet vp that *bloody Butchery of the Inquſition* in many of the Popes territories, to conclude, which ſent out that inuincible nauy ſo called of the *Spaniards* to deſtroy *England* inuaded *Ireland* with Bands of Souldiers, expoſed the Kingdom, of our moſt gracious and renowmed Queene, to be made a pray to any Tyrant that would aſſault it, which alſo deſtinated her ſacred Perſon the Lords anointed to many villanous deaths, and her People to the Spoile, and the whole nation to a moſt Barbarous ſlaughtering; theſe things are now notorious, and ſhalbe more and more famouſly bruited abroad now euery day; but while the matters were in acting, they were ſo couered gilded ād varniſhed ouer with a goodly ſhew of Piety, & zeale for the Lords houſe, and S. Peters Chaire, that the wrong that was done by them to any, ſeemed to be not ſo much hatred and perſecution, as in the iuſt defenſe of the Church, or a iuſt puniſhing of Hereticks, & wicked Rebells againſt the Lord, and S. *Peter*. This publike notice therefore of matters, which may be ſomewhat cleare, when matters are once paſt and finiſhed, but is very ſlender or rather none at all, before the iſſue of them appeare, is no note of the Perſecution of *Antichriſt*.

The third marke which you make hereof, *is the ceaſsing of the publike and daily ſeruice & ſacrifice of the Church, becauſe of the feircenes of Antichriſts perſecution*. I anſwer, it is worthy to be obſerued here and that in ſpeciall manner, that you ſay that this ceaſing of Religion ſhalbe not in any one country alone, but alſo generally in all, which thing you do both beate vppon in many places, ād Reaſon enforceth it. For if the Goſpell, be to be preached before Antichriſts cōming in the whole world, and that

not figuratiuely, but ſimply and properly ſo called, as you did labour to proue in your firſt demonſtration, it muſt needs be, that this ceaſing of all publike Religion muſt haue as large an extent as the preaching had before. Therefore there ſhalbe this ceaſing, not onely in theſe parts of the world that are well known, but alſo in all the Lands that are as yet vnknown, among the *Tartarians*, *Scythians*, the *Aſiatici*, the *Indians*, and all the Eaſterne Iſles, in the deſarts of *Africa*, in the Southern continent, in all *America*, in that that is called new *Zembla*, and all thoſe coaſts, that lie Northward. All which ſuperficies of ground as it is cleare by the geometricall meaſure of it, is an hūdred fourty eight thouſand thouſand times fiue hūdred fifty thouſand nine hundred and nine Engliſh, or Italian Miles, which ſpace if we will deuide it into each of the dayes of that three yeares and an halfe, which you make your Antichriſt to raigne, there are to be courſed ouer by him euery day Prouinces that reach an hundred ſeauentene thouſand times eight hundred eightene thouſand miles, that is, all *Spaine* & *France* if ye take their whole length and breath together are but very ſmal countris to make vp the Taſke of his daily iourny. What ſhall he haue leaſure alſo to build him ſelfe a *Temple*, and to ſit in it? But I pray you tell me whether he ſhall make this voyage, with an hoſt of men, or alone? it may be, that euen as that Monke of *Oxford*, when he was carried by his familiar diuell thorough the aire, deſcribed all the Region that lieth vnder the ſouth pole with his aſtrolabe, ſo *Antichriſt* ſhall get vppon ſuch a deueliſh *Pegaſus*, and ſhall prouide ſuch kind of Horſes for all his forces, and then perhaps while he flieth thorough the countries, he ſhall make the true Religion to be whiſt onely with clapping of his wings together, it may be alſo that he will ſpare his labour, ād go ouer the countries by his Legates, and yet I trow he ſhall haue his hands full of buſines, to geue them preceptsand directions euer day, for the managing of his affaires in the conquering and gouerning of ſo large dominions.

Let the ſtudius obſerue that in the vvhole ſuperfisies of the earth, Archimedes his tetragoniſme, or quartering, hath the vnity of a circle ſuperfluous, vvhereby perhaps the true terragoniſme may be foueud out.

dominions. But what becommeth of your *Enoch* and *Elias* in all this generall and ſo deepe ſilence of true Religion, what are they put to ſilence too, will not they oppoſe them ſelues to ſuch impiety, or can their labour be in vaine, out of whoſe mouth fire cometh forth, cõſuming their aduerſaries? Reuel. 11. 6. But what meane I to ſpend ſo many words in confuting ſuch monſtrous opiniõs as theſe? Are not your ſelues aſhamed of them? if you be not, you may be aſhamed that you are ſo ſhameleſſe? Such Ougly Monſters as theſe deſerue to be hiſſed out rather, then to be confuted with any ſerious diſputation.

But ſay you, Daniel teacheth this thing plainly, Chapter 12. in theſe words: *From the time that the dayly ſacrifice ſhalbe taken away there ſhalbe a thouſand two hundred ninety dayes, as the auncient Writers do expound it, and the meaning of it is, that Antichriſt ſhall reſtraine all the worſhip of God, which is now in vſe in the Churches of the Chriſtians, and eſpecially that moſt holy Sacrifice of the Euchariſt, now experience ſheweth that this ſigne is not yet fulfilled.* I anſwer, that Daniel doth ſpeake of nothing leſſe, then of *Antichriſt* in that place. The auncient writers who do ſo expound it will haue this number of dayes that is here ſpoken of, to be the number of his Kingdom, but nothing aduiſedly, as the words do eaſily ſhew. For if theſe dayes belong to his Kingdom, he ſhall make all publike Religion to ceaſe before he begin his raigne. For theſe dayes take their beginning from the time that the daily Sacrifice ſhalbe taken away, which muſt of neceſsity go before. Wherefore either theſe things do nothing at all belong to *Antichriſt*. or els all the things which the auncient writers do ſpeake of him are friuolous, while they thruſt vp all his Tyranny with in the ſtraits of ſo few dayes; There is nothing therfore that is ſound in this expoſition of theirs, but the ſacrifice which *Daniel* vnderſtandeth, is that *daily ſacriſice*, which was taken away, before *Antichriſt* was borne; For it was taken away together, with the *Temple of Ieruſalem*, to which it was tied by Gods

apointment. For all this Prophecy of *Daniel* is touching the children of his people, that is, touching the Iewes, as the Angell ſpeakes in the firſt verſe of the ſame Chapter; *Not ſo* ſay you, *but this daily ſacrifice of the Altar, which hath ſucceeded in the roome of that in the old law* Out vppon this blaſphemous dotage, and ſacrilegious ſacrifice, which neither Chriſt ordained, not the Apoſtles acknowledged, nor they of the purer Church euer dreamt on, neither did they euer make queſtiõ, whether there were any other daily ſacrifice left in the Church to be offered vp to God, beſides that *of thankſgiuing, and a contrite heart*, now ſince Chriſt hath aboliſhed all the Sacrifices & meate offrings *in the midſt of that weeke*, as the Angell ſpeaketh; Dan. 9. 27. &c. What? Should not the Sacrifice of Chriſt alone be that onely and perfect one as the Apoſtle witneſſeth ſo often. Hebr. 7. 27. But your blaſphemies about this point, be more then one, and now is no time to haue a ſaying to them. It ſufficeth for vs, to haue ſhewed in this place, that the ceaſing of this ſacrifice is without the compaſſe of thoſe 1290. dayes, and therefore that it is peruerſely and ſenſeleſly giuen to *Antichriſt*. But this Scripture is much made on by you as if it were a very fruitfull ſoile to bring forth arguments for your purpoſe; for from hence you gather three rare points for our learning; *Firſt that Antichriſt is not yet come, ſeing the daily Sacrifice is ſtill in force.* I anſwer, that you might aſwell and certainly conclude, that he is not come, becauſe the Temple of Ieruſalem remaineth ſtill entire, and not demoliſhed. Secondly you ſay, *that the Pope of Rome is not Antichriſt, but moſt cõtrary vnto him, ſeing the ſacrifice which he ſhal take away, is now ſet out in all ſtately ād pōpous māner, as alſo moſt mightily defended by the Pope.* I anſwer; That *Antichriſt* will neuer find in his heart to take away your ſacrilegious ſacrifice of the Maſſe then which nothing in the world is more reprochful and blaſphemous againſt Chriſt. For if *Chriſt profit them nothing, who bring in circunciſion*, they then that do bring in *the daily ſacrifice are fallē*

from

from grace, Galath. 2. But you will say, *yours is not the Legall sacrifice*; I answer, that it is the more detestable, the more it is meerely from men, from the Pope specially that monster of men. *Thirdly* (say you) *the heretickes of this time, are the forerunners of Antichrist aboue all others, seing there is nothing that they desire with more ardent affection, then to see the sacrifice of the Eucharist vtterly abolished.* I answer, that vnlesse the Deuil him selfe had blinded your eyes, you might see, & acknowledg, that those very same men, whom it pleaseth you to call Heretiques and Antichrists fore-runners, are the forerunners of Christ before he come to iudgement, as whom he doth for his endlesse mercies sake make vse of to be as it were the breath of his mouth, to destroy your Pope who is notably manifested by all the marks that *he is that great Antichrist*. Whom he will now ere long, at last with his glorious coming vtterly destroy: 2. The. 2. 8. But as for you, seeing you esteeme of *Antichrist* as if he were *Christs Vicar*, I meruaile not that you do stile Christs true and faithfull seruants by any name rather then their own, or then they deserue. And now it were to be wished, that *Antichrist* did come no neerer the Saints, with his persecuting of them, then you haue come neere any part of this question by disputing of it; For so his persecution should be tolerable, euen as your disputation is altogether intollerable.

The 8. Chapter.

Against the fift demonstration taken from the continuance of Antichrists raigne.

YOu draw your fift demonstratiõ from the continuance of Antichrists raigne, which you hold to be for three yeares and an halfe onely. *But seeing the Pope* (say you) *hath raigned spiritually in the Church now for the space*

of

of 1500. yeares, and there can none be giuen that hath been taken for Antichriſt, who hath raigned preciſely three yeares and halfe, the Pope therefore is not Antichriſt, and therfore Antichriſt is not yet come. I anſwer, that I haue already ſhewed by moſt ſtrong arguments taken out of the Scriptures, how brainſick an opinion this is of *Antichriſt* of three yeares laſting and an halfe. For if he haue raigned from the time of *Conſtantine* the great, till this day, which this Booke of the Reuelation hath demonſtrated vnto vs ſo clearely as no Ieſuite ſhall euer be able to pull vp what we haue planted thereout, it followeth that nothing is more ſenſeleſſe, then to conceite a Kingdom that ſhall laſt but *three yeares, and an halfe.* But the proper argumēt to proue this point is to be taken out of thoſe things that follow in the 20. Chapt. 4. 5. verſes of this booke, whence it is plainely gathered, that one patt of his Kingdom laſteth a thouſand yeares; For ſo he ſaith, *And I ſaw the ſoules of them, who were ſmitten with the ſword for the teſtimony of Ieſus, and for the Word of God, and who did not adore the beaſt, nor his Image, nor tooke his marke in their foreheads, nor in their hand, and they liued and raigned with Chriſt a thouſand yeares, but the reſt of the dead men did not liue againe, till the thouſand yeares were expired. This is the firſt reſurrection.* It is manifeſtly to be ſeene from hence, firſt, that the aduerſaries of *Antichriſt* do raigne a thouſand yeares with Chriſt before the firſt reſurrection. Then that the ſubiects of *Antichriſt* who died thorough his Tyranny, lie dead for a thouſand yeares. But there could be no oppoſitiō againſt *Antichriſt* that was not yet extant, neither could he be able to hold his people in bōdage for a thouſand yeares, vnleſſe his Tyranny laſted for ſo long.

Therefore theſe thouſand yeares are a certaine part of his Kingdom, I ſay a part, for theſe thouſand yeares are not the whole ſumme of thoſe thouſand two hundred threeſcore dayes, which are giuen vnto him, but a part of them onely, as it is to be ſeene more at large in their own places. But les vs ſee, how you confirme thoſe *three*

yeers

yeares and an halfe. For proving this, you vse sixe Arguguments, the first taken out of Dan.27.and 12.7.and Reuel.12.19. *Where* say you, *We reade, that Antichrist Kingdom shall endure for a time, & times, and halfe a time, for by time he vnderstandeth one yeare, by times two yeares by half a time, halfe a yeare. And so Iohn (say you) expounds it Reu.11.& 13. Where he affirmeth that Antichrist shall raigne 42. moneths, which do directly make three yeares and an half, & that Enoch and Elias shall prophecy 1260. dayes, which make the same time: And say you, it hundereth not that Antichrist is said to raigne 1290 dayes Daniel.12; which 30. dayes more thē Iohn spoke of: For Iohn speaketh of Enoch & Elias, who shalbe killed by Antichrist a moneth before Antichrist perish.*

I answer, first that you ioine *Iohn* with *Daniel* ignorantly. For those wordes, *time, times, and an halfe* in Dan. belong not to *Antichrist*, and to this *time, Times, and halfe a time* in *Iohn*, but onely so farre as there is some similitude, & alluſion each to the other. For the words in *Daniel* belong to the *litle Horne*, which is not that great *Antichrist*, of whom *Iohn* speaketh in this place. For it ariseth after the rest of the *ten Hornes*. *Antichrist* is borne together with his *ten Hornes*; Besides that *litle Horne* raigneth but ouer *three Hornes*, *Antichrist* contrarily raigneth ouer all his hornes as we haue shewed before Chapter 5.where we spake against your second demonstration. Secondly I say that you do not make a right computation in numbring of the dayes, moneths, and yeares. For whereas you say, *that a yeare counted by the Moone hath twelve moneth in it if it be full and perfect, and that euery moneth hath 30. dayes as Augustine teacheth*, that is vntrue. For such a yeare by Moones should haue three hundred threescore dayes. But the yeare by moones among the *Hebrues*, had onely three hundred fifty foure dayes, & some houres and minutes besides, as all the Rabbines, the Calendars, and the Cycles of the Hebrues shew, whom we must beleeue aboue *Augustine* though otherwise a very learned man, in the computa-

tion

tion of their own time. Wherefore if you wil haue theſe yeares to be ſuch as the *Hebrues* vſe, three yeares and a halfe will make but a thouſand two hnndred and thirty nine Dayes, ſo that there want 21 of that number in the Reuelation. Beſides in that you affirme that thoſe 1290 dayes *Daniel* 12, belong alſo to Antichriſts Kingdom beſides that I haue ſhewed in the former Chapter, that it can not by any meanes be referred hether, behold how great a iarre you make afreſh in the computation. For neither can this number fall vnder the account of the time, Times, & halfe a time, ſeing it can not be diuided into three entire ſummes, and an halfe, neither doth it agree with *Iohn*, who reckoneth a thouſand two hundreth threeſcore dayes preciſely. *But* (ſay you) *this number belongs to the death of* Enoch *and* Elias, *Whom Antichriſt ſhall ſuruiue one moneth.* To which I ſay. Then it followeth that Antichriſt ſhall not raigne onely *three yeares, and ſixe moneths* as *Ireneus* ſaith expreſſely booke 5. in the end; *nor three yeares and an halfe* with the Particle onely, as *Cyrill* ſpeaketh Catechef 25. but one moneth aboue that number muſt be added, & for ſixe moneths there ſhalbe ſeauen. Neither ſhal *halfe a time prefigure ſixe*, as *Ierom* ſaith on the 7. Dan. but ſeauen. And thus while you labour vppon a concord betwene *Daniel* & *Iohn*; you make *Iohn* & *the Fathers* to be at a iarre together. But let vs leaue theſe men at their iarre to agree as they can, & let us draw forth the truth out of the true fountaines. I confeſſe that that number of 1290 dayes, is not the whole time of Antichriſts kingdō but that it is ēded at the death of the *two prophets*, touching whoſe names I will not now ſtand to diſpute the queſtion, and I confeſſe that *Antichriſt* ſhall ſuruiue thoſe *two Prophets*, when they are ſlain, but not for one moneth onely as you ſurmiſe falſely, but for many yeares the number whereof we haue ſummed vp elſwhere; which thing is made manifeſt frō hence. For the *two prophets* were ſlaine vnder the ſixt Trumpet Chapt. 11.8.14. But *Antichriſt* periſheth vnder the laſt, wich comprehēdeth ſeavē other plagues

plagues within it, which are called *vials*, vnder the laſt of which he is to be defaced vtterly, ſhall then all the *ſeauen vials* come to their effect in thoſe your thirty dayes. That is each of them ſhall haue foure dayes to execute them in. For they are not all poured out together, and confuſedly, but the ſame order and ranke is obſerued without doubt in the execution of them which is kept in relating them. Wherefore to let paſſe the fiue former of them, ſhall thoſe vncleane ſpirits that come out of the mouth of the *Dragon*, the *Beaſt*, and the *falſe prophet* vnder the ſixt vial take their effect in thoſe laſt foure dayes but one? We haue heard of the incredible ſwiftenes of your *Antichriſt*, going ouer all the Earth in ſo ſmal a ſpace of his reigne, bnt theſe ſervitours of his ſhall go beyond him in activity who ſhall both take a view of al the Earth in foure dayes, & they ſhall alſo lead moſt huge armies for number into the feild, certainly this is a readieſt ſetting out of ſouldiers that euer was heard of, & which alone deſerueth to be called properly by the Latin name, *Expedition*, for the quick diſpatch thereof. Do you not yet perceaue, how falſe, abſurd & trifling things they are, yea meere ignorance it ſelfe, which you Papiſts babble touching theſe matters? When you ſhal haue proved, that the ſeauen laſt plagues ſhalbe accompliſhed in thirty dayes, we will aſſent to you, and will ſay as you ſay, that *Antichriſt* ſhal ſuruiue the *two Prophets* that are, ſlaine for one moneth onely, & that there is a iuſt conſent of theſe numbers in *Daniel* and *Iohn*; in the meane time we will hold that theſe two do handle diuerſe matters, and that they do not prophecy of the ſame things by theſe numbers. Thirdly I ſay, howeſoever I ſhould graunt, that all that indefinite ſpace ſhould conſiſt of thoſe either moneths or dayes with great agreemēt, yet are you never a whit the neerer to your purpoſe. For the queſtion is *whether theſe moneths, or dayes or yeares are to be taken properly or no*, not whether the computation of them al do agree, which may aſwell agree, whether they be taken pro-

perly or figuratiuely, seeing there is the same proportion in the Type and in the Truth although neither the Type is the truth, nor the Truth the Type.

How do you proue then, that they are to be taken properly? by the testimony of the Fathers say you, some of whom you bring out in your answer to *Chytreus*, & the *Century-Writers*. I answer, that we must pardon those ancient Fathers, because being ignorant of the *Euent*, they thought they were strictly to retaine the literall sense, but seing most of these things are now made most cleare by the issue & fulfilling of them whosoeuer shall abuse the Patronage of their names, to confirme his own obstinacy in errour, shal pul down iust damnation vppon his own head; Therefore either do you bring forth some thing of greater weight, or els you were best to confesse as becometh an ingenuous man, that that Raigne of three yeares standing and a halfe, hath no defence from these scriptures.

Secondly you proue it from hence, *because the time of the Deuil when he is loosed, and of Antichrist should be most short, Reuel.* 12. 12. *Woe to the Earth and the sea, because the Diuell is come down to you, hauing great indignation, knowing that he hath but a litle time.* I answer that a litle and indefinite time doth not conclude at all touching a certaine and definite raigne of three yeares, and an halfe, so that you haue but litle helpe by this place, or rather none at all. And then that which you call the time of the *Diuell* when he was *let loose*, is the time of the *Deuill* when he was *bound*, who assoone as he was cast out of heauen, was cast into prison. For every place is like a filthy and ill favoured Dungeon to him out of the assembly of the saints, wherein he desires to keepe especially. That so he might haue more opportunity to putt his wicked pollicies in vre. Whereuppon our Lord saith. *That the vncleane spirit when he is banished out of a man, walketh thorough dry places*, as where in he can finde no pleasantnes to his minde Math. 12. 43. &c. But we haue made these things more cleare when we interpreted that Prophesy.

phesy. Seing then the Deuills impriſoning laſted for a thouſand yeares, and theſe words are ſpoken about this time, to which you make the continuance of Antichriſt equal; he muſt haue a farre longer raigne by this place, then you would willingly grant. But (ſay you) *how can ſo many yeare be a ſmall time?* I anſwer, if the words be tranſlated aright, there is no mention made in that place of continuance, but of of opportunity; for as you reade them, *Knowing that he hat but a ſmall Time*, the naturall tranſlation ſhould be thus; *Knowing tha he hath but a litle opportunity*. So doth the word in the Greeke ſignifie properly. Namely the quality and not the quantity of time by which it is diſtinguiſhed from the other Greeke word that is put for *Time*, as *Ammonius* the Grammarian teached, and that it is to be taken ſo in this place reaſon enforceth it. For if continuance of time were vnderſtood, the Deuill ſhould be angry, thoſe thouſand yeares of his lying in Priſon, in which ſtate thoſe words ſhew him to be in; (as we haue ſaid) as if he were bound a farre leſſe while then he would; Which how much it is againſt his nature, his continual and inceſſant diligẽce and beſtirring of him ſelfe to deſtroy men, declareth it ſufficiently. That time therefore was too long a great deale in regard of his deſire, but his opportunity was ſmall becauſe now he had power geuen him, to rage againſt his own bõdſlaues onely, whõ he had rather haue ſpared, as being cheifely bent to do miſcheife to the Elect. Wherefore this place is beſide the purpoſe for many cauſes.

Your ſecond place to proue this ſhort time of the Diuel when he is at his looſe, is Reuel. 20. 3. *he bound him for a* 1000 *yeares, and after that he muſt bee looſed for a ſmall time*. I anſwer, that now indeed the Holy Ghoſt ſpeaks of the time, & therefore whereas before the word was *opportunity*, while he lay in his chaines, now it is *Time* when he is looſed. *But how ſhall this bee true* (ſay you) *if Antichriſt ſhall raigne* 1260 *yeares?* I anſwer, that this looſing belongs not to *Antichriſt*, but to the Deuill; becauſe

his time is ſhort, but Antichriſts is lõg, becauſe he raigneth not onely in the time of the Deuils looſing, but of his binding alſo; as it is Reu. 20. 3, 4. where the Deuil is tyed vp for a thouſand yeares, while the Beaſt is trode vppõ in the meane time & deſpiſed by the Elect, but he dominereth among his own Gally ſlaues, making them take his Marke, and all other Cognizances of being vnder his ſeruitude, as we ſhall ſhew more fully vppon that place.

Thirdly you proue Antichriſts raigne, *becauſe as Auguſtine and Gregory reaſon vnleſſe that moſt cruell perſecution ſhould be moſt ſhort, many ſhould periſh. Who ſhall not periſh: where vppon the Lord alſo ſaith, that vnleſſe thoſe dayes were ſhortened, no fleſh ſhould be ſaued, Mat.* 24. 22. I anſwer, that this place of *Matthew* doth not lie ſquare with the perſecution of *Antichriſt*, but belongs to the Calamity, that ſhould come vppon *Ieruſalem*; What fight can there be from your perſecuting *Antichriſt*, ſuch as is ſpoken of there, when as the whole world ſhall be ſubiect vnto him & plagued by him or what ſhould the *Sabboth* hinder Chriſtians from flying away? or how ſhall new *falſe Chriſts* haue any place after your *great Antichriſt*, who as you ſay ſhal come about the end of the world? but Chriſt foretelleth of ſuch that ſhall ariſe a freſh after that affliction, verſ. 24. Therefore whoſe names ſoeuer you labour to countenance this interpretation with all, it hath no ſoundnes in it. Beſides, if I ſhould grant, that this perſecution ſhalbe that of Antichriſts and a ſhort one, what maketh this to proue your *three yeares & an halfe*? The H. Ghoſt ſaid to the Angel of the church of *Epheſus, vnleſſe thou repenteſt, I will come againſt thee ſhortly* Reuel. 2. 5. what? did the *Angell* endure this puniſhment within three yeares and an halfe? therefore here is not ſo much as any probability of *Antichriſt* continuance for that ſhort ſet time; but this demonſtration of yours is like his fellowes you are alſo to be taken vp a litle for chuſing rather to ſpeake ſo vntowardly as you do here, (though it make litle to helpe the force of the argument)

ment),& to say, *many should perish, who were not to perish*, the to speake as S.Mathewe speaketh, *they shal seduce even the very elect if it were possible*. For that which our Lord saith, *no flesh should be saved*, he spake it of the destruction of the body thorough the greiuousnes of that Massacre, not of the danger of loosing the soule.

Fourthly you reason thus; *Christ preached onely three yeares and an halfe Therefore also it is not fit that Antichrist should be suffered to preach any longer*. I answer; you are a doughty disputer I warrant you; What? will you so preferre *Christ* as to make him *a Type of Antichrist*? If it were appointed indeed that *Christ* should haue no better an office, this agreement of his with him in yeares should become him well, but seeing they are at deadly fewd one against another, as you also hold, it were more comely (one would think) to make them contrary each to other in all things, as namely, that *Antichrist* should raigne for a most long time, bebause *Christ* liued for a most short time specially after he began to shew himselfe openly to the world, and thus also should Christs glory appeare farre more greatly in vanquishing this enemy of his, by how much more long time his Tyranny had lasted. I hope you see, but a few enemies that will fashion themselues to the example of their enemies. And so indeed *Christ* and *Antichrist* carry themselues in a cleane contrary equipage for many other matters; for as *Christ* was most poore, so *Antichrist* is most rich, as *Christ* was a subiect, so *Antichrist* is a King, yea a Ring of Kings, as *Christ* did suffer all iniuries patiently, so *Antichrist* offereth them most outragiously; as *Christ* hath not whereon to lay his head, so *Antichrist* doth tumble in wealth and power so superabundantly, that he is able to be the whores trapped Palfry, to carry her on. And will you haue these two to agree and to resemble one another in their number of yeares?

Fiftly you reason thus; *The summe of the yeares of the continuance of Antichrist that lasteth for a thousand two hundred and threescore yeares, which the aduersaries make, can by no*

meanes be applied to these words of Daniel and Iohn, a time and times, & halfe a time. I answer, that I often shewed before, that we are not to trouble our selues, with making *Daniel* and *Iohn* to agree. But what hindereth I pray you why Iohns words may not be applied to those yeares? *Because* (say you) *out of all doubt, an equal time must be vnderstood, that is som one number, as one day, one Weeke, one moneth, one yeare, one Lustre, that is, the spice of foure moneth or thereabouts, one Iubilee, one Age, one thousand yeares.* I answer, you are out of all peraduenture egregiously deceaued, neither do I think that you wrote these things waking, but sleeping, or at least nodding and napping; see you not, that you do reiect by this reason, not the yeares onely of your aduersaries making, reckoning but those dayes & moneths also, which the *Angel* him selfe maketh? You say, *that by time must be meant some one number, as one day, one Weeke, one moneth*, and let it be, *one day*, therefore, *then times*, shalbe *two dayes*, halfe a time, *halfe a day*, and so we haue the totall summe cast vp of three dayes and a halfe; what shall become now of all the other 1256. dayes, and an halfe? So let *time*, be *one moneth*, *times* shalbe *two moneths*, halfe a time *fifteen dayes*, all which put together make three moneths and fiftene dayes, Is this all we can make of the two & fourty moneths, a goodly catch; but I wil not trouble you, too much with asking you such questions as these, and ringing then into your eares with a loud voice, least perhaps I should breake your sleep.

I will whisper as low as I can and will tell you in your eare, that *the time of dayes* is not one day, but thre hundred & threescore dayes, *times* twice so much, namely seauen hundred and twenty; *halfe a time*, an hundred, and fourescore, So likewise *the time of yeares is three hundred and three score yeares, times seuen hundred and twenty, halfe a time, an hundred and fourescore. So the time of moneths is* twelue moneths, *times* foure and twenty, *halfe a time* sixe, I pray you think of these things when you are awake, and in the meane time sleepe sweetely & soundly al those

those three thousād fiue hūdred yeares, which you haue enforced your aduersaries to make by your calculation.

Sixtly say you, *the seauen times in Daniel chapt. 4. are seauen yeares, otherwise if euery day were taken for a yeare, Nabuchadnezzar should haue liued, out of his Kingdō, 2555. yeares; Therefore one time in Iohn must be one vsuall yeare, and two times, two yeares and so on.* I answer, it it ridiculous to tie words to one and the same signification alwayes, vnlesse there be a certaine and neceffary cause enforcing vs so to do. *Daniel* himselfe is said to haue *fallen down on his knees, three times of a day*; I trowe you will not haue him to haue been on his knees, *three yeares*, Dan. 6. 11. And thus we haue seene you disputing about Antichrists three yeares raigne in such a fashion, that you bring nothing that is of force to hold your selfe or any Papist els in this oppinion, saue onely a few bare names of auncient writers, who are not competent witnesses in this case. Nay I will say somewhat more, and yet truly, you and all the packe of you that are the Popes vassalls, may be ashamed if you haue any shame in you, that you will suffer your selues to be abused and deluded in so great a matter, & that with so light & childish toyes, God graunt that the Truth which is now set before your eyes, may not onely not be in vaine vnto you but that it do not helpe to blinde you more & more at this time, as it hath done alwayes hetherto.

There is one thing remaineth to be looked into, in this Chapter, namely that which you answer to the argument of *Illyricus*, where you say, *that there are indeed Weeks of yeares found, and called so rightly in the Scriptures, and yet not dayes put for yeares, nor moneths of yeares, nor it is well called a Weeke of yeares, because it is named from the number of seauen, but moneths & dayes are not names of number, but the course of the Moone, or the time of the light.* I answer, that that which you say first, *that dayes are not found vsed for yeares*, is manifestly false; did not God say to the Israelits, *according to the number of the dayes, wherein you searched the Land, namely fourty dayes, you shall*

beare your Iniquityes euen fourty yeares? Nomb. 14. 34. What can be plainer? Likewiſe Ezech. 4. 6. *I haue giuen thee a day for a yeare.* But ſay you, *He meaneth not to ſay that yeares are ſignified by the dayes literally, but that dayes are taken truly for dayes, onely they are ſaid to be giuen for yeares, becauſe they were a ſigne of yeares.* O wofull with of a Ieſuite, too much of this kinde of acutenes hath made you madd almoſt, in ſo much that you had neede take ſome purging *elleborum*, to helpe you againſt it. *A day* ſay you, *is not a yeare indeed, but onely a ſigne or ſignification of a yeare,* as if any man in his wits would euer think that a day were a very yeare truly, & properly? or as if a day might ſignifie a yeare in *Ezechiel*, and other places and yet might not in any caſe do ſo much in *Iohn*? But now let vs heare your reaſon, why a weeke may be put for yeares, and not a day for a yeare in like manner, *becauſe* for ſooth *a weeke ſignifieth a number, but a day in no wiſe doth ſo.* To which I ſay, that this is ſpoken alſo very ſubtilly by you that vnity indeed maketh no number, ād that day anſwereth vnity. And yet to vs that are but dull heads, to you ſubtle ſophiſters, the quinteſſence of wit it ſelfe, a number ſeemeth to be a gathering together of vnities and vnityes ſeeme to be ſuch as is the whole number it ſelfe that is made of them. Therefore as ſeauē dayes ſignifie ſeauen yeares; ſo I pray you let it be lawfull for once with your good leaue, that one day may ſignifie one yeare, which thing if I may obtaine of you, vppon my reaſonable requeſt; I will requite your kindnes with the like liberall graunt and wil giue your Pope a long laſting raigne not onely for three yeares and halfe, but for a thouſand wo hundred, and threeſcore yeares.

The

The 9. Chapter.

Againſt the ſixt Demonſtratiõ taken from the conſummation of the vvorld.

YOur Sixt demonſtratiõ is takẽ out of the laſt Signe, that followeth after *Antichriſt*, which ſhalbe the *conſummation of the world*, thus. *If Antichriſt* (ſay you) *had come long ago, the World ſhould haue been ended long ſince alſo, for he is to come a litle before the end of the World. But the World is not yet ended, ãd therefore he is not yet come.* I anſwer, if that which you hold touching Antichriſts three yeares raigne were certaine, that which you ſay ſhould be of ſome moment but ſeing we haue proued it not to hang together and to bc a moſt fooliſh forgery, partly by waſhing away your waſhy ſtuffe, partly by propounding ſuch ſolide reaſons againſt it, as none of you all wil euer be able to weaken. Ths conſummation of the world may perhaps teach vs the end of Antichriſt, but it avileth nothing at all to demonſtrate his coming if we will ſpeake properly of him. A man might argue thus perhaps out of the places that are cited by you. The end of the World is ioined with the end of Antichriſt, but the end of the world is not come yet, therefore neither is the end of Antichriſt come yet. But what is this to the purpoſe? we are enquiring about the *coming of Antichriſt* not about *his end*. You might haue ſpared your ſelfe this labour, vnleſſe perhaps you thought it fit to furniſh vs with munition againſt a new battell, where the controuerſy ſhalbe diſputed, and the Caſe ſhalbe canuaſed among the damned ſpirits touching *Antichriſt*. This demonſtration of yours might ſtand them in ſome ſtead who ſhalbe hereby certified whether your Pope ſhall periſh together with the vniuerſall world yea or no. Wherefore the te-

ſtimonies which you bring, runne quite from the purpoſe and make nothing to the matter in hand. Yea what if they proue not that end neither of his which you ſuppoſe? Then ſhall this demonſtration of yours be altogether without head and taile; let vs ſee a litle what you ſay, that we may with all giue ſome light as we paſſe by and glauncingly as it were to ſome places of ſcriptures, that be ſomewhat darke and difficult, the meaning where of it will be very well worth our labour to ſearch out, & to make known to others.

Firſt, you bring that of *Daniel* Chapt. 7. 9. *I looked vppon the Hornes, and behold another litle Horne aroſe, and three of the firſt Hornes were plucked of from his head, and I beheld till the Thrones were placed, and the auncient of dayes ſate* &c. And after that expoun ling the viſion; he ſaith *the fourth Beaſt ſhalbe the fourth kingdom*; moreouer *the Ten Hornes ſhalbe Ten Kings, and another ſhall riſe after them, and he ſhalbe ſtrouger then the former, and he ſhall beate down three Kings, &c. And they ſhalbe geuen ouer into his hand, for a time, and times, and halfe a time and the iudgement ſhall ſit*, &c. I anſwer, that neither the litle Horne is *Antichriſt*, as we haue ſhewed, and though it ſhould be, the knowledge of his end doth not lead vs to the knowledge of his coming. But to let theſe things paſſe, let vs conſider of the matter for whoſe ſake this place is cited. Out of this place you would proue, that the end doth follow immediatly after that *litle Horne*. But you ſhould haue conſidered withal what is ſaid afterwards, verſ. 14. *And dominion, glory and Kingdom was geuen vnto him, that he ſhould make all people, nations, and languages to ſerue him*; Theſe words are meant of him that ſhould deſtroy the *litle Horne*, and ſhould be made an vniuerſal King, to whom al nations ſhould do ſeruice, but what? Shall there be any diſtinction of people, nations and languages remaining after the laſt end; and yet this is made more plaine, if any thing can be plainer, verſ. 27. *But the Kingdom and the ample authority, and the gouernment of Kingdoms, ſhalbe geuen to the people*

people of the holy and high Saints, whoſe Kingdom ſhalbe a perpetuall Kingdom, and all Rulers ſhall ſerue it.

Where it is firſt of all to be obſerued, that the iuriſdiction of this Kingdom ſhalbe of things vnder heauen, and then that it ſhalbe a Kingdom of the holy and high Saints, and laſtly that all rulers ſhall ſerue this Kingdom; which things can not be applied to the heauenly Kingdom. The matter is thus that is there meant; that *litle Horne* is the *Turke*, who being at length rooted out, the *Iewes* that flow all of thē vniuerſally to the faith of Chriſt, ſhall obtaine a perpetuall dominion, that ſhall continue vntill the comming of our Lord from heauē.

For the *litle Horne* in *Daniell* is *Gog* that is ſpoken of by *Ezechiel*, who being vtterly aboliſhed, the Chriſtian faith ſhall flouriſh exceedingly in the people of the *Iewes*: as it is declared by that typicall building of the Temple, and the new Citty. The *new Jeruſalem* ſpoken of in this booke of the Reuelation, that ſhalbe built after *Gog* is killed, tends to the ſame end with this prophecy in *Daniel* & that in *Ezechiel*: of which we reade Chapt, 20. and 21. of this booke. Theſe things we haue learned partly out of the 16. Chapt. of the Apocalypſe; partly they ſhalbe explaned vnto vs more fully afterwards? And this is that which *Lactantius* writeth. Book 7. Chapt. 15. *The Romiſh name & Authority, (ſaith he) wherewith the world is nowe ruled (my heart trembleth to ſpeake it, but yet I will ſpeake it, becauſe it is a thing that ſhalbe one day) ſhalbe taken away from the earth, and the Empire ſhall returne into Aſia, & the Eaſt ſhall haue the dominion once againe, and the weſt ſhalbe in ſubiection.*

Your ſecond place is Reu, 20. 4. *After theſe things he muſt be looſed for a ſhort time, & I ſaw Thrones, and they ſate vppon them, & iudgement was geuen them*; I anſwer that theſe things are farre frō the laſt ēd. For they do not follow after the looſing of the Deuill, as you think, but theſe ſeates are placed during the time of his impriſonmēt. Beſides, they are ſetled a thouſand yeares before the firſt reſurrectiō: & thē they that riſe firſt raigne a thouſād yeares,

yeares, as it is ſaid expreſſely verſ. 6. Theſe *Seates* therefore and this *iudgement*, which you think to belong to the laſt end, do go before it, two thouſand yeares at the leaſt, ſuch a ſtranger and forrainer are you in theſe myſteries. Thirdly, you bring thoſe words out of Daniel 12. *Bleſſed is he that waiteth, and commeth to thoſe thouſand three hũdred, thirty fiue dayes*, that is, ſay you, *till fourty fiue dayes after the death of Antichriſt, for then the Lord ſhall come to iudgement, and ſhall render crownes of righteouſnes to the conquerours.*

I anſwer, that we ſhall open the meaning of this place afterwards Chapter 20. 11. And perhaps wee ſhall one day handle it fully and thoroughly. In the meane time, let vs know, that here is nothing at all ſpoken of *Antichriſt* that is ſo called properly, nor yet of the coming of the Lord to the laſt iudgement, who will not make all men *bleſſed*, whom he ſhall finde aliue at his coming, ſeing many ſhall deſire to be couered from his ſight with mountaines, but ſpeach is here had onely touching the full calling of the Iewes, at which *Daniel* endeth his propheſy, neither do any Propheciesgo furder.

You comme at laſt to Matth. 24. *The Goſpell ſhall be preached in the vniuerſall World for a Teſtimony to all the Gentiles, and then ſhall the conſummation be.* I anſwer, that here is no mention made of your *Antichriſt*, as alſo that the end here ſpoken of, is the end of the Iewiſh Regiment, and not of the world, as we haue ſhewed Chapt. 4. When we deale againſt your fourth demonſtration. But you put to the other words that follow there, preſently after *the Tibulation of thoſe dayes, the Sunne ſhalbe darkened, and the Moone ſhall looſe her light, and then ſhall the ſigne of the Sonne of man appeare.* I anſwer that neither do theſe words make at all to proue, that the deſtruction of Antichriſt is ioined with the end of all things; whereas they are wholy ſilent touching him, and yet let vs examine them a litle, that we may know the Interpretation of them.

This

This place is applied with one consent of all men as I suppose, to the last iudgement of our Lord: But this Booke of the Reuelation; teacheth vs both to think, and to speake more distinctly of this matter; For hence we do vnderstand, that there is a double comming of the Lord yet to come, one Spirituall and that in an excellency, at the calling of the Iewes, another corporall, at the generall iudgement.

Now that coming spoken of in Mathew seemeth to be spirituall, which yet is described to be most glorious & powerfull with a bodily setting forth, both because it shalbe a most euident resemblance thereof and a certaine pledge as it were, as also there shall no change come afterwards between these two comming, that shall make the bodily to appeare like a new one in respect of the former.

And we shall easily perceiue that the matter is so as I say, if we shall consider that the Disciples did inquire in the beginning of the Chapter touching the end of the Temple, the comming of the Lord, and the end of the world. Out of all doubt they comprehended the restoring of their nation vnder the comming of Christ, and therefore thinking that this coming of which he had put them in hope was at the resurrectiō of the Lord, they aske him a fresh, *Lord, Wilt thou restore the Kingdom to to Israel at this time* Act. 1.6. But Christ answering them, and handling things that were to come in a continued order first teacheth them about the destruction of Ierusalem, and the scattering of the Iewish people: and then he goeth on to enforme them about the rest of the course of the matters, neither doth he make mention of any restoring in any place, before this glorious comming of his. Therefore either it must be contained in this apparition of his, or there must be none at all, which opinion hath the Disciples conceaued in their minds, and gathered it out of this answer of Christ, certainly they would not haue nourished in their minds any expectation of a Kingdom afterwards. Besides a tribula-

tion

tiō goeth next before his cōming, for so he saith, *straight after the tribulation of those dayes, the sunne shalbe darkened, and then shall the signe of the Sonne of man appeare*, &c. But there shall no such Tribulation as this go immediatly before the corporal comming: For after the Iewes are called, and a newe Church is made, God will wipe away all teares, from their eyes, & there shalbe no more death, nor mourning, nor crying, nor greife, because the things that went before are gone away, Reuel. 21. 4. Wherefore that comming is not corporall. Perhaps also those words haue some force in them to proue this, where he saith, *that the signe of the Sonne of man shall appeare*, as if he would distinguish betwene this spirituall comming of his, and that other that was to follow. To all this we may adde those words *all tribes shall bewaile*, &c. Which as we haue shewed on the 1. Reu. 7. belong to the Iewes; seeing they describe a mourning to repentance which wil be to late at his bodily comming. These things haue I in a few words laid open, touching the meaning of these words, which howesoeuer they do nothing helpe your cause, which way so euer they be takē, yet it was a matter of some moment, thus by the way to search out the hidden truth of them.

Therefore I answer vnto that of Thess. 2. 8. *Then shal the Wicked man be reuealed, whom the Lord shall slay With the spirit of his mouth, and destroy with the brightnes of his comming*, there is the same meaning of this comming that is of that in *Mathew*; At the calliuge of the Iewes, when he shall giue a most cleare euidence of himselfe present in the Church, shall *Antichrist* vtterly bee destroied: as we haue made plaine in the former chapter. For after the *throne of the beast is Darkned, the way shalbe prepared for the kings of the East*; that is, the *Iewes* shalbe called straight after *Rome* is destroied. For she onely hindereth this ioy. Then, after the cutting off of the *Beast* the *false Prophet* and the *Dragō*: that is, after the *Bishop of Rome*, ād the *Turk* be extinct (as after shalbe shewed more at large,) *the mistery shalbe* fulfilled, and the full calling performed.

med. Your Biſhop, ô *Bellarmine*, whō you boaſt to be the head of the Church ſhall neither be head nor foote in the holy Congregation of the Children of God. And now ſee how farr theſe Mountaines are vnder heauen; whoſe tops, you ſtanding a farr of did think, were obſcured among the ſtarrs.

Your laſt place is. Iohn. 1. 2. 18. *Litle children, it is the laſt houre, and as ye haue heard that Antichriſt is to come, there are now many Antichriſts extant, whence we know that it is the laſt houre.* I anſwer, we ſee and acknowledg eaſily what *Iohn* concludeth here. He proueth, that it is the laſt houre, becauſe many Antichriſts were come at that time. For *Antichriſt* ſhould come in the laſt houre; where we muſt obſerue, that *Iohn* alluding to the parable of the labourers, Math. 206. ſome of which were hired about the eleuenth houre, compareth the whole age from Chriſts firſt comming to his laſt, to this laſt eleuenth houre. Beſides that he ſaith that this laſt houre ſhould be annoyed with *Antichriſt*, whom he doth not put ouer to the laſt minuts of his houre, but referreth him to ſome indefinite ſpace thereof. Theſe things writeth *Iohn* truly, holily, and agreeably to the reſt of his writings; but what muſt you of neceſſity conclude hence, who wil haue *Antichriſt* not to be come yet: namely thus, & no other way: he that is to come in the laſt houre, is not yet come, *Antichriſt* muſt come in the laſt houre: Therfore he is not yet come. I bring your reaſon into forme, that you may ſee and be aſhamed of your vſuall manner of arguing. The Syllogiſme runneth on one foote more then it ſhould, In your propoſition you vnderſtand by the laſt houre ſome little ſpace, for example, three yeares and an halfe from the laſt end, or els your propoſition if it containe all the time from the firſt comming to the ſecōd, is moſt falſe. In your aſſumption you take the laſt houre as Iohn vſeth it for the whole time of grace, till Chriſt come the ſecond time or if it be taken more ſtrictly for three yeares and an halfe, it is a ſēſeleſſe begging of the thing in queſtiō: and Iohns

authority

authority is pretended to no purpose. You giue vs a similitude to illustrate Iohns arguments, and you will haue him to speake of *Antichrist* in like manner, as some might speake of the sunne, whose beames when he is rising a man might call the sunne, and euen so say you that his argument is strong, as if a man would argue thus touching the last houre of the night. *The Sunne riseth in the last houre of the night, the beames of the Sunne, do now make the aire lightsome, therefore this is the last houre of the night.* I answer that this similitude is fit enough to expresse that thing which the Apostle meaneth. For the beames of the Sunne & the Sunne it selfe are beheld alwayes at the same houre, so that he who make all this last age but one houre, did not do amisse to place the forerunners thereof in the beginning of it. But as for you who make the last houre to be three yeares and an halfe, what helpe can you haue from the similitude of the Sunne and his beames? For though you deuide the houre into threescore scruples, Antichrists forerunners shall not go before him aboue two hundred, and ten yeares. What are these few yeares to a thousand fiue hundred yeares, in all which you graũt that Antichrists beames were openly seene, and yet that he himselfe hath not appeared to this day, and when he shall at last appeare, that he is to be seene three yeares and an halfe onely? How vnlike is he to the Sunne, and how vnlike are his ministers to the beames of the Sunne? the beames go before the sunne scarce one halfe houre, which arising straightwayes offereth him selfe to be seene for twelue houres, but these forerunners of Antichrist stãd glittering a thousand fiue hundred yeares, but *Antichrist* himselfe is not come forth yet, & whẽ he shall come, he shall not shine out, not one least minute to that space, if Antichrist therefore haue the same respect to his forerunners, which the sunne hath to his beames, it must needs be that he is come now many ages since, whose forerunners made such a glistring shew in the time of *Iohn*. Take heede henceforth how you medle with the sunne.

ſunne. This *Apollo* of Delos as his manner is doth not hide faults, but diſcouer them. At length you deſcend from the Scriptures to the conſent of the fathers, & to the confeſsion of the aduerſaries, they wil do you no good, with their conſent; who would all of them acknowledge with the like conſent if they were a liue at this day, that they erred in many things that they wrote. I confeſſe alſo, that our writers do think, that *Antichriſt* ſhall raigne to the end of the world, but giue them leaue I pray you to change their minds, when they are better informed. They think it enough to treade in the ſteppes that other men haue made, when they come to matters that are not cleare & certaine enough of them ſelues, but when they ſhall ſee that the truth, whoſe voice alone they are ſkilled to hearken vnto, ſhineth out clearely on another ſide, & that it is confirmed by moſt certaine arguments & experience, you ſhall perceaue tht they wil giue you the ſlippe, and leaue you naked, of whoſe confeſsion you do now bragge.

Theſe things being done you come to your vnanſwerable demonſtration, which you frame partly out of Antichriſts Kingdom three yeares long, & partly out of the worlds end ioined with the death of *Antichriſt*, & thus you come vppon vs terribly, *the World ſhall be ended ſtraight after the death of Antichriſt, & Antichriſt ſhal not liue after he ſhall once appeare, & begin to raigne, aboue three yeares and an halfe at moſt. But now the Pope hath raigned with both his ſwords aboue 500. yeares euen by the opinion of the aduerſaries, & yet the World endureth ſtil; Therefore Antichriſt is not yet come, neither is the Pope of Rome Antich.* I anſwer, that I hope I haue made al the world to ſee, that the firſt member of this reaſon, viz. that the world is to be ended ſtraight after Antich. death, hath no reaſon in it, nor for it, but that al the Scriptures brought to vnderproppe it ſpeake of another manner of matter that ſhall be effected long before the end of the world, and I hope alſo that I haue proued in the former chap. that the other member of this reaſon, vix. that Antichriſt ſhall

liue but three yeares & an halfe after he ſhall begin to raigne, is moſt falſe, & is nothing els but the efficacy of errour to deceaue thoſe who will not beleeue the truth, that ſo they may periſh eternally.

And therefore that which you build vppon theſe rotten poſtes, viz; that *Antichriſt* is not yet come, and that the *Pope of Rome* is not he; is moſt vaine and friuolous, ſeeing that howſoeuer the Pope hath raigned with both ſwords aboue fiue hundred yeares, yea and to giue you more of our franke largenſſe, howſoeuer he hath filled vp a thouſand three hundred whole yeares, nothing letteth but that he may be that *Antichriſt*: yea becauſe of this he is the rather proued to be that wicked wretch, that man of ſinne, and perdition: as we haue demonſtrated it a litle better then you haue done your part with reaſons that are not at all to be doubted on, as which are grounded vppō certaine and ſure principles that can abide any iuſt triall whatſoeuer.

The 10. Chapter.

Of the proper name of Antichriſt.

NOw we are come to your fourth head of this Controuerſy, which hath two queſtions in it to diſpute of, one touching the *proper name of Antichriſt*, and the other about his *Marke*. His *proper name* is gathered by one conſent of all writers, out of that *number of his name* that is ſpoken of chapt. 13. 18. And his number is 666. now we haue ſhewed vppon that place, that this name is no other but (*Latinos*) ſeing experience confirmeth it moſt plainely, together with the agreement of all matters. And indeed *Ireneus* hath written many Ages agoe, that this name is very likely to belong to him, how he was moued ſo to write. whether it were by his own coniecture or whether he had receaued it of others, who were

were perhaps the Apoſtles ſchollers, his words are theſe touching this matter. *But the name (Latinos) alſo, containeth the number of 666: and is very likely becauſe the truest Kingdom that is hath this name for they are the Latines, that do now raigne: but we will not ſet vp our reſt of this name.* Theſe things ſaith he; I confeſſe that *Ireneus* doth not reſt in this name, and that he doth think *Teitan* to be more worthy of credit; but yet he came neerer the marke then he was aware with his coniecture touching the *Latine kingdom*: now becauſe you feele your ſelfe to bee preſſed with this mās authority, as with a waighty preiudice to your cauſe, you thought it fit to weaken this authority of his firſt of all, and therefore you ſay *that his coniecture ſeemeth to be of no reckoning, at this day eſpecially, becauſe the Latins do not raigne ſo much now, as the Turkes, the Spaniard, and the Frenchmen.* I anſwer, that this inſtance of yours is not worth a button. For it is not needfull, that the kingdom whence *Antichriſt* ſhould take his offspring, ſhould be alwayes moſt powerfull: but it is enough if it haue been ſo for ſome long time, ſuch as the *Latine kingdom* was from *Ireneus* his time for many Ages. The kingdom of *Antichriſt* ſhalbe ſhaken out of ioint, and brought to decay by litle and litle, before the vttermoſt and lattermoſt waſting thereof, till at length it ſhall come to vtter ruine, we haue heard *that Iezabel is to be caſt vppon her bedd of languiſhing*, chapt. 2.22. And haue you not read afterwards in this booke, *that Babylon is certainly fallen*: chapt. 14.8. *That the worſhippers of the Beaſt are become full of the botch, that Antichriſts Throne was to be darkened: in regard where of he and his followers ſhould gnaw their Tongues for rage*, chap. 16.10? and to conclude *that the kings ſhould forſake the whore, making her naked, eating her fleſh, and burning her vp with fire at the laſt*, chapt. 17.10. I ſay then, haue you read theſe things, and do you yet require that Antichriſt kingdom ſhould flouriſh in like manner to the laſt point of his time, as it had done in former ages? Certainly you catch at that in your deſperate haſt to defend

your cauſe withall, which ſtabbes it to the heart. For vnleſſe the *Romane Kingdom* ſhould at length haue come into the Lapſe,& ſhould haue come down with vt angeance from the lofty height thereof, to this ſo poore and baſe eſtate,it ſhould not be Antichriſts kingdom.

Secondly you obiect,*that the Word*(*Latinos*) *as it ſignifieth Romanos, is not written by the Dipthong* ei *but by a ſimple* i; *and then that i can not make vp that number.* I anſwer; that *Ireneus* knew out of doubt what was the orthography of this word, as well as *Bellarmine*; He would neuer haue ſaid it had been exceeding likely; if the right writing of it, had come ſhort of the iuſt computation. And is it likely that he who writeth ſo accurately of the name *Teitan, ſaying that the firſt ſillable is written by two greeke vowels* e; *and* i. ſhould not ſee what the word *Latinos* required to the true writing of it? Now in that it is written *Latinos* at this day with a ſimple *Iota*; you haue no need I hope to be taught,that long *j* among the Romane was wont to be pronounced as the dipthong *ei*; and that it had a ſlender(*e*)included in it: So Cicero wrote Bini in Latin for theGreeke binei, booke 9. Epiſt. familiar. to Papyr. Pæt.the beginning of which Epiſt. is thus, *I lone thy ſhamefaſtnes.* And we do both pronounce & write at this day *celeberrimi, vis, Primus, Captui*, which words yet are found written alſo in the auncient inſcriptions, *Celeberrimei, Veis, Preimus, Captuei.* Though we therefore do write *Latno* now, yet we muſt not doubt but it was written of old by the dipthong, as *Ireneus* vſed it without all doubt: ſo the auncient Grecians do expreſſe the greater *Hirick* of the Hebrues indifferently, ſometimes by a ſimple *ι*, ſometimes by *ei*, whereuppon in thoſe words of Chriſts complaint Eli,eli,&c.are written by ſome *Eei, Eei*, as *Iohn Druſius* hath obſerued: This therefore that you obiect touching the writing,is ſlight and of no moment at all.

Thirdly you ſay,*that the name of Antichriſt ought to be proper to him, and moſt vſuall: for it muſt be ſhewed for a ſigne by all them that buy or ſell: Now there was neuer any Pope called*

Lat nus

Latinus by his proper name, neither do they call themselues commonly Latins, but onely Bishops, or Popes; I answer, that experience doth answer this obiection excellently, but say you, *Latinus* neither is nor hath been the proper name of any Pope; Then say I, if any either Frenchman, or Spaniard, or Germaine, or any other, take vppon him, the name and authority of the Latine Pope, or Priest, or Patriarke, (for *Latinus* is not a substantiue name as they call it, but an adiectiue, which must haue somewhat ioined to it wherein it must subsist, and I trow the *Bishop of Rome* can not be angry with him for so doing, as who looseth nothing by another mans vsurping of his common name. Or rather shal he not haue the Antipapal warre renewed afresh and against him shall not such a Challenger be cursed with Bell, booke and candle, that will dare to vsurpe that which belongs properly to his Seate? It is so farre of then, that this name should not be proper to any *Pope*, that it is proper to thē all for the time when they possesse the Chaire, seeing Antichrist is a succession of Bishops, and not a singular person, as we haue made it cleare before. Neither are Christē names and Surnames onely, to be counted proper names, but whatsoeuer doth note out a thing plainely, distinctly, certainly, and truly, is to be counted also a proper name, vnlesse you alone be ignorant who is either the Greeke, or Syrian, or Egyptian Patriarke, because no man was euer called by these names. Besides the same experience teacheth vs, how this name is shewed for a signe as it were by all mē. For let there be any of our mē in your power that be Papists, and let him declare him selfe openly to be the enemy of the Latine name, Religiō, Empire, and let him see if he shall set any thing to sale among you, but his head, or if he can buy any thing but a certaine and a cruell death. The Grecians may teach vs all this lesson, what waight this name carrieth with it among the Popes abettours; For these mē could get no aide at al frō the westerne mē in their great distresse, before they acknowledged this name and

ſubiected themſelues to the *Latine Pope*, as we haue ſhewed aboue, Chapter 13.

Fourthly you ſay, *that there are innumerable names which make this ſame number*, I anſwer that this name is not iudged of onely by the number, but alſo by all thoſe properties which the Holy Ghoſt hath ioined together, with it, which he hath made as certaine bounds with which to limit the infinitenes thereof. For it muſt be ſuch a number of 666. as it might make a name that was numerable at that time when this prophecy was deliuered to *Iohn*, which yet it was not conuenient for the Churches good to haue it diuulged openly at that time, leaſt it might bring it into an vnneceſſary danger, and ſuch as whereby men receaued power to traffick among themſelues, if they will receaue this name. We haue learned that this is the true, and naturall deſcription of this name out of the 13. of this Reuel. 28. as we haue ſhewed vppon that place, and now if all theſe properties ſhall agree to innumerable or more names, let them be all of equall credit, but ſeing neither *Teitan*, nor *Arnonomi*, nor *Lampetes*, or the reſt of that ſort, nor *Martin Luther*, nor *Luther*, nor *Dabhidth Cithrain*, *David Chithræus*, nor *Saxonicos*, nor any ſuch forged name can be applyed to this way of finding out the true name, (*Lateinos*) muſt needs be accounted the onely & true name of *Antichriſt*, both becauſe of the conueniency of the number, as alſo for the agreement it hath with all the properties.

Your laſt ſtarting hole and vndiſſoluble argument againſt Latinos is, *becauſe there is a great controuerſy to be decided as yet touching this name. For if Antichriſt were come ſay you, and he were the Pope of Rome, it would be certainly manifeſt what name to call him by. For all Prophecies are made moſt certaine when they are fulfilled. The name of Chriſt that Sybilla noted out by the nomber of 888. Was vnknown to all men before his comming. But after that he was come, all the controuerſy was taken away, and all men do know, that he is called Ieſus.* I anſwer that is falſe which you avouch ſimply, and abſolutely touching the clearenes of prophecies after that they

they haue been accompliſhed. Prophecies indeed hauing once obtained their euent are manifeſt: but onely to thoſe whom it concerneth to know them, and whoſe eyes God openeth but they remaine as obſcure and darkeſome to the vnbeleeuers, and to the reſt of the wicked route, when they be fulfilled as they were before. For why do the Iewes deny that Chriſt is yet come, whereas the promiſe touching him hath been brought to the iſſue thereof, ſo many Ages before? Why did they not acknowledge *Elias* in the perſon of *Iohn Baptiſt*, ſeeing that that place in *Malachy* did point the finger at him ſo evidently? It is not to be doubted, but that *that abhomination of deſolation* which *Daniel* foretold, and chriſt comands to haue it cõſidered of ſo diligently is long ago paſt and gone in the deſtruction of Ieruſalem. But yet do al Chriſtians agree about this point, what this abhomination ſhould be? As touching *Sybilla* the firſt letters of the verſes about this matter might haue taught men what this name ſhould be. But the Iewes do neither beleue *Sybill*, and they doe ſtiffely maintaine it, that the name (*Ieſus*) doth not ſquare fitly with that number. They brabble about the orthography, as you did right now, and they take away the laſt letter from the word, curtalling ād maiming it as they write it thus, *Ieſchu*, or though they ſhould graunt that the *An* were to be put to it, yet they would aſke how the Greeke *ſigma* is put in the Roome of it, ſeeing it is wót to be expreſſed elſwhere by *alpha*, or by *vpſilon*. Do you not ſee therefore what a friuolous and poore agumẽt you make here? will you for Antichriſts ſake to proue him not to be come yet, lend your helping hād to the Iewes to proue on their ſide with one the & ſame labour, that *Chriſt* is not come neither? But it is very ſutable that Chriſt ſhould be fought againſt, and Antichriſt fought for with the ſame argumẽts. You are ſo cõpaſſed about and ouerſpread ô *Bellarmine* with the thicke ſmoke of the bottõleſſe Pit, that you can not behold the Angel of this Pit with pure eyes. You muſt come forth into the deſart with Iohn and ſtand

with out the ſteame of this helliſh hole, and then you ſhall ſee all things appearing moſt clearely vnto you.

The 11. Chapter.

Of the marke of Antichriſt.

WE haue declared abundantly Chapter 13.16.17. in what things the *Marke of the Beaſt* conſiſteth, againſt which *Bellarmine* obiecteth two thing, one out of the *Text*, another out of the *antiquity* of the *ſignes*, wherein we place and bound the *Marke*. He gathereth foure things out of the Text. *Firſt that the marke ſhalbe one, and not many; For ſaith he, the Scripture doth alwayes ſpeake in the ſingular number as wel of the Character, as of the name, and the numbe of the name of Antichriſt, & therefore ſeing the aduerſaries multiply ſo many Characters, as the oath of fidelity, the prieſtly anointing, the profeſſion of the Romiſh faith, &c. they know not what this Marke ſhould be.* I anſwer that that is very weake which you ſay touching the ſingular number of the Character, ſeing Aretas, Complutenſis, and ſome other Coppies of no ſmall authority reade it thus in the 6. verſe, *that they may giue marke vnto them*, neither do they meane many markes in regard of the multitudes of them that do take the marke, ſeing the ſame Coppies do with one conſent expreſſe the Seale of God in the ſingular number, though they ſpeake of many, as *which haue no the ſeale* not the ſeales, Chap. 9.4. Beſides is it ſtrange to you to haue many things ſignified by a ſingular number, and on the contrary to haue one thing expreſſed by a plurall number? *But the name and the number of the name are ſingular matters*, be it ſo; Certainly you might aſwell conclude that *Mizraim* is in the ſingular number, becauſe *Put* and *Canaan* with whom it is ioined, are in the ſame number, Gen. 10.6. Who was euer ſo ſtrict as to require this, that all words which are reckoned

koned vp in ſome one ſentence ſhould be alike in all things, caſe, number, or Gender? or if Grammar rules wil not ſatiſfy you, Logick will make you be quiet, which teacheth that a *Character* is one in name, many indeed. For it is the Character, which all muſt needs take, verſ. 16. But it is as neceſſary, that all men ſhould take either the *Character* ſo called properly, or the *name of the Beaſt*, or the *number of his name* verſ. 17. Therefore all theſe are Markes, and that which was called a Marke in generall, verſ. 16. We vnderſtand now that it containeth many kindes, and that it is falſe which you affirme that there is but one marke.

Secondly you obiect, *that the Marke is common to all men, but the oath of fidelity and the prieſtly vnction is proper to a few.* I anſwer that the *Marke* is double, one generall comprehending within it all the reſt of the badges of the *Beaſt*: the other ſpeciall, that is a part and member of the former. For that which is called firſt *a Marke*, ver. 16. is diſtributed into three members, verſ. 17. namely, the *Marke* ſo called by the name of the whole, *the name of the Beaſt*, & the *number of the name*. Now therefore ſee how properly you reaſon. The marke is common to all men, the oath of fidelity is not common to all men. Therefore it is not the Marke. In the Maior the Character is taken generally, but then nothing is concluded thence, but that the oath of fidelity, or that the prieſtly vnctiō and the like, are not the generall marke, which I grant eaſily; but if it ſignifie a ſpeciall character the propoſition is particular, and ſo the whole Syllogiſme hangs together like broomes without bands to tye them; A man might proue by the ſame reaſon that a man were not a liuing creature. For a liuing creature is a certaine thing that is commō to all ſenſible creatures, but a man is not any common thing to all things that are endued with ſenſe. Therefore neither is he a liuing creature. You ſeeme to take moſt delight in equiuocations more then in all the ornaments of Logick, for you vſe them ſo often, as if nothing were for your tooth,

that were not powdered with this salt.

Tirdly you say, *that the Marke might be borne on the right hand, or on the forhead but that the oath, the Anointing, the profession belong not to these parts, and therefore that they are no Markes.* I answer that you make your selfe a langhing stocke by making this sport with the words of the Holy Ghost. Certainly no sober man would require that the places in which the Marke is set should be taken properly, when as he seeth that the marke it selfe is so called by a Metaphoricall speach. We read that the Elect were seale d in their foreheads, ch. 7. 3. Think you that any true print was ingrauen on those parts of the face? So *Ezechiel* saw the Godly men of *Ierusalem* marked in their foreheads, yet no man euer beleued that men were bepainted with any true Inkie Marke. But onely in the Type, ch. 9. 4. The like metaphoricall manner of speaking is vsed here, when the hand & forehead, & Marke are spoken of; the forehead is the bold & open profession; The hand is the stout & diligent labour, to performe both of which vnto the Popes, every one of his worshippers is bound with a Marke, according to the condition of his place. Where vppon this Marke is not onely seen in the knees of men, as you would taunt our men with a pleasant frumpe and Mocke. But also (to speake that which may make you mervaile the more,) while you wore a hood vppon your shoulders once, you did openly declare as it were by a marke on your forehead, whose seruile beast you where.

Fourthly you say, *that no man is to be suffered to buy or sell in Anti christs kingdom, unlesse he should shew the Marke, or the number of his name; but that there be many in the Popes Dominions, that do buy and sell, who haue not taken and kept the oath of fidility yea in the City of Rome it selfe many Iewes trafficke &c.* I answer, that the necessity of taking the Marke vppon condition of mutuall trafficking is required onely in the subiects, and not in forreyners, such as the Iewes are accounted; For who iudgeth those that be with out? but if any of the

of the Christian profession, should shewe a minde that is against the Pope of Romes authority, he could not traffick among you vppon any other condition, but with bringing himselfe in dãger of his life, as we haue shewed more at large. Reuel. 13.17. Therefore the words of the Text it selfe haue not yet confuted these toyes you talke of, but they do flatly confirme, that these Toyes carry the onely true iudgement in them.

Your other reason is that whereby you proue *that all these signes of Antichrist are more ancient then they can agree to him.* For the vnderstanding of which point more distinctly, we must know that there is a double time of Antichrist; (for this summary division wil suffice now, we hauing to deal more exactly hereabouts in the proper place thereof.) One of his first vprising, whereby he is become the *first Beast*, the other of the *second* after his head was healed, whereby he came to be the second Beast. Now the *Marke* is the ordinance of the second beast, with in whose bounds it is contained, though the foundation thereof laid before, but it began to come to force at that time, when the Romish Ceremonies were obtruded vppon the churches, and they were all constrained to vnder goe the yoke of them; so that that which you bring touching certaine rites, is altogether disagreeable to the questions in hand. For the antiquity of these rites is not now dealt about, but the time when they were first brought in to be a Sacrament of the Romish obedience, which you shall not finde to reach beyond the birth day of *the second Beast* if you will make a right computation.

For whereas you speake in the first place of the *Chrysme vsed in Baptisme*, we acknowledge that the superstition there of is ancient; yet Sylvester the *Pope of Rome* added some new matter to it which was not vsed necessarily in other Churches, till *Augustine the Monke*, the Romish Apostle compelled the *Britannes* to administer baptisme after the Romish manner, and to be in loue with the bookes of the other Ceremonies; Concel

Rom.

Rom. Can. 5: Innoent. 3. decret. Epiſt. Beda hiſtor. Anglic. Booke. 2. Chapt. 2; and this Marke being once receaued was printed more deepely and propagated more farre and wide for the ſpace of the Age following, thorough all *Germany* by the helpe of *Boniface the Engliſhman*, who eſtabliſhed the Romiſh rites every where, and who caſt out many godly and learned men out of their places, who did ſome what oppugne them. What ſhould I ſpeake of other countries, touching which it is now ſufficiently cleare to euery one, both what beginninges, and what proceedings this marking of all mē with theſe Caracters had?

Secondly touching the name *Catholike*, we acknowledge that the Church of Rome was Catholike of old, as farre as this name can agree to any particular Church as long as the integrity of doctrine flouriſhed in it: and that therefore it was called ſo often by the ancient writers and that not amiſſe. And then I confeſſe that the firſt declining of this Church being not ſo wel perceaued, *Antichriſt* when he was yet and but new borne, not being ſo manifeſt vnto all men. Ambros, Auguſtin, Victor of Vtica, and others did ſpeake honourably of this Church, but what maketh the comendation that theſe men giue to this Church, for the excuſing of that Antichriſtian pride of that Church which followed after: it is one thing for this Church to be Catholike, another to be the onely Catholike church. Holy men acknowledged that, becauſe it conſented with other Churches in holines of doctrine and manners. This the latter Popes challenged as proper to their ſeate, after that they could endure no man whom they had not made their bond ſlaue, by making him take ſome badge of ſervitude. Thē was this impudent bragge geuen forth, *it Was neceſſary to Salvation, to be ſubiect to the Church of Rome.* Boniface 8. Extrav. of Maiority, & obedience, Title vniv. vnam ſanctam. And *that he is an heretick Who denieth the authority and prerogative of that Sea.* Nicolas the Biſhop of *Mediolanum Diſtinct. 22. Omnes.* And this is that very ſame thing

thing which you harpe vpon at this day every where in the world but it was neuer heard any where before that the *Beast* came forth with his branding Iron. Ye are wont whē ye heare or reade the word *Catholike*, to skippe & leape like calues, as if it were your proper banner, & badge, but bring forth if ye can but one place of any approued, and sufficient author who doth make *Rome* the square & rule of faith, as your Popes haue arrogated it sacrilegiously to their seate, after the originall of the *second Beast* namely after the yeare of the Lord about 600, which thing if ye can do, acknowledg either that it is *a marke of the Beast*, or els at least that your obstinacy is more desperate then that it can be remoued.

Thirdly you say, *that the Oath of Fealty is found to be in the time of Gregory*, Booke 10. Ep. 31. I answer that your beggery (*o Bellarmine*) is very miserable, who must needs insist in the first degree vnto and before the originall of the *second Beast*. What? could you bring no instance of more antiquity to put the matter out of all controuersy with it? But neither doth this *Oath* profit you. As which was not a forced one, but couered willingly, and that not of any vniuersall order of men that tooke authority hereby to do their busines with all, but of some one schismatike, asking pardon and therby returning to the communion with the *Romane Church*. So that it was not so much *a Marke*, as a Tast & representation as it were of such a thing that should be shortly after. I finde no *oath* more anciently vsed in *creating of Bishops*, then that of *Boniface* a bout the yeare 726, after that the *second Beast* was risen vp; and then that of *Otho the first* on the yeare 942. in ordaining the ciuill Magistrate. Shew you some former instance of an *oath*, or els acknowledg that this *Badge*, wherein the principall force of a speciall Character is contained, came not forth into the world before that the second Beast had hatched.

Fourthly say you, *Gregory Nazianzene makes mention of the preistly anointing*. I answer, that *Nazianzeen* speakes not

not properly, but figuratiuely. There is no writer of that age that speakes of your custō of anointing. Besides *Innocent the 3.* takes away all Scruple, who doth flatly affirme, *that the Grecians did not vse this manner of anointing in ordaining Bishops, before his time,* for so he saith decre. Epist. book, Tit. 15. writing to the Patriark of *Constantinop.* touching a certaine Bishop, who had not taken the holy vnction in his consecration as he speakes, *because,* saith he, *Bishops are not wont to be anointed amongst you, When they are consecrated, We haue commaunded that that Which was wanting, vnto him should be supplied, causing his head and his hands to be besmeared With the Holy oile by the Bishop of Albane, two other Bishops standing by him according to the Ecclesiasticall custom.* Where vppon he doth exhort the Patriarke him selfe afterwards, that he would be anointed likewise, *we do therfore* (saith he) *admonish your brotherhood, and We exhort you earnestly, do you also take vppō this this holy greasing, that so you may want nothing to the fullnes of your Sacraments, seeing you haue been both anointed With the holy Chrysme, do you anoint Archbishops and Bishops, in like manner and cause the hands of the Preists to beanointed With this blessed oile, that so you may obserue that manner in ordaining Preists, and consecrating Bishops, and cause it to be obserued, which the Apostolike seate obserueth.* These things spake he. Out of which it is plaine, that neither Patriarks, nor ArchBishops, nor Bishops, nor Preists tooke any vnction in their ordination, til the *Romish Marke* came to their bald crownes. Which thing also might be vnderstood out of the words of *Nazianzene* him selfe, who speaketh no otherwise of the oile of the Preists, then of the occupying with their talents, of their care of their flocke, and of the oile of perfection, all which things are spoken figuratiuely.

Fifthly you produce, *the sacrifice for the dead and the adoring of Images,* touching the originall of which vngodly practises, we haue no need to dispute egerly; who soeuer was the author that gaue them their first being and preuailing, they became the Badges of the Beast

of

of Rome alone, after that he would haue these things exercised by his authority alone. For when he had bereaued *Leo Isaurus* of the Empire of the West, when he opposed himselfe against his Idolatry; he made it manifest to al men, both what was his marke, for which he stroue so earnestly, and what danger men should incurre by refusing to take this marke vppō them. Therefore some of these signes were before the *second Beast*, in the beginning of their superstition, but they were either equall or some what latter in time, in regard of their power of binding men to the Romish seruitude.

But because we haue added the numeral name (*Latinos*) to the former Markes, least perhaps you should obiect the same thing here, which you did in those, I would haue you know in a few words touching it, that this name is most auncient, and who knoweth not this and yet this lay thrown vnder the bench for many ages, til the Emperours translated their seate to *Constantinople?* Then it began toget some litle life againe, and to be in request, as it is cleare out of *Epiphanius* who speaking of the Romanes, in his booke of measures, and waights, saith that they were not called *Romanes* as yet but *Latines*. But this name was not yet so frequent in vse, and so thrust vppon the Churches, that it had the dignitye of *a Marke*, whence it is that *Socrates*, *Theodoret*, *Sozomene*, *Euagrius* vse the same most sparingly, but as often as they speake of *Rome*, they call it the *elder Rome*, and they distinguish the Prouinces with the onely names of the *East* and the *West*, but after that the *second Beast* did keepe a russling and turned al things topsy turuy, and a partition of the Empire was made, and bounds were set by *Nicephorus* the *Emperour of Constantinople*, and *Charles the Great*, then the name of the Romane Prouinces continued stil in the Westerne countries, and the Easterne were called by a commō name the *Latine Prouinces*, as it is to be seene in the Historians *Zonaras*, *Nicetas Gregoras*, and *Chalchocondyla*. And it was not enough for the *Grecians* afterwards, to subiect them

selues

ſelues to the Romane Patriarke (for they challenged this name of Romane Patriarkes to themſelues) but the ſuperiority was to be geuen ouer to the *Latine Pope*, or to the Biſhop of *auncient Rome*, or els no reconciliation could be made, as appeareth out of the *Councell of Lyons*; vnder *Gregory the Tenth*. Howſoeuer therefore theſe and many other ſuperſtitions were in vſe many yeares before *Antichriſt* was made known to the world, yet after that they were made bandes to ty men to defend the errours of the Church of *Rome*, they put on the nature of *brands*, *markes*, and *Characters*. Theſe things do you diſpute againſt the *true Charactaer*, rather ſtabliſhing our opinion with your vaine impugning of it, then hurting it in the leaſt māner; But what kinde of *Character* do you imagine & hammer out vnto vs? namely *ſome poſitiue one that is to be deviſed by Antichriſt, but that it is not known what kind of one it ſhould be till he come*. I anſwer, if it be a poſitiue Marke, and all men muſt take it, as the Holy Ghoſt ſaith expreſſly, then *Antichriſt* muſt either go to al men, or at leaſt compell al men to come to him; & whether ſoeuer of theſe we ſhall hold, we muſt be put againe to the paines, to make that admirable voiage of his ouer all countries in the World, in that three yeares of his, and a litle more, of which we ſpake Chapt. 6 of this Refutation againſt the publike perſecution. Or if this worke be impoſed on his Embaſſadors, he will haue more ground to trauerſe, and more buſines to diſpatch, then can be gone through in a ſmall ſpace of time.

The 12. Chapter.

Of the generations of Antichriſt.

AS touching the Generation and Countrey where *Antichriſt* muſt be borne. You ſet vs down the opinions

nions of some ancient writters, *whereof some* (say you) *are erroneous, some probable, others certaine & vndoubted. Those that be erroneous are the opinions of the Author of a litle worke touching Antichrist which is set among the workes of Augustine, of Hippolitus the Martyer, of Origene, and Sulpitius. Those that be probable, are the opinions of Damascene, Ireneus, Hippolitus, Ambrose, Augustine, Prosper. Theodorete, Gregory, Beda, Rupertus, Arcas, Richardus, & Anselmus.* I do now rehearse the catalogue of these Authors for this purpose, that I may put you in mind what strong & stately studdes and Pillars you build vppon in this matter: For when you see those men whom you produce for your principall witnesses in euery question; partly to hold a manifest error, partly to confirme their opinion with no certaine arguments, what reason haue you to depend wholy vppon their voices as vppon some diuine oracle, that could not deceaue nor be deceaued. It is no wise mans part to follow blind guides willfully, specially such as he himselfe acknowledgeth to be more then halfe blinde. Rouze vp your selfe therefore at last from this spirit of slumber, and learne what *Antichrist* is, rather from the truth it selfe, then from those men, who scarce euer saw any shadowish resemblance of him. But to let these men go. Let vs come to those which you bring vs for most certaine truths; one whereof is, *that Antichrist shall come cheifely for the Iewes, & that he is to be receaued of them as their Messias*; The other *that he shall be borne of the Iewish people, & that he is to be circumcised, & that he shall keepe their Sabboth, at least for a time*, Both which the time of Antichrists comming teacheth to be most false. For seeing he hath raigned now for these many Ages at *Rome*, namely since the time that the Heathen Emperours were driuen out: and the Iewes do not subiect themselues to him al this while, it followeth necessarily, both that he is not to be receaued by them as their *Messias*, nor yet that he shall come cheifely because of them. Yea and it followeth that he shall not be a *Iewe*, as it appeareth by the experience of all records of things past, which

do neuer report, that any one *Iewe* hath ſitten in th
Popes chaire at *Rome*, and it certaine in ſome par
that there ſhall neuer be any. For he ſhall not inuade th
World with open force, & ſo ſet vp a new gouernment
For ſo he ſhould not be the *ſeauenth or eight Head* whic
is all one, but the *Ninth*, which is one *head* more, the
the *Beaſt* hath. And it is not likely ſeing the *Cardinals* a
ſo prudent and quick witted, ſpecially hauing the hel
of that Peſtilent chaire of *Porphyry* rather then *Peter*, th
any ſuch ſhall be choſen by them of their own accord,
long as this ſtate of theirs ſtandeth ſafe. All theſe Toy
& diuices of your own braines, fall to the ground by th
helpe of thoſe Engins, which the Holy Ghoſt doth fu
niſh vs with all: which we haue rãpired vp againſt the
and the like in the beginning of this Confutation. Be
let vs examine the things which you bring to the co
trary. Firſt you confirme *your dreame that Antichriſt ſha
come cheiſely becauſe of the Iewes. And ſhalbe receaued
them as their Meſsias, out of the place aboue cited: I haue co
in my Fathers name & ye haue not receaued me, if anot
man ſhall come in his own name, him ye will receaue*, Ioh. 5. 4
I anſwer that it is true, that a certaine *Antichriſt* was
be receaued of the Iewes: But the queſtion is touchi
Antichriſt properly ſo called, not him that is take
commonly: They ſhould neuer acknowledge him,
it is moſt certaine by many Arguments, which may
gathered out of thoſe things which haue been ſaid be
fore: But as for this other, they ſhould follow after h
readily, and egerly, as we read of one called *Cuzibi*
the booke called *Zeder Tholamzuta*. And of a certai
Syrian of whom *Paulus diaconus* maketh mention in
21 booke of Romane hiſtories: and as we may read e
where of certaine deceauers of that ſtampe all whi
did propeſſe themſelues to be the true *Meſsias*. Th
therefore which is ſpoken of the Iewes *Antichriſt*,
peruerſely detorted by you to be ſpoken of the prin
pall *Antichriſt*, whom the Reuelation, and the Apoſt
do deſcribe.

Second

Secondly you bring that place 2. Thess. 2. 10. where it is said *that, because men receaued not the loue of the truth that they might be saued, therefore God shall send among them the effectuallnes of errour, that they might beleeue a lie. &c. The ancient interpreters* say you, *expound this place of the Iewes.* I answer, as touching the old interpretters, you know that the minde that is forestalled with any preuidice, bendeth all his thoughts, thether. Where vppon it came to passe, that those holy men, when as once they had conceiued in their minds, that *Antichrist* should be a *Iew*, they receaving this conceite one from another, rather then waighing the matter it selfe, did apply in manner whatsoeuer was deliuered in any place touching *Antichrist*, to manitaine their own errour: But you say that the matter it selfe crieth out and that with out the Fathers commentaries, that the Apostle speaketh of the Iewes. Indeed this point is very worthy to be consider of: for we shall get some what from hence whereby to iudge of the Testimony of those Fathers. First therefore you affirme, *that Antich. Is to be sent to those that would not receaue Christ: now who are they that ought more to receaue Christ, and yet would not, then the Iewes?* I answer, that that which you propound first of all, is not sure and enough. For the Apostle saith not, that Antich. Is to be sent to those *Who would not receaue Christ*, but *Who haue not receaued the loue of the truth*. Now there is great difference between these two, and that certainly as great as between the Iewes & the Gentiles. For this manner of speaking, which the Apostle vseth, belongeth properly to the Gentiles, which (as he saith) do pull down this mischeife vppon themselues not, because thy did refuse the Truth altogether, but because embracing it in profession, they did not follow it with that Care, zeale, loue and desire as was meete, euen as the *Angel of the Church of Ephesus* is vpbraided with this fault, (& that in the name of the whole Church among the Gentiles, as we haue shewed in that place (because he had forsaken his first loue. Reuel. 2. 4. Therefore we conclude most

ſtrongly againſt you out of theſe words; that the Apoſtle ſpeaketh of thoſe who acknowledging & profeſsing the trinity, did not embrace it with the loue that was due vnto it; which agreeth to the *Gentiles* onely, not to the *Iewes*, who reiecting the whole truth, are charged, with the wãt of loue to it, ſeeing that which is a lighter fault is not wont to be obiected, when that that is more greiuous is not once ſpoken of. Secondly you ſay *that the Apoſtle doth not ſay they ſhall not receiue, in the future Tenſe, but they haue not receaued, in the preter perfect. Tenſe, which agreeth to the Iewes, who would not beleeue when Chriſt and his Apoſtles preached, whereas the Gentiles did in the meane time receaue the Goſpell moſt gladly.* I anſwer that the Apoſtle ſpeaketh in reſpect of the time of Antichriſt; of whom he entreats. God will ſend Antichriſt. Becauſe before Antichriſt ſhould come, men did not bend their minds to know and to obey the truth, with that zeale which it was worthy of. Neither could he ſpeake otherwiſe, vnleſſe he ſhould haue inflicted the puniſhment, before the fault was committed. For if he ſhould haue ſaid: *becauſe they will not receaue the Truth*, it ſhould ſeeme that Antichriſt ſhould inuade the Church becauſe of an obſtinate diſobeying of the truth that ſhould be after his comming. Theſe are your collections, Which you ſay do proclaime, that the Apoſtle ſpeaketh of the *Iewes*; but if you wil attend digently, you will confeſſe that he doth not ſo much as wiſper in the leaſt manner, in reſpect of that loud outcry which you imagine him to make on the other ſide. For heare what the Apoſtle ſaith in the beginning of the Chapter, *that vnleſſe the Apoſtaſy ſhall come firſt, and that man of ſinne ſhall be reuealed, &c.* verſ. 3 in which words he teacheth, that the Apoſtaſy ſhall go before *Antichriſt*; and that the reuealing of *Antichriſt* ſhall go before the comming of the Lord: But whoſe reuolting ſhall this be? not at all of the *Iewes*, for they haue not receaued the truth at all; but the reuolting and going backe from a thing, which a man hath cleaued vnto before. Beſides it could not be the revolt of

theſe

theſe men, who did reſiſt the truth, at the firſt preaching of the goſpell. Therefore it ſhould be the reuolt of the Gentiles, and that not paſt, but to come. For if it had been paſt, the *Theſſalonians* ſhould haue ſeene *Antichriſt*, who was not as yet come forth as being reſtrained by a certaine impediment, of which the Apoſtle ſpeaketh after. But you wil ſay, *that this reuolt was from the Romane Empire*. But I pray you ſuffer the Apoſtle to interprete himſelfe, who expounds that afterwards, in other wordes he calleth Apoſtaſy here, and ſaith, *that they did not receaue the loue of the truth*, verſ. 10; And indeed what other Apoſtaſy could beget this peſtilent *Antichriſt*? For was the *Romane Empire*, which crucified *Chriſt*, ſo greatly cared for by God, that he would ſend *Antichriſt* into the world to puniſh the reuolting from that? Theſe are the dreames of Romiſh factoures & proctours, that abound in riot and ſurfettings, and not of thoſe that geue themſelues to the true and ſincere ſtudey of the Truth. Notwithſtanding therefore all that you haue ſpoken hetherto, it is cleare enough that they be not the *Iewes*, who ſhould receaue this *Antichriſt*. But the *Gentiles*, and *Caluine* (whoſe memory ought to be in honour of all godly men) and other whom you call heretiques, do vppon iuſt cauſe, depart from the interpretation of the old writers, as alſo that they do as iuſtly expound this place of you & ſuch as you are, as from whom God hath taken away as it ſeemeth all power of diſcerning betweē right and wrong, truth and falſchood in matters of ſaluation, and that becauſe ye make more account of the ſinfull pleaſures, and preferrements of this world, then ye do of the ſimplicity and purity of the Goſpel. But you go about to perſuade vs with reaſon alſo *that the Iewes are they, that ſhall receaue Antichriſt, and that he ſhall ioine himſelfe to them eſpecially; For they are ready to receaue him, as who looke for ſuch a Meſſias, as ſhalbe a temporall King*. I anſwer, that they are indeed ready to receaue Antichriſt, and that they haue receaued them oftentimes; according to that which Chriſt foretold;

but what is this to that *Antichriſt* whom we entreate of, now the queſtion I ſay is handled touching *Antichriſt properly ſo called* whom becauſe he hath two Hornes like to the Lambe Revel. 13. 11: they who hate the Lambe hate this vicar of his alſo, as farr as they can becauſe he maketh himſelfe like to him in part. Let the Iewes therefore call the Pope of Rome: *Heghmon*, that is, a *Bulruſh*, and let them raile on him, & curſe him at their pleaſure. Yet doth it not follow from thence, that he is not the cheife and greateſt *Antichriſt*, ſeing it is not ſaid any where in the ſcriptures that he is to be honourd with any peculiar manner by this people, For whereas you ſay, *that he ſhall go out from the Iewes to the Gentiles, in like manner as Chriſt went from the Iewes to the Gentiles*, certainly you do either play the deuiner, or the dreamer; you proue nothing, vnleſſe perhaps you hold, that *Chriſt* is the Type of *Antichriſt*, wherein you play the vngodly diuine, which diuinity of yours we haue once before been acquainted with in the Chapt. Of Antichriſts Continuãce, wherefore this which you bring touching Antichriſt properly ſo called, that he is to be receaued of the Iewes, is vtterly voide of reaſon.

The ſecond thing which you alſo commended vnto vs as a moſt certaine truth, is, *that Antichriſt ſhalbe a Iew and circumciſed*, & this ſay you *is gathered out of the things which you haue ſaid*. I anſwer, that we haue ſhewed, that thoſe ſayings of yours from whence you draw this, be moſt abſurd, that therefore which is built vppon thé, is of like ſtrength and Authority. For that which you adde for confirmations ſake *that the Iewes would neuer receaue a man that is not a Iew and is vncircumciſed*, maketh againſt you. For hence we conclude, that they will neuer receaue that *Antichriſt* that is not ſo called properly, but commonly, as whom we haue euicted by neceſſary reaſons, to be a heatheniſh,, and Vncircumciſed Golias.

Secondly ſay you, *Antichriſt faineth himſelfe to be of the family of Dauid, becauſe the Iewes looke for ſuch an one.*

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I anſwer either that Antichriſt faineth himſelfe to be ſo, or that you faine ſuch a matter vppon him. now Where I pray you doth the Holy Ghoſt deſcribe the true *Antichriſt* vnto vs by this Note among all the reſt of his Markes? But it is the iuſt iudgement of God, that ye who turne the truth into lying Images, ſhould be deluded with counterfaite ſhewes and Lies inſteed of the Truth. And thus being left deſtitute of all ſcripture, and probable reaſon, you fly according to your old wõt to the Patronage of mens autority againſt the which I oppoſe this reaſon in ſteed of a concluſion, beſides all that I haue ſaid aboue. The Iewes ſhall haue no Empire, before they ſhalbe conuerted to Chriſt, and therefore Antichriſt ſhall not be one of their nation, who ſhould be for his time the ſoueraigne Ruler in the world and who ſhould ſubdue the Gentiles by the helpe of the Iewes as ye faine. Many ſcriptures confirme the firſt part of the reaſon moſt plainely; ſome whereof I wil ſet down & open, not for your ſake ſo much (*o Bellarmine,*) and yet for yours too, if ſo be that you would at length delight to know the Truth,) as for my bretherns ſake, whom I would haue to be ſtirred vp by this light and knõwledge I lend them, to ſearch into many places of ſcripture more diligently, which being accounted commonly to be ſuch as be cleare, and found out already are to this day vtterly out of mens knowledge,

The firſt is Ieuit, 26.39.40.&c. Where the laſt plague threatned againſt the Iewes in that Chapter, is this moſt greiuous caſting of of the Iewiſh Nation wherein they ly miſerably for deſpiſing of Chriſt, & haue been leying euer ſince Chriſt was crucified euen to this day, the letting of whom looſe and freeing frõ this forlorne eſtate, which ſhall one day be accompliſhed, is conioined to that extreme miſery. Wherein they ſhalbe wrapped, at the time, when this deliuerance ſhall happen vnto them. But if that Glory of *Antichriſt* which ye forge, and deuiſe, ſhould come between, how ſhould this bounty of God be ſhewed vppon thoſe, that lay

before in so miserable affliction?

The second Place of scripture for this purpose is taken out of that exellent song of Moses, Deut. 32. 36. &c. *When the Lord shall iudge his people, then shall he repent because of his seruant, when he shall see that their strength is gone, and that neither he that is shut vp, nor he that is let go can do them any good. When he shall say; where are their Gods? & the strong rock to whom they committed themselues for defence.* Moses doth sing of the same times in that place; & he sheweth that the Iewes are to be brought in to an extreme and desperate misery, when God shall arise to reuenge the quarrell of his people. The third place is out of those words Esay. 49. 14. *But if Zion say, the Lord hath forsaken me* &c. To these may be added, Ierem. 30. 8. &c. Ezech. 37. Dan. 12. Hos. 3. 4. 5. And these few places may suffice to open the meaning of many other. Out of which I conclude, that although the *Pope of Rome* shall neuer be a *Iew*, nor be receaued of the Iewes for their *Messia*, but be rather hated of them, yet this is no barre to keepe him from being the *great & Grand Antichrist*: yea vnlesse these things should be so, he should be differing from the Princely, and Principall Antichrist: as we haue declared in due places.

The 13. Chapter.

Of Antichrists Seate.

IN expounding the words of this Prophecy, we haue concluded it with most strong arguments taken from thence, that *Rome* is the Seate of Antich: and that straightwayes after that the Empire was taken away from the heathen Emperours. For the *heads* of the *Beast* remaine at *Rome*, where both those *hilles*, and *kings* are which the Angell speaketh of. But where these *heads* remaine fixed, there must Antichrists seate needs be

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More ouer seeing *Antichrist* was subsisting so soone as *Constantine* entred vpon his kingdomes as we haue proued before by many arguments, he hath had no other seate but at *Rome*. For in that he stayed at *Auenion* for a few yeares, he did that to soiourne there onely, not with a minde to change his seate. But you (*o Bellarmine*) fight on the contrary side, holding *that Ierusalem shalbe Antichrists seate, not Rome, the Temple of Salomon, and Throne of Dauid, not the Temple of S. Peter, and the Apostolike Chaire.* Which thing you endeauour to proue two wayes, *first by an Argument*; and then *out of the Scriptures, and Fathers.* The Argument stands thus. *If the Pope of Rome be Antichrist, sitting in the Church of Christ, then the Lutherans and Caluinists, and as many are strangers from that Church which is vnder the Pope, keepe with out the true Church of Christ. For the Church of Christ can be one onely, as Christ is one; but our men* say you *do stand stiffely vppon it, that the Pope of Rome is Antichrist Therfore all our men are banished away from the Church.* I answer that the Proposition is false, and that it doth relie onely vppon the peruerse vnderstanding of the vnity of the Church. For the *Church* is both *commonly* & *properly* so called. That is such a Church, as wherein piety is corrupted, the word is adulterated, the sacraments are depraued, that is full of superstition, and mens deuices; retaining onely the name of Christ, and boasting of the name thereof, as also which is so called commonly, as lõg as there is any part of the foundation left vnshaken. This other Church, is Chast, pure, entire, cleane, harkening to the voice of Christ in all things, and not departing frõ his precepts and prescript in the least manner, as farre as the infirmity of mortall men will suffer it, & this Church is alwayes the onely and true spouse of Christ, howesoeuer the whorish Church arrogate this name unto her selfe. So the *Temple* and the *Altar* was proper to the Elect before, and it was measured by the Angel but the *Court* was not beautified with any decyphering there of, but was cast out of doores, and *genẽ ouer to the Gentiles*, that is to the prophane multitude,

multitude, that counterfaiteth the name of the Temple with the neerenes & likenes thereof vnto it. And these also had the Holy Citty geuen them, which they that haue their abode in the Court ſhould trample vppon at their pleaſure for a time appointed by God, Reuel. 11. 2. We haue this taught vs more plainely in the ſeauen Churches, which are called the Churches of Chriſt, although *Sardis* had onely a name that ſhe was aliue, and the *Laodicean Angel* was neither hot, nor cold, and therefore was ſtraightwayes to be ſpewed out, vnleſſe he would repent; Chapter 3. 1. and 16. and therefore that is not rightly attributed to the *common Church*, which belongs to that *Church*, which is *properly ſo called*, a man may be a ſtranger from the Church ſo called properly, & yet he may be a true cittizen of the true Church. If you can ſhew; that the *Pope of Rome* hath his Chaire fixed in this true Church. which hath this name geuen it properly, you might iuſtly conclude vs all to be runnagates reuolters, and moſt miſerable men; but ſeeing you mingle together things that are diſioined, and diſagreeable, and play ſtil at your old wonted game of equiuocation, the abſurdity, which you thought to haue faſtened vpon vs, falleth vpon your own pate; and ſo your argument made in regard of the man, is a lyar, like to him whoſe cauſe it pleadeth.

Secondly you proue it out of three Scriptures, the firſt whereof is Reuel. 11. 8. *Where Iohn ſaith* (as you ſay) *that Enoch and Elias ſhal fight with Antichriſt in Ieruſalem, and are to be ſlaine there.* I anſwer, that that it a lying vanity altogether, which is geuen forth and receaued among you Papiſts touching the comming of *Enoch* and *Elias* to fight with *Antichriſt*, as we haue proued in the ſixt Chapter ſpeaking againſt your third demonſtration; but becauſe it litle or nothing maketh to the force of this argument, what theſe two Prophets be called, we will let that paſſe for this preſent, and we ſay that that is falſe, which you tells vs of the killing of theſe Prophets at *Ieruſalem*. For the Holy Ghoſt doth not mention *Ieruſalem*

ſalem by name, but by this circumlocution onely, *where r Lord was crucified*, which agreeth aſwell to *Rome*, ing *Chriſt* was crucified by the ſentence of *Pilate the omane Gouernour*; by which meanes he made his own itty of *Rome* guilty of this bloud, which was ſhed by e authority of this Citty, as we haue ſhewed, Chapr 11. 8. This argument therfore traileth his loines and gges after him in a manner, aſſuming that which can ot be proued, yea the contrary whereof is plainely proed out of the Scriptures. And there was no cauſe why *hytreus* ſhould of purpoſe pretermit theſe words, as ou imagine (*where alſo our Lord was crucified*) or why ou ſhould be ſo trouble ſome to your ſelfe by labouring proue againſt *Ierome*, that *Ieruſalem* might be called *dom*, as which we acknowledge to be ſo called elſhere. And yet your *Rome* is the onely *Sodom* ſpoken of the Reuelation, for the deliuering whereof from this mputation you ſhould rather haue bent all your force, hen thus to ſpend it in prouing a matter wherein there no controuerſy.

Your ſecond place is Reuel. 17. where Iohn ſaith in he 10. verſe, *that the Kings who ſhould deuide the Romane Empire among them ſelues, & vnder whoſe raigne Antichriſt ſhould come, ſhould hate the purple whore, that is, Rome, and that they ſhall make it deſolate and burne it with fire. How then* (ſay you) *ſhall it be the Seate of Antichriſt, if it muſt be ouerthrown and burnt vp at that very ſame time?* Ianſwer, that the Reuelation wil ſoone take away this ſcruple from you; You aſke how *Antichriſt*, ſeate ſhalbe burnt vp, while he liueth, and keepeth his eyes open? This Booke ſheweth that the *fift Viall is to be poured out vppon the Throne of the Beaſt & that his kingdom ſhalbe made darke, ſo that his poore ſlaues ſhall gnaw their Tongues for greife. Chapt. 16. 10. 11.* And this Viall is nothing els but this great fire where with the *Ten kings ſhall burne the whore to aſhes.* For you ſee that this Citty that ſhall be conſumed with fire, is a Queene among the Gentiles, which can not agree to *Ieruſalem*, that was laid

laid leuell with the ground many Ages since; But if you doubt how the *Ten kings* shall burne out in such hatred against the *Whore*, who were so mad vppon her with loue before, here the Angel telleth the reason thereof, & sayeth that they should giue themselues ouer wholy for a time to be at the Beasts seruice, but they should be stirred vp at length by God, to destroy him, whom before they honoured in the highest manner, vers. 16. 17. Therefore this hatred of theirs brings litle ioy to your *Rome*; The other things which you bring, to amplifie this argument, are of no moment at all. For we haue hissed that Iewish Antichrist of from the stage in our former disputation, and those things which you speake of *Asia*, are certaine litle peeces of the golden truth, which do glister clearely in a fabulous heape of confused earth. It is certaine that the Empire shall returne thether againe, but it shall be that which *Antichrist* shall set vp, but that which Christ him selfe sholl reedifie, whē he shall haue mercy on his people, and shall make shew of himselfe in his Church, to be the King of all Nations.

The third place is taken out of those words 2. Thess. 2. 4. *so that he shall sit in the Temple of God. &c.* Where you bring 4 expositions of the Temple; the first *that vnderstands the minds of the faithful by the Temple*; the second *of Augustine, who interpreteth the Temple to be Antichrist himselfe together with all his people: who would haue himselfe and all his to seeme to be the true spirituall Temple of God*; the third *of Cryso tome, who taketh Temple for the Christian Churches* the fourth *of them that vnderstand that temple of Salomon by it*; you make speciall choice of the last of these which is the most absurde and worst of them all, yea if there were an hundred moore; wherein you do like women that are sicke of that strange longing disease called *Pica*; who had rather eate baggage stuffe such as coles & leather Thongs then the wholesomest meate that is: The *Temple* in this place must needs belong to the same people, whose the Apostasy is, for the punishing whereof *Antichrist* was sent, now we haue demonstrated

that

that this is of the Gētiles onely, which had indeed come to Christ, but did not worship him with such Care and zeale as they ought to haue done, & that it can not agree to the Iewes by any meanes, who would neuer be enrolled for Cittizens of this kingdom. Moreouer *Antichrist* came not as long as the old Temple stood, neither shall he euer sit in this afterwards, as which was so ouerturned of old, as it is neuer to be built againe as the Angel teacheth *and the desolation shall perseuere euen vntill the end, and consummating of all things*. Daniel 9. 37. Besides, how should the Apostle call that the *Temple of God*, which God should curse ād which should neuer haue the foundation of it laid by any authority of his, but onely by the commandement of *Antichrist*, vaunting him selfe for the onely God, as you will haue it; These things and many more do teach, that the *Temple* of *Salomon* is least of other things to be vnderstood, and yet you say *that this opinion is more common, more probable, and more learned then the rest*, but by what argument I pray you? *because* say you, *the Christian Churches are neuer vnderstood in the scriptures of the new Testament by the Temple of God, but the temple of Ierusalem perpetually*; which short sentence containeth two things in it, that are notoriously false: First in that you say, that the Christian Churches are neuer vnderstood by the temple of God in the writings of the Apostles. For Paul writing to the Ephesiās Chap. 2. 2. 22, speaketh thus of the Christians Church, *In whom all the building being conueniently coupled together groweth till it be made a Temple to the Lord. In whom also ye are built vp, that you may be an habitation of God by the spirit*: And what other thing meaneth the Reuelation when it vseth, so often the name of the *Temple*, but the Godly Christian assemblies? *Arise and measure the Temple of God*. Chapt. 11. 1. *Then the Temple of God was opened*, in that Chap verf. 9. *And, they come out of the Tẽple, and non ā could go into the Tẽple*; Chapt. 15. 6. 8. The *Tẽple* of *Ierusalem* was defaced, before this Reuelation was made, least perhaps you should conceiue that that is meant by the Temple

ple in theſe words. This is your firſt falſe aſſertion. The ſecond is in that you ſay, *that the temple of God doth ſignifie the Temple of Ieruſalem in the new Teſtamẽt, yea and that perpetually*, For what are there ſo many *Temples of Ieruſalẽ*, as there be ſingular faithfull mẽ. *Paul* ſpeaketh to the *Corinths* with words that be common to euery Chriſtian; *doe ye not know that you are the Tẽple of God? And if any man diſile the Tẽple of God.* 1. Co. 3. 16. 17. *Know ye not that your body is the Temple of the Holy Ghoſt.* 1. Cor. 6. 19. Not to ſpeake of thoſe places which I cited right now. You are a more deliuer & nimble fellow to make a maſter builder thẽ *Salomõ* was; who cã build vp ſo many Tẽples in ſo ſhort ſpace; but what is it that you ſhaueling cã not do, who can mint a new *Chriſt* euery day of a peece of dough. *But (ſay you) this is but a litle, that the Scriptures ſpeake*: Therefore you bring vs ſome greater matter out of the ancient Fathers & thoſe both Latin and Greeke that haue liued theſe many Ages, *who haue (as you ſay) neuer called the Churches of the Chriſtiãs Temples, but oratories, and places to pray in, or; Cathedrall and Princely Pallaces; or places conſecrated to the memory of Martyrs.* I anſwer that the ancient Fathers both. Greeke and Latine haue ſpoke ſo as the Scriptures ſpeake, as Clem. Alexandr: ſtromat. book. 7. *A Tẽple is either a great one as a Church that is an aſſembly of faithful people, or els a lule one as a mã, that retaineth the ſeede of Abrahã*; And as Cypriã ſpeakes booke 1. Againſt the Iewes, Cha. 15. *That Chriſt ſhould be the houſe and Tẽple of God, and that the old Tẽple hath ceaſed, and the new one was begun.* And booke 5. Epiſt. 8. *Although Charity ſhould not driue us ſo much to yeeld helpe to our brethren, yet we ought to conſider in this place that theſe be the Temples of God, which be taken; and we ought not to ſuffer thorough our long ceaſing to helpe them, & our neglecting of their greife, that the Temples of God ſhould be long in Captiuity.* But you ſay that you vnderſtand not either the Chriſtian aſſemblies, or the particular faithfull men, but the houſed and materiall churches, wherein we meete together to worſhip God publikely. I anſwer that you do therfore diſpute

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like a profound Clercke, who do not all this while conclude your Queſtion by this goodly anſwer; For thus you now argue, No materiall Churches made for the publike worſhip were called Temples among the Chriſtians for many ages, but ſome kind of Temple are the places appointed for the publike worſhip; Therefore there was not ſome kind of Temple among the Chriſtians for many Ages. What of that I pray you? For though there was not ſome kind of Temple, yet there was ſome other kinde of Temple among the Chriſtians euē in theſe very ſame Ages that you ſpeake of; & in ſuch a Temple as theſe ſhould Antichriſt ſit afterwards. Vnleſſe perhaps you ſuppoſe that the holy place of Aſſembly, is onely the Temple Which if it be ſo, thē *Antichriſt* ſhalbe no lōger *Antichriſt*, then he ſhall ſit in theſe materiall Churches, ot els if he ſhalbe out of thoſe Churches, thē the great *Antichriſt* can be *out of the Tēple of God*, & though he ſhould not make vaunt of himſelfe as if he were God, yet he ſhould be *Antichriſt*. For this Sacrilegious boaſt of himſelfe ſhalbe onely while he ſhall ſit in the Temple of God, as it is manifeſt out of the Apoſtles words: & thus we ſhall haue a new Captaine Antichriſt, ſuch as the Apoſtles never ſaw by the ſpirit of Prophecy.

There is great force I wis in your diſputatiōs, which bring vs out ſuch monſters as this euery where, but let vs go on furder with you. Now where as you ſay, *that the name of a Temple was not giuen to the houſes of Prayer til Ieromes time* whom you cite for it, I would haue you vnderſtand, that *Euſebius* who was more Ancient then *Ierome*, did not for beare to call them by this name. Book. Hiſt. 10, Chapt. 2. Whom *Ruffinus* brings in ſpeaking thus book. 9. Hiſt. Eccles Chap. 10; *that the Places newly reuiued, do riſe vp more gorgiouſly and loftily built, and that high & ſtately Temples are reared vp in ſtead of thoſe former baſe and poore Conuenticles*. And againe Euſeb. Book. 10. Chapt. 13. *There was a Temple built in Tyre after a bountifull and ſtately faſsion by his Care and endeauour, which was the moſt notable Church in all the Country of Phenacia.* So alſo in

that

that oration laudatory, which one made touching the building of the Churches that were dedicated to *Paulinus* the Bishop of the *Tyreans*, we reade these words, *And thou who art the maiestical ornament that setts out the holy Temple of God that hath been newly built here:* And after many other words in the same place we read thus, *He built vp this most magnificent Temple of the most high God.* And indeed the Holy Ghost most wisely prouiding to meete with your Crafty conueiances so guided the hands and pennes of those that wrote about that time, when *Antichrist* should peere & peepe out, that they should giue the name of *a Temple*, euen to the holy places of the Christian assemblies, that so it might be made euery waye euident, that he sitteth in the Temple of God. Therefore whereas concluding this matter you say, *that it seemeth to be certaine that the Apostle spake of the temple of Ierusalem because writing that Antichrist should sit in the Temple of God, he said some thing that he would haue to be vnderstood of those to whom he wrote, and they could not then vnderstand any other Temple but that of Ierusalem by the Temple of God*, you may see easily how false it is not to say worse of it, as I may, and yet speake truly.

The Thessalonians might vnderstand, that he should sit in the minds and consciences of men, whom he should seduce with his craft and hypocrisy, as *Anselmus* interpreteth it, or that he should raigne in the Christian assemblies, as *Chrysostom*, *Theodoret*, *Theophylact*, and *Oecumenius* expound it, or that he should bragge of himselfe as if he were the *Temple* and the *Church* as *Augustine* explanes it; but as for the Temple of Ierusalem, they could neuer once think that he meant that, as which they knew should be quite destroyed by that which Christ foretold of it, Math. 3. 39; & 24. 2. And that it should neuer be built againe, seing the wrath of God seazed vppon them to the very last; as it is, 1. Thess. 2. 16.

To these you adde the commō exposition of the Fathers, as you speake, but the contrary opinion of those, who are cited aboue, will not suffer it to be common,

and

and the ignorance of a few, ought not to ſtand in the light of ſo cleare a truth; And theſe be your arguments, the force whereof I leaue now to be iudged of by the Reader, & I will ſee in a word, what I can ſay to your anſweres were with you goe about on the other ſide to weaké the reaſons of ſome of our writers.

Firſt whereas our men doe obiect out of Reuel. 17. *That Rome is the cheife ſeate of Antichriſt, becauſe this ſeate is a great Citty, which ſitteth on ſeauen hilles, & which hath a kingdom ouer the kings of the earth; all which things are found to be in Rome*; you anſwer three wayes; firſt, *that Rome is not vnderſtood by this Citty, but the whole kingdom of the Deuill*, but you doe not reſt in this anſwer, neither is it in truth of any moment, ſeing that is not the vniuerſall Citty of the Deuil, which ſhalbe burnt vp by the *Ten kings*, ſpecially ſeing there ſhall many wicked men remaine aliue, who ſhall bewaile the fall thereof. Reuel. 18. 9. For how ſhall the whole company periſh, of which there ſhall ſome Cirtizens remaine afterwards? Caſting this anſwer therfore behind the doores you get you to another, and you grant *that Rome is vnderſtood by the whore, but that is heatheniſh Rome, that then raigned & worſhipped Idolls, and that perſecuted the Chriſtians, and not Chriſtian Rome*. I anſwer that you doe il to diſioyne thoſe things which the Holy Ghoſt hath coupled together. For *Rome* is then the *whore* and *ſeate of Antichriſt* when as ſhe is carried of the *Beaſt*, but ſhe was not Carried while the Heathens raigned. For ſhe is carried by the *ſeauenth head*, which was not come as yet, when *Iohn* receaued this Prophecy Reuel. 17. 9. 10 Beſides if *Heatheniſh Rome* that raigned be the *whore*, then *Antichriſt* came during the time of that heatheniſh Empire, for the Holy Ghoſt would haue theſe two things to goe together like inſeparable companious euen to the very funeralls of the *whore*, the *Beaſt* carrieth, the *whore* rideth vppon him, one of them can not liue in any liuely manner with out the other. Moreouer if that ſhould be true, then ſhe ſhould long ſince haue left of being the whore,

neither ſhould ſhe be found to be ſuch, when *Antichriſt* ſhould come, becauſe as you teach vs afterwards, *Peters chaire cannot be ſeparated from Rome*, booke 4. of the Pope of *Rome*, Chapt. 4. But how doth this agree I pray you with reaſon, that *Rome* when it is *Chriſtian, holy, Catholike* and *Peters Chaire* as you will haue it, ſhalbe puniſhed one day like and for a *whore*, and yet that ſhe ſhould go vnpuniſhed when ſhe was heatheniſh, and plaid the whore moſt lauiſhly and riotouſly according to your opinion Reu. 17. 16? Certainly *Ierome* ſeemeth not to haue affirmed ſo rightly, when he ſpeaketh thus to *Rome*, *to thee I ſpeake, which haſt blotted out the blaſphemy written on thy forehead, With thy confeſſion of Chriſt; booke 2. againſt Iouinian.* For *Rome* hath not blotted out this blaſphemy, but hath ſett it deeper in, after it began to be Chriſtian, & therefore ſhe muſt now beare the puniſhment of her fornycation. Therefore your ſecond anſwer is no leſſe weake, then the firſt; Let vs ſee your third anſwer, which telleth vs *that Although that Woman ſhould be Chriſtian Rome, yet our argument ſhould haue no force at all in it; becauſe Antichriſt ſhould hate Rome, ſhould fight againſt it, and lay it waſt, and therefore that Rome is not Antichriſts ſeate.* I anſwer that that which you tell vs of the hatred and fight of *Antichriſt* againſt *Rome* is flatly falſe you borrow your falſe light out of thoſe words Reu. 17. 16. Which you read thus *and the Ten Hornes which thou ſaweſt, & the Beaſt, theſe ſhall hate the Woore, &c.* Which reading we haue proued to be faulty writting vppon that place; the True one is this, & the *ten Hornes* which thou ſaweſt in or vppon the *Beaſt*, theſe ſhall hate, &c. The difference is, that the true reading teacheth vs, *that the Hornes of the Beaſt ſhall hate the Whore*, that falſe one, will haue it meant, that both the *Hornes* and the *Beaſt*, that is, both the Kings and Antichriſt ſhall hate the whore. Aretas readeth it ſo as I ſay, and ſo doth the vulgar Latin, (to which you are bound as you are to the *Councell of Trent*) and ſo do many other coppies, to which the reſt of the Book of the Reuelation giueth conſent,

which

which yet is moſt repugnant to that which you bring; So that vnleſſe you light vppon a better anſwer then this, you muſt needs acknowledge that Chriſtian Rome is the ſeate of Antichriſt.

To the ſecond place which our men do bring out of Theſſ. 2.4. Where it is ſaid *that Antichriſt ſhall ſit in the Tẽple of God*, you anſwer *that Paul ſpeakes of the Temple of Salomon, and you put us ouer to thoſe things which you haue ſaid before*; So do I alſo ſend the Reader to that which I haue ſaid in way of confutation of them; & then to that reaſon of ours, *that the Temple of the Iewes, was indeed the Temple of God, but it had now left of to be ſo, ſeing the ſacrifice & Prieſthood of the Iewes were ceaſed.* You anſwer, *that it ceaſed not to be the temple of God ſtraight wayes. For the ſame Temple might be the Temple of Chriſtians & indeed it was ſo while it continued, becauſe the Apoſtles preached and prayed in it*; Luc. 24. 53. Act. 3. 1. & 5. 20. I anſwer, and demaund, what do theſe things helpe at all to confirme the ſitting of your Antichriſt in Salomons Temple? what? ſhall the Temple of God in which Antichriſt ſhall ſit be that of Ieruſalem, becauſe the *Temple of Ieruſalem* wherein the Apoſtles preached & prayed was the Temple of God, as long as it ſtood? Truly I could ſhew vnto you that a Titular holines might remaine for a time *in that Temple of Salomon*, after that the old Religious ceremonies were abrogated, even as a boate doth not leaue of moouing preſently, after the oares haue left of to ſhoue it on, if it were not labour loſt and ſpẽt in vaine, to ſtand vppon a matter of no cõſequẽce. For you might conclude as well, and as certainly as ye do from that Antecedent, that the Temple of God which you haue made wherein *Antichriſt* ſhall ſit, ſhall be that of *Ieruſalem*, becauſe of thoſe words of the Poet which I wil a litle after, *can ye hold laughing my Maiſters, that are admitted to heare all this goodly ſtuffe that would make a Horſe laugh.*

To thoſe words Dan. Chapt. 9. *And the deſolation ſhall perſeuere vnto the conſummation and the end*, whereby our men proue, *that the Temple is not to be reedified*. You anſwer,

that it ſhal be reedified indeed, but not till towards the end of the world, or that it ſhal be reedified yet it ſhal neuer be but a prophane place, or laſtly that it is to be reedified but not perfectly, but it is to be begun onely, and that Antichriſt ſhal ſit in it as it is begun. I anſwer that we haue need of ſome *Geryon*, who may lay hold on this ſlippery Eele with his hundred hands. Into what manifold plaits, turnings and windings doe you wreath your ſelfe like a Serpent? Yet how ſoeuer you change your ſelfe into a thouſand ſhapes *Proteus like*, you ſhal not ſcape my hands. Who taught you this diuinity I pray you, thus to coine diſtinctions, to gainſay the expreſſe words of *Daniel*? as that the Temple is not to be reedified, but in the end of the world, or that when it is to be reedified it ſhall remaine a prophane place, or that it is to be reedified yet ſo as it ſhalbe begun onely, & not finiſhed. Haue you fetched theſe bald and patched diſtinctions out of the Popes veſtry, or his priuy rather? Certainely the truth inſpired from God hath not furniſhed you with ſuch ſtore of rotten ſtuffe: For this teacheth vs, *that the wrath of God is come vpon the Ieŵes vnto the vttermoſt*, 1. Theſſ. 2. 16. And that this is a part of this wrath, that God hath bowed down their backs alwayes, Rom. 11. 10. Therefore the *Ieŵe* ſhall neuer lift vp their heads ſo vnder *Antichriſt*, that they ſhal haue the leaſt power to worke out any ſuch exaltation of them ſelues, but they ſhal alwayes remaine deſolate and oppreſſed, til they ſhal ſay, *Bleſſed is thot commeth in the name of the Lord*, that is till *Chriſt* ſhall come, not *Antichriſt*, Matth. 23. 39.

Fourtly whereas our men bring forth certaine places out of the Fathers, who affirme *that Antichriſt ſhall ſit in Churches of the Chriſtians*, you graunt *that is true, and not contrary vnto you becauſe the Fathers would not ſay that Antichriſt ſhould ſit in the Church as a Biſhop, but as a God.* I anſwer that your Pope ſhall not ſlippe the Collar with this ridiculous diſtinction. The ſame mā may ſit in the Church both as a Biſhop, and as a God. Antichriſt ſhall beare both theſe perſons, as we ſee fulfilled in your Pope.

Pope, he ſhall in words faine himſelfe to be a Biſhop and that in moſt humble wiſe but he ſhall arrogate diuine authority in very deed. He ſhal forgeue ſinnes with an higher Power then any Miniſter can: he ſhall diſmiſſe men out of Purgatory, he ſhall canoniſe what ſaints he will at his pleaſure, he ſhall make new articles of faith, and he ſhall do many things like to theſe, ſuch as be onely in the power of the higheſt God, & not of any mortall man. What ſhould the Fathers do ſpeaking of the Biſhoply office, when they ſaw him lift vp ſo high as to be like a God? Thoſe things which are leſſe in greatnes, are wont to be ouerwhelmed with the inuentions of thoſe things which excell, ſpecially when we ſpeake of great matters. They did not by this liſence of theirs deny, that he ſhould ſit in the Church like a Biſhop; But when as they were to ſpeake of the higheſt Toppe of his Pride, they thought it not fit to ſticke in the loweſt degrees there vnto.

To the fifth argument of our men taken from (the words of Gregory Booke. 3.4. Epiſt. 38 *The king of Pride is near, and that which is not lawfull to be ſpoken*) *an army of Preiſts is prepared for him. You anſwer, that the contrary to this which we gather is drawn out from hence: For it followeth not that Antichriſt ſhalbe an vniuerſall Biſhop, becauſe his forerunner made him ſelfe vniuerſall Biſhop, but the Contrary rather becauſe a forerunner is not the ſame with him whom he foreruneth.* I anſwer that neither is an vniuerſall Biſhop the ſame with him that would be vniuerſall Biſhop. The Biſhop of *Conſtantinople* would haue been ſo indeed but he could not come by that which he deſired; The Biſhop of *Rome* beſought it at *Phocas* his hands, and obtained it: The contrary therefore is not drawn from hence as you ſay, but it is rightly concluded, that Antichriſt is an vniuerſall Biſhop as the which dignity none conld obtaine, beſides Antichriſt. *To the army of Preiſts*, you anſwer, *that Gregory would not ſay, that Preiſts as they be Preiſts do belong to Antichriſts Hoſt; but that they do prepare him an army as they be proud.* To this I

ſay that now you haue made your part ſafe and ſound. Indeed the Popiſh Prieſts are not proud nor yet can be ſo, that is pitty. I ſuppoſe verily, that when *Antichriſt* ſhal come, the Prieſts wilbe then either Popiſh or proud. What will pride make a new order of Prieſts? or if this pride be neceſſarily required in Antichriſts ſouldiers, will there be any generatiō of mē vnder the ſunne prouder then Popiſh Prieſts? *Cardinalls* as we ſee perke vp aboue kings; Arch Biſhops and Biſhops are ſuperiour to Barons and Earles; euery one of them in their order go before thoſe that be aduanced vnto ciuill honour, neither is there any of the baſeſt rout of ſhauilings, who will not think foul ſcorne to be vnder the ciuill Magiſtrate. Let *Antichriſt* therefore ſeeke himſelfe ſouldiers ſome where els he ſhall finde none among this lowly cōpany of Popiſh Prieſts: yet Gregory biddeth vs very expreſſely to looke for ſuch an *Antichriſt*, as ſhalbe the ſupreem & miſcheiuous ring leader, commander and captaine of Preiſts: Neither are there any other Prieſts vppō earth but Popiſh Preiſts; ād this is that which they themſelues glory in as it becommeth falſe Apoſtles to glory in their own ſhame. Therefore by this mās Iudgement the *Pope of Rome* ſhould be *Antichriſt* neceſſarily, and that not farre of frō his own time, as for whō there were armies of Prieſts leueying, about that time by his own cōfeſsiō: Certainly as *Caiphas* prophecied that which himſelfe knew of; So *Gregory* ſeemeth to haue blabbed out the Truth ere he was aware, and that not becauſe his *Chaire* gaue him power ſo to do, but becauſe God for his mercies ſake to his Church did ſo guide his Tongue that good men might take heed to themſelues by this warning that he gaue them, and that the wicked world might be made inexcuſable, as we haue obſerued, on Reuel. 8. 13. That therefore which is held by you touching *Antichriſts ſitting in the Temple of Ieruſalem*, is void of all colour of reaſon, and the Popes continuall abiding at *Rome* is ſo farre from clearing him from being *Antichriſt*, that he is ſo much the more vnanſwerably proued frō thēce to be the *Antichriſt* of *Antichriſts*.

The 14. Chapter.

Of Antichrists Doctrine.

WE teach and hold, & that out of the scriptures themselues, as the Holy Ghost hath also taught vs out of them, that the Doctrine of Antichrist, is full of hypocrisy, fraud, & crafty subtilties, so that it may deceaue euen those that are otherwise most prudent if the Holy Ghost doth not go before them with the Light and Lāterne of his holy Truth. For we haue need of singular prudence to know this *Beast* thoroughly as which hath *two Hornes like to the Lambe*, and who is *the false Prophet*, that seduceth the world. Contrarily the Popes proctours stand vppon it, that this same Doctrine of *Antichrist* is so openly impious & blasphemous, that no man can be so blockish, but he must perceiue & detest it at the first hearing of it. Which thing that you may make plaine *o Bellarmine*, you ,educe al this Doctrine of his to foure Heads: First *that he shall deny Iesus to be Christ & therefore that he shall labour to ouerthrow all the ordinances of our saviour, as Baptisme, confirmation & he shall teach that circumcision & the Sabboth of the Iewes & other ceremonies of the old law are not yet ceased.* Secondly *he shall affirme that he is the true Christ that was promised in the law & the Prophets.* Thirdly *he shall affirme that he is a God & will haue himselfe worshipped for a God* Lastly *he shall say that he is the onely God & he shall stand against all other Gods, that is, both the true God, as also the false Gods, and Idolls.* And hence you take foure arguments *that the Pope is not Antichrist, because he denieth not Iesus to be Christ: neither doth he bring in Circumcision or the Iewish Sabboth, neither doth he make himselfe to be Christ, not yet to be a God, and least of all to be onely God, and moreouer he doth worship Images, & saints departed.* Which things

what force they haue to proue that which you entend, we ſhall ſee afterwards by thoſe things which you bring in way of confirmation of them.

Your confirme the firſt point of Antichriſt Doctrine to be as you ſay, from thence, *becauſe Antichriſt ſhalbe a Iew for his Country and his Religion; & he ſhallbe receaued of the Iewes for the Meſsias; ſo that he ſhall impugne our Chriſt.* I anſwer that we haue ſufficieutly confuted this witleſſe opinion touching Antichriſts country, aboue chapt. 12. & 13. For he ſhall ſit in the Temple of God, or that of Ieruſalem (which Chriſt foretold that it ſhould be Demoliſhed & that ſo as it ſhould neuer be built vp againe) but in the Chriſtian aſſemblies, as we haue declared abundantly, and therefore he ſhall not be *a Iew* in his religion, neither ſhall he reſtore the ceremonies of the old law; which being tied vnto the Temple, haue no place at all out of it. And how doth it ſtand with reaſon, that *Antichriſt* who is a generall plague of the whole earth, ſhould be ſent into the world, to puniſh the Sinne of the nation of the Iewes onely, for not receauing the Truth, as you will haue it? It where equall indeed and iuſt, that he who ſhould come becauſe of the ſinnes of one Nation, ſhould be raunged with in the bounds of one nation onely. But we haue no need of new arguments to make this good.

Secondly you ſay it is proued from that place 1. Ioh. 2. 22. *Who is a liar but he that denieth Ieſus to be Chriſt, and he is Antichriſt.* Whence you gather that Antichriſt ſhall ſurpaſſe al hereticks, & therefore that he ſhall deny Chriſt by all meanes, which thing you ſay is confirmed thence, becauſe the Deuill is ſaid to worke out the myſtery of iniquity by hereticks, becauſe they deny Chriſt cloſely. But Antichriſt comming is ſaid to be a reuelation, becauſe he ſhall deny Chriſt openly. I anſwer as touching that place of *Iohn*, that I haue ſhewed before that this Deniall of Chriſt which he ſpeaketh of is not opē, but cloſe and crafty, as being the Deniall made by mē of the Chriſtiā profeſsiō, who had crept in cloſely,

and

and touching whom the faithfull had need to be admoniſhed, who otherwiſe were in danger to be opreſſed by them before they were aware of them. And though Antichriſt do ſurpaſſe all hereticks, it is not therefore neceſſary, that he ſhould deale more openly, then the reſt. ſeeing the prize which he is to beare away for wickednes, is not to be geuen to his outward worke, but to the power of doing miſcheife, wherin he ſhall paſſe them, which if it were otherwiſe, men ſhould ouercome the diuell in doing miſcheife, who becauſe of their fooliſhnes in reſpect of him, do that often in the light, which this man doth moſt cunningly. Moreover Antichriſt coming is a *Revelation*, but to the elect onely: the others which beleeve not the truth, he ſhall beguile by his crafty ſhewes, 2. Theſ. 2. 11. 12. The Angel requireth no common wiſdom to know the Beaſt, and the whores name is myſticall, as before wee have been taught.

Tirdly you prove it by the *ſentences of certain Fathers:* but no equal judge wil not confeſſe, that they are rather to be heard anie where ells, thau in the matter of Antichriſt. Our Lord ſhould conſume him *With the Spirit of his mouth, and by his bright coming:* wherevppon the neerer the Lord ſhould approch, the more was this *man of ſyn* to be diſcovered. I proceed therefore unto the ceaſing of *publik offices and divine ſacrifices* (as you ſpeak,) which you ſay *ſhalbe in Antichriſts time, for vehemencie of the perſecution, and that therefore he ſhall not deprave Chriſts doctrine, vnder the name of Chriſtianiſme, but openly ſhall oppugn Chriſts name and Sacraments, and bring in Iewiſh ceremonies, as you haue ſhewed in cha.* 7: I anſwer, at the ſame chapter I have proved that all theſe are moſt falſe: and that you haue not brought forth any thing which hath ſo much as any likelihood of truth. And therefore that no other ceaſing of publik religion is to be looked for, than ſuch as hath been theſe manie ages, to weet from *Conſtantine the Great*, unto this day: in al which time Antichriſt hath reigned. Whiles the *woman* lived in the *wildernes*, and the Saincts *lay hid*

in the Temple, there was indeed a lamentable fewnes of true worshippers: and so great darknes and obscuritie possessed al things, more store of smoke bursting forth daily out of the bottomlesse pit, that the truth commonly could not be seen. Yet in the mean time Antichrist dominered in the *holy citie*, and in the *vtmost court*: wherevppon by counterfeit religion he deceived egregiously, whiles a men almost thought, because of his neerues vnto the Temple, that he did sit in the true Temple.

The second chief point of doctrine, you say, *is, that he shall openly and by name cal himselfe the Christ, not his Minister and Vicar: as appeareth by those words of our Lord, If an other shall come in his own name, him ye wil receive.* And those words *in his own name*, you wittily warne *to have been purposely added against the Lutherans and Calvinists, which woul say that Antichrist should not come in his own name, but in the name of our Christ, as if he were his Vicar.* I answer, you vnderstand Christs words verie perversely. For *name* in this place, is not an *appellation* as you would have it, but a *mission* and *authoritie* as we have showed in the 2. chapter touching Antichrists singular person. By which it may appear, that *his own name*, and *the Vicar of Christ*, doo not so contrary one an other, but the *Bishop of Rome* may boast himselfe to be this *vicar*, and do it also in his own name, to weet his own authoritie, having no such right given him of God. Morover if *name* be an *appellation*, & Antichrist shall come in his own name, and his appellation properly is not Christ: how? I pray you, doth he openly & by name call himselfe *Christ*? See you not, that you speak contraries? Can any come in his own name, & openly call himselfe an other, whose name he beareth not? Besides, wee have often answered, that this place pertains nothing to Antichrist properly so called, but to those whom the Iewes should submitt themselues vnto: who what manner of persons so euer they were, they do not in all points expresse the *great Antichrist*.

The third cheif point of doctrine is, *that he shall affirme*

me himself to be God, and will be worshipped for God, as it is written, so that he sitteth in the Temple of God shewing himself as if he were God, 2. Thes. 2. 4. not onely, say you, *by usurping some of Gods authoritie, but the very name of God.* And here because your vulgar authentik Latin text, is too weak to defend the Pope, you flee to the Greek, not ὡς Θεὸς *as God*, say you, *but* ὅτι ἐστι Θεὸς, *that he is God.* The Argument is this, *Antichrist shall in words acknowledge himself to be God; the Pope of Rome doth not acknowledge himself to be God: therefore he is not Antichrist.* Let *Oecumenius* make answer to the proposition, who thus interpreteth that word of the Apostle ἀποδειχνύσα, *he saith not* saying *but* shewing, *that is, by works, signes, and miracles endevouring to shew that he is God.* According to his interpretation therefore, a manifest publishing is not necessarie. Yea let the Holy Ghost expound himselfe, who by a like manner of speech in Ezek. 28. 2. teacheth how this is to be taken. Thus he saith of the King of Tyrus, *Because thy hart is lifted up, so that thou sayest, I am God.* No man I trow, requireth that this *Tyrian* should pronounce the self same verie words. False therefore it is, that *Antichrist* should in word professe himselfe to be God. Notwithstanding because your Pope had rather abound with tokens, than barely and slenderly to be furnished with such as are necessarie onely: we forgive you the proposition, and pray you to think with your selfe, whether the verie thing proclaimeth not quite contrarie to that which you deny in the assumption. For what, I pray you, did *P. Sixtus* acknowledg himselfe and the other *Popes of Rome* to be, when he said; *Whosoeuer accuseth the Pope, it shall neuer be forgiven him: because he that sinneth against the holy Ghost, it shall not be forgiven him neither in this life, nor in that which is to come.* Concil. Tom. 1. in Purgat. Sixti. What did *Boniface* the 8 when he said, *We declare, define, and pronounce that it is absolutely necessarie to salvation, for everie creature to be subiect to the Bishop of Rome. Extrav. de Major. & Obed. unam sanctam.* I forbear to cite more witnesses; I appeal to your selfe; why do you dissemble? Do not such speeches often sound in your

your ears? *But* say you, *he dooth not acknowledge himself to God, because he acknowledgeth himself his servant.* I am ashamed of your proofs; as if out of the same mouth there could not come blessing and cursing, horrible blasphemie, and counterfeit obedience. You know that in words, he is sometime *servant of servants*: but again when he list, he is *King of Kings.*

The fourth point is, *that he shall extol himself above all that is called God, or that is worshipped,* 2. Thes. 2. 4. *that is,* say you, *he shall not suffer any God, neither true nor false, nor any Idols.* To this argument we haue answered in part before, in handling Antichrists *name*; where we shewed that the Apostle meaneth not the heavenly God, but the earthly, that is, the civil Magistrates, which are venerable: as also that in Daniel 11. 37. *And he shall not esteeme the God of his Fathers, nor care for any God, because he shall rise up against all.* Ierom interpreteth this sacrilegious pride, to be a kind of immoderate power over all religion; for thus he saith: *And Antichrist shall warre against the Saincts, and overcome them, and shalbe puffe up with so great pride, as he shall attempt to change Gods lawes and ceremonies, subiecting all religion to his own power,* Com. in Dan. cap. 7. In wich words he finely painteth out *Antichrist* the *Pope of Rome*, although he was far from this your comment. For, shall a false Prophet lift vp himself above every God? A Prophet is always the Prophet of some God: needs therefore must he professe himself subiect to some God, whom the Scriptures note out by the name of a *False Prophet.* Against, when he shall sit in the *temple of God*: whether shall this be in the temple of an other God, or in his own? If in an other, then he acknowledgeth a superiour: but if in his own, then the Apostle speaks unproperly, and should not haue said, so that he sitteth in the temple of God as God; but rather, so that he sitteth in his own temple as God. But by this manner of speaking what fruit had redounded to the Saincts? For what manner of sign had this been of this Monster; whē it was no where known what manner of Temple he should

ſhould haye, or where? But thus ar they wont to erre from the right, which reverence their luſts for truth.

As touching the Idols, which you ſay *Antichriſt ſhall deſpiſe*, hereby perhaps you might ſhew that the *Pope* is worſe than *Antichriſt*; but it is alſo falſe, that Antichriſt ſhall deſpiſe Idols. *Wheredom* in the Scriptures is *Idolatrie*: and the Citie of Rome the ſeat of Antichriſt, is that Queen *Iezabel*, the chief *whore*, the great *Babylon*, *the mother of al the whoredoms and abominations of the earth*. Shall Idolatrie have dominion in his throne, and yet himſelfe not be an Idolater? By whoſe authoritie doth the whore worſhip Idols, but by his, on whoſe ſhoulders ſhe ſitteth, and by the maieſtie of whoſe name ſhe is ſuſteyned? Shal not *Achab* follow the Gods of his *Iezabel*? They which are killed by the *four Angels looſed at Euphrates*, do ſuffer thoſe evils becauſe of Idolatrie, Apoc. 9.20.21. But the Angel of the bottomleſſe pit, King *Abaddon* with his ſubiects ſuffreth that ſlaughter by the Euphratean Angels, whom he hath faſt behind him, Apoc. 9.11.12.&c. And therefore the *Angel of the bottomleſſe pit*, is an Idolater, who is al one with this Beaſt, as Apoc. 11. 7.&17.8. But moſt plainlie, where Antichriſt biddeth an *Image* to be made, and compelleth al the inhabitans of the earth *to worſhip it*, Apoc. 13.14.15. Do you think this man wilbe a breaker down of Images? You are ſo farr from defending your Pope by this argument, as this is one of the cheifeſt ſignes, that he is *the verie Antichriſt*. Theſe therefore be trifles and guegawes, even as the other things which you haue diſputed of Antichriſt. If you would haue more certainty of his doctrine, remember the things which wee haue often mentioned out of this Apocalyſe. Here firſt you ſhall ſee, that Antichriſt is *Balaam*, and his ſeat *Iezabel*. chap. 2. 14. 20. And he, how crafty a knave was he? She, how Idolatrous a whore, and Propheteſſe; nor defacing al religious worſhip, but onely promoting and ſtabliſhing falſe worſhip? Then, you may perceive that the *Gentiles* occupying the utter court and holy city, (while the

Saincts-

Saincts in the meane time lye hid in the temple,) are *Antichriſt him ſelfe* and his ſubiects; chap. 11. 1. 2. And therfore that Antichriſt is moſt neerly joynd in outward ſhew to Chriſt: ſo as by his neernes he ſhal deceiv many. Beſides, the great *Antichriſt* hath *two horns like the Lambe*, chap. 13. 11. Wherfore he ſhal not everie way be contrarie but ſhal put on his *Image*, & ſit as his *Vicar*: whereas he would reioce doubtleſſe to be moſt unlike him, if he ſhould ſhew manifeſt hoſtilitie. Finally, ſeing he is alſo a *falſe Prophet*, he wil not boaſt himſelf to be the onely God but ſhal doo more harm by lying, than by force; and not ſhew himſelf to be ſuch as in deed he is. Theſe few things (to keep me within the limits of the Apocalypſe,) may teach you the true nature of Antichriſt; unleſſe you haue leifer willingly to be ignorant, that you may the more confidentlie ſerve him.

The 15. Chapter.

Of Antichriſts Miracles.

CONCERNING the Miracles of Antichriſt, *three things*, you ſay, *are found in the Scriptures: firſt, that he ſhal doo many miracles: ſecondly that they ſhalbe lyes: thirdly that there are three examples ſet down*: all which I eaſilie graunt unto you. But why ad you not ſomwhat to make it plain that the Pope is no kinn to Antichriſt, as that the Pope neither dooth *many miracles*, nor *lyes*, nor thoſe *three exemples* which you mention by name? It ſeems you feared the triall: but you muſt needs be brought unto it, though againſt your will. That he wel agrees with Antichriſt in multitude of miracles; neither can you, neither doubtleſſe lyſt you to deny: ſeing this is one of the chief notes, wherin your Church glorieth. Of this firſt branch therefore, there is no controverſie. But whither thoſe ſignes be lies, which are doon by the

Popes

Popes & their Miniſters ſince Antichriſt firſt began to ſhew himſelfe, let us breifly conſider: that therby alſo may appear, whither the crime be true or falſe, which our men doo charge you with.

I wil not uſe that argument, which the Spirit maketh to be a ſure token of falſe miracles, namely, that whatſoever is doon for to confirm errour and ſuperſtition, is to be counted for a fraudulent ſign: (for you doo not acknowledge your errours, although this ſhould be a ſufficient argument, unto them that haue learned the truth:) but I wil bring ſuch as even your ſelves cannot deny. Let us therfore examine a litle thoſe famous miracles of *Pope Sylveſter*, to whom are attributed cheifly three. One *that by ſacred Batpiſme he cured Conſtantine the Great, of a leproſie.* An other, *that he raiſed up agayn a bull that was killed by Zambri a Jewiſh ſorcerer.* The third, *that he bound a Dragon after a marvelous manner:* As touching the Leproſie, everie man may eaſilie ſmell it to be but a ſtinking fiction by this, that the ancient writers that lived eyther next after *Conſtantine*, or togither with him, ſpeak not anie one word of the ſame. Euſebius who ſo diligently wrote his life and heaped up ſolemly unto his prayſe, whatſoever could any where be gathered: would not haue concealed this ſingular benifit of God. It muſt needs therfore bee that the later writers drew al this out of the third ditch, namely from the Romiſh fables framed for this purpoſe onely, to encreaſe the Popes authoritie. Agayn, ſeing the curing of this Leproſie dependeth on *Baptiſme*, and it is certenly known that he was baptiſed, not by *Sylveſter* at *Rome*, but by *Euſebius* at *Nicomedia*, and that not in the beginning of his reign, but in the latter end of his life: who ſeeth not this cure to be altogither feighned and falſe? *Euſebius* telleth that he was baptiſed at *Nicomedia* a litle before he departed this life. *In Vita Conſtant. Lib* 4. Wherto agree *Socrates lib. 1. cap. 39. Theodoret lib. 1 cap. 32. Sozom lib. 2. cap. 34. Ambroſe lib. De obitu Theodoſij & Hieron. in Chronicis.* But you on the othet ſide obiect *Iſidorus*, *Zonaras*,

Zonaras, and *Nicephorus*, who being but late writers in respect of those ancients, what credit deserue they in this thing? Could these later men know the truth more certaynly, which were furder off from al means to find it out? But let us see in a word, what ground every of them doo rely upon.

Isidorus in his Chronicle, because perhaps he knew that the Romans boasted of Constantines baptisme; and knevv vvithal vvhat the ancient vvriters had said of this matter: that both might be thought to be true, he vvil have him *baptised at Rome, but rebaptised by Eusebius of Nicodemia the Arrian*. But he marketh not vvel the ancient Historie, vvhich vvhith one consent reporteth that *he deferred his Baptisme unto that day, because he desired to bo baptised in Iordan*. Hovv did he deferre it, if he had received it before at *Rome*? Moreovet he rashly & injuriously chargeth the godly Emperour whith the grecvous crime of violaring his faith: who neither *Eusebius of Nicodemia*, nor any other Arrian could ever lead away from the truth; seing while he lived, he so restreyned them all by his authoritie, as they neither could nor durst move anie thing against the faith established. Socrates lib. 2. cap. 2. But the *Ariminine synod* abundantly testifieth in an Epistle to *Constantine* his son, that he persisted constant in the true *Nicene faith* even to his last end. *Wee have judged it absurd*, say they, *even then so soon as he being baptised is departed from men, and gone unto his due rest, after him to mind for to goe about a new thing, and to contemen such holy Confessours and Martyrs*. These things agree not to a man fallen from the truth. And after that agayn; *And this moreover We intreat you, that nothing be eyther taken away from the things which were before ordeyned, nor anie thing added: but that all things may remayn intyre & unviolated, which through the pietie of your Father, are kept unto this very day*. Theod. lib. 2. 19. Sozom. lib. 4. 18. Farre beit therfore that wee should think he made shipwrack of faith, and desired a second baptisme of an Arrian. *Zonaras* mentioneth but one Baptisme,

Baptiſme, and that by *Sylveſter*; but his tale agrees not with the truth. For he wil have it that *Conſtantine* then firſt forſook the worſhiping of Idols, and was clenſed from his leproſie by the Baptiſme of *Sylveſter*, after that, *Licinius* being ſlayn, he alone had the ſoveraignty.

But *Euſebius* who is a witneſſe that was then liuing, telleth vs, that forth with vppon the ſight of that miraculous apparition in the heauens he called the Chriſtians vnto him ſelfe, & that he was taught the whole way of ſaluation by them, that he gaue his minde to the reading of the holy Scriptures, that he did honour the Preiſts greatly, & did promiſe that he would worſhip no other God afterwards; *Euſebius on the life of Conſtant. Book. 1.* And he was as good as he promiſed to be, as it is euident out of thoſe proclamations of his he made in fauour of the Chriſtians, which he cauſed to be promulgated, when he raigned together with *Licinius*; Euſebius booke: 10. Chapt. 5. And was not he become a Chriſtian, till Sylueſter had initiated him, who waged warre againſt *Licinius* vppon this quarrell, becauſe he handled the Chriſtians ſo ill, and nothing ſo courteonſly as he ought? but whereas he reporteth, *that Peter and Paul did appeare vnto him in a dreame by night, and commanded him, that he ſhould ſend for Sylueſter, and that he enquired of him, whether there were ſuch Gods worſhipped among the Chriſtians as they called Peter and Paul.* Theſe things are exceeding ridiculous & incredible. What witneſſes I pray you were there that could ſay that *Peter* & *Paul* appeared vnto him by night? to whom did *Conſtantine* tell this? what did he tell it to *Sylueſter*, not to *Euſebius*? or how could he be ignorant of the God of the Chriſtians, who had been taught long before this and that ſo perfectly by the Chriſtians, and who had read the Scriptures him ſelfe, who had alſo vowed, that he would haue no other God but Chriſt, as we taught right now out of *Euſebius*? For it is meruaile, that he did not ſend for *Sylueſter*, But when he was biddē to do ſo by a Viſion, who was ſo familiarly acquanited whith the holy miniſters

from the beginning of his conuersion, that he made the his companions: for so *Eusebius* saith in the same place, *that he made Gods Priests to sit as it were assistants with himselfe.* Therefore *Zonaras* was rash in preferring the Romish rouing Legends, before the ancient History that did aime more faithfully at the right marke.

As for *Nicephorus* he was mooued by the authority of the Romish Church & by the Font which is said to be set vp at *Rome* by *Constantine* as also because the Emperour was admitted into the *Nicene Councell*, which as he thinkes *the Niceen Fathers* would not haue done Vnlesse he had been baptized before. But as the authority of the Romane Church & the Font they shall haue their due moment and force with all wise men when they of the Church of Rome shall proue themselues not to play legerdemaine in this & in most other matters, like a cõpany of cogging mates; But that third thing about his place in the Synode is lighter, then that it can Diminish the credit, of such and so sufficient witnesses. For why should they not admit him into their Synode, whom they ought to admit to publike prayers, & to the holy Sermõs? A synode is as it were an assembly of those that prophecy, from which exercise the very Infidels ought not to be excluded, according to that of the Apostle, where he saith, *but if all men shall prophecy & some man shall come in that is an Idiote, he is reproued of all men, he is iudged of all men and so the secretts of his heart are made manifest, and so he falling down on his face shall Worship God, and shall say, that verily the true God is among you.* 1. Cor. 14. 24. 25. But *Constantine* had obtained from God the like pretious faith with the rest of the saints, & therefore he might be pertaker of the spirit, like as those men were, on whom the spirit fell before Baptisme. Act. 10. 44. &c. Now as for that that he deferred his Baptisme, the Father knew that he did not deferre it through contempt but through a certaine religious entent, that he had, (I will not now dispute whether it were good or bad). They might also think, that *Moses* did not

count

count his Children to be ſtrangers from the covenant, howſoeuer they where not circumciſed at the day appointed and that the *Iſraelites* were not for bidden to offer Sacrifices, neither were they kept from the reſt of the worſhip of the Tabernacle, though they were not circumciſed in the deſert, wherefore there was no cauſe why they ſhould deny him entrance into the Councel ſeeing euery deferring of the outward ſigne, taketh not away from the faithfull the priuiledge of the Sonnes of God in the common dueties of piety either with God or men, ſeeing therfore it is certaine, that *Conſtantine* was not baptized but in the end of his life, that report touching the cleanſing of *Conſtantines* leproſy by *Sylueſter*, through the force of Baptiſme, that was adminiſtred twenty yeares at leaſt before, is a lying fable. And this doth *Iacobus de Voragine* ingenuouſly acknowledge in his legend of the invention of the holy Croſſe; ſpeaking of the Baptiſme of Conſtantine. *It is doubted (ſaith he) whether he deferred his Baptiſme, where vppon there is doubt made likewiſe about that Legend of S. Sylueſter*, in regard of many things therein; & a litle beneath, *It is certaine that there are many things in the Hiſtory, which are rehearſed in the Churches, which do not ſound as if they were ſoundly true.* He ſpeaketh touching the finding out of the Croſſe but there is the like reſpeckt to be had of all the Legends by his vvords. This is therefore a lying miracle, as vvhich is not vnderpropped vvith any credible vvitneſſe, & it contradicteth the true Hiſtory.

The ſecond miracle is *of a Bull raiſed from the dead by Sylueſter, whom Zambres the laſt of thoſe twelue Iewes that impugned & diſputed againſt the Chriſtian verity, put to death of a ſuddaine by whiſpering certaine words into his eare.* This fable is of the ſame ſtampe vvith the former. There are none of the Auncíet vvriters, who either were liuing in thoſe times, or ſucceeded next after them that do ſpeake one leaſt vvord touching this matter; The cauſe vvas plaine, for he vvas as yet to be hatched vvho

was the moulter of this drossye deuise, out of the disputation of *Iustine Martyr* with *Trypho* the Iewe. To this wee may add, that *Zonaras* recordeth the matter, as if *Helena Constanstines mother were conuersant at Rome together with her Sonne.* The legend wil haue her *to be absent in Iudea, at the conuersion of her Sonne & stomacking the matter that he was become a Christian, went in post haste from thence to Rome, with an 149. most learned Iewes, that so she might make trial what was the truth by disputation.* Besides the Legend is not onely repugnant to *Zonaras*, but euen to it selfe also. For he saith thus in the life of *Sylvester, that Helena went to Iudea before her conuersion*, but the Golden Legend (of the Inuenting of the crosse,) saith *that she went after her conuersion, for she went as it saith to seeke the Crosse of the Lord. And it is certain that she neuer tooke this iourney but once, as also that she was an old woman before she went, and after that her graundchildren were made Cesars*, as *Eusebius* reporteth in the life of *Constant: booke 3.* This signe also relieth vppon no other grounds, but such vaine witnesses as these and whether it be a lying one or no, I leaue it now to the iudgement of the Reader.

The third Miracle is about the *Dragon that lay lurking in a certaine deepe ditch, Who conceauing indignation at the conuersion of Constantine & of his people, killed more then three hundred men euery day With hissing at them. Sylvester entred the lists with his Bugge, taking vnto himselfe two Priests by the commandment of Peter and Paul, Who appeared vnto them & when he had tied up his iawes With a third, and had sealed it With a Ring that had the signe of the Crosse stamped vppon it.* It is enough to haue recited this miracle; It were a foolish parte to go about to confute such foolery. By these miracles therefore of Silvesters, we may giue our iudgement of the rest. But perhaps you wil say, these things are reported falsely of him. I answer that it is all one, whether the Pope himselfe do worke false miracles, or whether false ones be fathered and fastened on him by his followers and fauourers. All his miracles tend to one end, that the *Beast* may be adored, that is, that the

the Pope may be honoured with the higheſt, honour that may be.

Secondly I ſay, that miracles were ceaſed in the times of *Chryſoſtom* & *Auguſtine*; for ſo ſaith *Chryſoſtom* on Epiſt. 1. Cor. 2. Homil. 6. he geueth a reaſon, why miracles were wrought in the time of the diſciples, & yet there are none in his time; *becauſe how much more certaine & neceſſary matters be, the leſſer is our faith in them & a litle* afterwards *by how much more certainly an argument is demonſtrated, ſo much is detracted from the reward of faith, and therefore that ſignes were not wrought at that preſent time.* So alſo ſaith S. Auſten in his book of true Religion Chapt. 25. *For ſeing the Catholike Church is ſcatered abroad into all the world, & founded in it, neither were thoſe miracles permitted to endure till our times, leaſt that our minde ſhould alwayes ſeeke after viſible things, and mankind ſhould waxe cold in Religion through cuſtomable ſeeing of thē done, at the ſtrangenes whereof it waxed hot; Neither ought we now to doubt but that we muſt beleeue thoſe men, who when as they do ſpeake of ſuch things as few men attaine vnto, are able yet to perſuade the multitudes of people; that they are to be followed.*

But again ſay they why are not the miracles done now which are ſaid to haue been done? I could ſay truly, that they were neceſſary before the world beleued, to the end that the world might beleeue, Whoſoeuer doth now enquire after miracles to make him beleeue, he maketh himſelf worthy to be wondred at for his monſtrous vnbeleife, who will not beleeue, when all the world beleeveth. Which Teſtimonies do conuince al Popiſh miracles (which be infinite almoſt) to be full of fraud & couſenage, at leaſt ſince that time. And certainly God ſeemeth to haue put an end before that age to that old miracles in his ſingular prouidence, that ſo Antichriſt and his Copeſmates might be the better diſcerned of the World, when as he ſhould be ſeene to come forth with this ſtrange and pompous ſhew of ſtrange Feates.

Thirdly there are not wanting ſome of your own company, who haue acknowledged the vanity of your

miracles;as Alexander de Hales,par:4. queſt. 53.member 4.Atic.3.Solut.3.2. *He appeareth now and then in the Sacrament, ſome times by mens deuiſes and iuggelings, ſometimes by the operation of the Deuil.* And Niol. Lyra on Dan.*Sometimes there is great deceite of the people made in the Church thorough the miracles which are forged by the Prieſts, or thoſe that cleaue vnto them for their vantage.*

Fourthly, examples alſo doe proue this, ſuch as thoſe were (to omit others that be innumerable), that are ſaid to be contriued in the time of that famous combate between the *Franſciſcans* & the *Dominicans* among the people of *Berne* about the conception of the Beſſed virgin *Mary* namely *whether ſhe were conceiued & borne in ſinne or no:* There were certaine of the Monks *as Peucer reporteth in the ſaid booke of his Chronicles* who when they were not able to make their party good with Teſtimonies of Scripture,rãne to their ſchoate anker of Iuggling feates;for hiding thẽ ſelues with in the Image of the bleſſed Virgin, which was made Cunningly for this purpoſe,made her to counterfait meruailous geſtures,ſo that they perſuaded the peuple that ſhe weept,lamẽted,poured out teares, gaue anſweres to them that aſked queſtions of her; which fraud of theirs being found out and laid opẽ,the Authors of this Legerdemaine were burned according to their deſert, the day before the Callẽds of July,in the yeare(1509.)Where we muſt obſerue that the ſilly people were vtterly ignorant of this couſenage of the Prieſts, before the time that this contention aroſe between irreligious orders,that is,thoſe Mint-maſters of ſuch crafty deluſions as theſe, who being well inough priuy to them ſelues with what Cunning fetches they were wont to gull the Blinde and wicked world; did eaſily finde out and detect the contriuers of ſo notorious and deteſtable a peece of knauery as this was,but to come neere to your own family (*o Bellarmine* whence you fetch your ſtatily pedigree you know that one Father *Iuſtinian* a Ieſuite hath blazed his own armes, & hath made his profeſsion famous for villany in *Rome*

whith

with acting ſuch a Mountebanks part as this; who fained himſelfe to be infected with the leproſy at firſt that he might deceiue mē with counterfaiting a miracle in recouering of himſelf frō ſo deſperat a diſpeaſe. And after that whē this foole Trappe proued to his minde, & had catched many a ſimple woodcocke; he ſett vppon another, and made men beleeue that his Ieſuiticall habite which he wore ordinarily, had beē ſhot thorough with a Bullett that was ſhott out of a Gunne, but yet that aſſoone as euer it came to his fleſh it recoiled backe againe, thorough the admirable power of God, and did him not the leaſt harme that could be: No doubt on it the Ieſuites Bodies are as ſtrong as brazen walls, as it appeareth by their brazen faces. This deuiſe of his wēt currantly at the firſt, and was taken for a currant miracle among the people, but afterwards the knauery of it was found out; and it grew ſo odious ād infamous, that it came to a by word in *Rome*, and ſo it continueth till this day, that whē any cheating and couſening villaine is reproched commonly and openly for playing ſuch ſhameleſſe Trickes as this was; he is called *another or a ſecond Inſtinia*. But this is no ſtrange matter with Ieſuites; as who are openly reported (and that by the confeſſiō of many of the vncleane Birdes, of your own Feather) to make no conſcience at all to cogge & diſſemble, to lie and to faine in euery thing they take in hand ſo it make for their Maſters aduantage. For this purpoſe they toſſe and canuaſe the Miracles of *Ignatius*, & of that ſweete darling of yours *Xauerus*, whō you are ſo bragge of, as if he were the principall ornament and glory not onely of your Ieſuiticall order. But euen of the whole Popiſh Religion; in your fourth booke of the Markes of the Church Chapter. 14. And it is no meruaile indeed, that *Xauerius* wrought all that rabble of admirable exploits among the *Indians* which *Mapheus Ribademeirus* and *Turſellinus* talke of ſo, ſeeing he was farre enough of from hauing his matters examined and deſcried, when he was among them in ſuch remote places. It is more to be meruailed

at that he died an ordinary death, and that he was not taken vp & carried away with a fiery Charret, that he might be reserued to come at last with *Henoch* and *Elias* to destroy *Antichrist*.

Do you giue any creditt to those Indiã writings, who may remember if you will, that late designe of the Iesuites; in setting out a booke to this Effect, that it might rumour out among the people, and persuade them, that *Theodore Beza* (that Arch-enemy of the Pope and all Popery) was dead and buried, and that before his last gaspe, he was converted to your Romish Religion, by the meanes of one of his own side, that many other of the cittizens of *Geneua* being mooued with his example, did renounce their former errours, & did embrace Popish Doctrine with all their hearts? It can not slippe out of your memory neither as I suppose (for such a matter could not but come to your knowledge, as was bruited abroad by commõ report,) that *Theodore Beza* being as meruailously raised vp from the dead, wrote a booke in Latin and French, wherein he ingraued the incredible impudency of your Iesuites, as it were vppon a publike Pillar, in the view of all the Christian world. Therefore you may now declame as loud and as long as you will vppon the Indian miracles of *Xauerius*, seeing your notorious prankes & pollicies be now layd open to the view of all *Europe*. It would haue been an endlesse labour for me to launch into the maine Sea of al your lying wonders & therefore I chose rather to instance in one or two of them that were both Chronicled for the most famous Acts and monuments of your Iesuites, as also that were more fresh in the mindes and memories of men, then many other that were worne out of memory, as they be all most out of moth-eaten bookes. Wherefore your *Pope* doth in so liuely a manner resemble *Antichrist* both in the multitude and false hood of miracles, that there is no man that hath such *Dragõ* Eyes as I suppose, as to spy out the least differẽce betwene them.

It remaineth that we should haue about with those three

three ſpeciall miracles of *antichriſt*, namely thoſe whereby *he makes fire to deſcend down from heauen, and the Image of the Beaſt to ſpeake and him ſelfe to riſe againe from dead.* Of which we reade Reuel. 13. where I haue ſhewed, that al theſe things do agree moſt fitly to the *Pope of Rome*. For firſt we haue declared that theſe things are to be expounded figuratiuely, not properly, for theſe miracles are common not to any one ſingular man, but to a certaine *Kingdom*, ſuch as we haue proued this great *Antichriſt* to be; now ſuch things as be common can not agree to many ſingular perſons, but figuratiuely. Beſides if theſe miracles ſhould be perſonall, & proper to one, then how could they come thus to the knowledge of the whole world, that it ſhould follow the Beaſt with ſo great admiration as the Reuelation ſpeakes of? Thoſe things which are heard of do not ſo moue & worke vppon mens mindes as thoſe do which are ſeene with the eyes. Now *Antichriſt* ſhould be ſuch a craftsmaſter in working miracles, that his deluſions ſhould be effectuall to draw away the very Elect alſo, if it were poſſible; therefore it is altogether repugnant to the truth to interprete theſe things properly. We haue ſhewed that *fire deſcending from heauen* is the feare & terrour of Gods iudgements which *Antichriſt* ſhould ſtrike into mens hearts, that would not obey his will, that his reſurrectiō is that healing of his broken Pate, when as the Papall dignity which ſeemed to haue periſhed vtterly with the inuaſion, of the Barbarians, began to be repaired and to flouriſh againe, *that ſpeach geuē to the Beaſts Image*, is the authority commanding to which the reuiued *Pope* did clime, pretending that all that eminency which he deſired & challenged was no more, but that which the ancient Popes did of old obtaine, ſo that his dignity was onely an Image of that which they had of old. Theſe are naturall interpretations of theſe miracles, to which the conſent of the whole Reuelation leades vs; And yet if you wil retaine the litteral ſenſe ſtrictly, we haue giuen you examples of fire deſcending frō heauē at the wil and

pleasure of your Popes, Reuel. 13. 13. *Francis xauier* the Iesuite did raise vp the dead by heapes among the Indians, not many yeares since, & we haue related out of *Peucer* that the Image that was at *Berne*, gaue answeres to them that demanded ought thereat, and that by the Cunning of your miracle-workers. Neither haue we neede to search out others, till you shall demonstrate, that these things are to be vnderstood as the words sound. Here we haue nothing but your bare affirmatiō. In the meane time we are not to doubt, but that those three things which are foretold in the Scriptutes touching the miracles of *Antichrist* are all of them seene to be fulfilled by your Pope, that is both the multitude, the fraude, and the speciall examples of miracles, and therefore that he is that *man of sinne*, whom the Reuelation describeth, & Paul foretold to the Thessal. 2. But although you could bring nothing in the whole former part of this Chapter. Wherewith all to cleare your Pope, from being guilty of this impiety by the testimoy of his miracles, yet that you might seeme to haue said something, you take vppon you to answer our men, which let vs see after what fashion you performe. *The Writers of Maydenborgh (say you) doe obiect that many miracles haue been wrought by the Popes, & their Pages, of which sort are the visions of soules that tell Tales of Purgatory and that require to haue Masses sung and said for them, of this sort also are the Cures of diseases, which happened to those that worship Images, or that vowe vnto Saints.* Now you answer two things, *first, that these are not the Miracles which Iohn writeth that Antichrist should worke, but to die, & to rise againe, to cast down fire from heauen, to giue power of speaking to an Image, and you driue vs to proue that these things haue been done by the Pope or any of the Popelings.* To all this I say that I haue shewed that the *Pope* died when *Rome* was taken & possessed by the *Barbarians*, as also that when these were driuen out, and the *Pope* was lift vp againe to his former and a greater dignity, he then Rose againe. *That Fire was thrown down from heauen by him*, after that

that he had perſuaded the world, that it was of neceſſity to ſaluation to be ſubiect to the *Pope of Rome*, for then did his fire terrifie all men, as if it had been a flaſh of lightening ſent from the mighty God, who is a conſuming fire to all that diſobey him, then that he gaue the Image power of ſpeaking when he gat vp to that height of audaciouſnes, ſo as he durſt vaunt of him ſelfe both in word and deed without feare of controlment, and ſay as became him that had a mouth ſpeaking blaſphemies, *By me Kings raigne*, all theſe miracles are wrought by the Popes factors alſo, that lend the Pope their helping hād, that ſo they may delude the world the more eaſily by theſe perſuaſions. And yet Images ſpeake alſo properly among you Ieſuites. *Xauerius* raiſeth vp the dead, and flames of fire haue appeared from heauen, to defend and to countenance your Popes withal.

Secondly you anſwer, *that thoſe three Kinds of miracles, namely, viſions of ſoules, requiring Maſſes to be ſaid for them, cures granted becauſe of the worſhip that had been geuen to Images, as alſo becauſe of vowes that were made to Saints, were in vſe in the Church before that time, wherein the Aduerſaries ſay that Antichriſt did appeare firſt*; I anſwer that that which you affirme is partly falſe, partly of no moment, to proue that your miracles are not lying miracles. It is falſe that you ſay, *that that viſion of a ſoule appearing to S. Germane the Biſhop of Capua, about the yeare of our Lord 500. was before the time of Antichriſt*. For the Reuelation teacheth vs, *that Antichriſt was borne, when the Heathen Emperours were taken away*, which happened about the yeare of our Lord 300. It is altogether weake and poore ſtuffe that you bring touching the like miracles to theſe, which you ſay were done before *Antichriſt*, ſuch as that that *Euſebius* reporteth booke 7. Hiſtor. Chapt. 14. touching *the brazen Image which the Wooman that was healed of a blooly iſſue erected to our Sauiour*. Which *Theodoret* alſo ſpeaketh of Booke 8. to the Grecians. For both before *Antichriſt* and after his comming, wonders were to be wrought; *For now* (ſaith Paul) *doth the miſtery of iniquity worke*,

2. Theſſ.

2. Thess, 2.7. Now the mistery of iniquity wrought as well by miracles, as by superstitions, and false doctrine, at it is cleare out of that miracle which *Marcus* the Heretike wrought, *Who made wine in the pot to appeare like blood*, of which *Ireneus* speakes booke 1. Chapt. 9. So the *Montanists* also had their miracles, as *Tertullian* withnesseth in his boock of the Soule. Now the difference betwene the *great Antichrist* & these petty demy ones, is onely according to more or lesse. For these forerunners of his, wrought miracles with a more contracted, and limitted power, but the *great Antichrist* should come by the efficacy of Satan, with all power, hauing larger bounds, and more roome to do his feates in. So that he should exceed all others in the greatnes, multitude, & impudency of his sleights, and in al kinde of mischeife. Yout defēse therefore of the Pope, which you fetch from miracles is very miserable; as which if any thing els do plainly shew him to be the greateſt *Antichrist* that the Scriptures speake of; & I think it was not without the singular prouidence of God, that ye placing the cheife marke of your Church in Miracles, should know at length by experiēce, that the ouerthrow of your cause should come from thence, whence you hoped to haue the greateſt releife and refuge for it.

The 16. Chapter.

Of the Kingdom and battells of Antichrist.

WE haue taught certaine & vndoubted points touching *the Kingdom, & battels of Antichrist* out of Reuel. Chap. 11.7. and Chapt. 13. throughout, whence the Reader may fetch those things that are to be held touching both these, and not out of these mirye ditches

ditches of the Ieſuites. But you propound foure things about theſe very ſame things, & thoſe out of the Scriptures as you ſay: *the firſt that Antichriſt comming of a moſt baſe pedigree, & out of a moſt baſe eſtate likewiſe, ſhould atcheiue the Kingdom of the Iewes by fraud and deceity. The ſecond that he ſhould fight with three Kings, namely of Egypt, Lybia, and Aethiopia and ſhould ſeaze vppon their Kingdoms, when they were ouercome. The third, that he ſhould ſubdue ſeauen other Kings vnto himſelfe, and ſhould by that meanes get to be the Monarch of the whole world. The fourth, that he ſhould perſecute the Chriſtians with an innumerable Hoſt, through all the world, and that this is the warre of Gog, and Magog. None of all which agreeing to your Pope of Rome, it followeth manifeſtly; that he can not becalled Antichriſt by any meanes.* I anſwer that none of all theſe things neither do agree to Antichriſt that is ſo called properly, wherefore though the Pope of Rome be free from al theſe facts and acts, yet neuer the leſſe he ſhalbe Antichriſt vvil he nil he.

As for the firſt. you touch in your proofes, the poore & meane originall of *Antichriſt* as for his purchaſing the Kingdom of the Ievves, vvhich you propounded, vve heare of no vvord for the confirming of it, and it vvas not vvithout cauſe that you let it ſo paſſe, ſeing it is a very tale of Robin hood, as vve haue demonſtrated all ready. His meane parentage then is proued, Dan. 11. 21. *He ſhall ſtand deſpiſed in his place, and regall honour ſhalbe giuen vnto him, and he ſhal come priuily, and he ſhall get the Kingdō by fraud.* You confeſſe & that vpon Ieroms authority, *that theſe things are to be vnderſtood after ſome ſort of Antiochus Epiphanes; which yet you ſay are to be fulfilled farre more perfectly in Antichriſt, as thoſe things which are ſpoken of Salomon, Pſal. 71. are vnderſtood indeed of Salomō himſelfe, but that they are performed more perfectly in Chriſt.* I anſvver that this ſimile is altogether vnlike, *Salomon* vvas appointed by God to be a type of *Chriſt*, but *Antiochus* was not apointed by God to figure out *Antichriſt*, vnleſſe you vvil prorogue Antichriſts Kingdom, and vvil

geue

geue him ſixe yeares and an halfe, for three yeares, and an halfe, for ſo many yeares did *Antiochus* exerciſe Tyrāny againſt the Saints. Beſides, *Antiochus* was compelled to be quiet by the commaund of the Romane Embaſſadour. Shall *Antichriſt* be at any mans command, who ſhalbe as you ſay, the Soueraigne Monarch of the world? Moreouer *Antiochus* was an heathen an aliant & ſtranger altogether from the Church. What? Shall *Antichriſt* alſo be ſuch an one? Learne therefore at length not to gather euery thing out of any thing without making difference of matters, but take your ſkales with you, and weigh what is ſaid, if euer you meane to come by the truth. Certainly if you would take your markes aright and go hāſomely to worke, you would acknowledg that the true Antichriſts beginning ſhould be rather glorious thē baſe. See you not how he weareth crownes vppon his hornes aſſoone as euer he commeth vp? Reuel. 13.1. Was he not to be borne at *Rome* that was the raigning and Imperial Citty; where how could any thing be baſe, that was ſet vp in any dignity? *The Pope of Rome*, as ye are glad to be talking & telling to vs, was of great autority becauſe of the high account that the Citty was in amōg all Chriſtian Churches, before the Emperours yeelded it vp, and gaue place to the *Pope*. And I hope I haue demonſtrated vnto you ſuch ſignes of *Antichriſt*, as that you ca not doubt any longer, but that the *Pope is ipſe he*, if ſo be that you wil confeſſe the matters ingenuouſly, and will ſhame the deuill. The teſtimonies therefore which you bring touching the amplitude & outward glory of the Pope of Rome, do more vehemently proue him to be *Antichriſt* then that which you bring out of *Daniel*, proueth that he is not.

Secondly as touching the fight with the three Kings, of *Egypt*, *Libya* and *Ethiopia*, you Cite that place Dan. 7.8. *I beheld the Hornes, and lo another litle horne riſs vp out of the midſt of them, and three of the firſt Hornes were plucked of from his head*, and after explaning he ſaith, *moreouer the ten hornes ſhalbe ten Kings*, &c. *Theſe three Hornes are* (ſay you)

you) *expounded which they be, Chap. 11.43. namely the Kings of Egyt, Libya, and Ethiopia.* I answer, that that *litle Horne* is not *Antichrist* properly called, as we haue shewed, chap. 2. of this confutation, & often elswhere, but the *Turke* that serueth *Mahomet*. Where vppon seing your *Pope* of *Rome* hath not killed any of the Kings of *Egypt*, *Libya*, and *Ethiopia*, it may be proued indeed, that he is not the *Mahumetane Turke*, but it can be made no more plaine frō hēce, that he is not *Antichrist*, then it can be that *Dauid* was not the King of the Israelits of old, because he neuer subdued these three Kings. The killing of these Kings by the *Pope* pertaineth not to this cause. The blood which he hath spilt at home, throughout all *Europe*, maketh him looke foule and vgly enough, euē like a bloody Butcher as he is, though he should neuer come neere the Lybian and Ethiopian deserts, to embrue his hāds with more blood there. Moreouer, it may also be, that these *three Kings* should not be those *three Hornes* that are there said to be plucked of; For the *Hornes* belong to the *fourth Beast*, as it is plainely said, that *three of those former Hornes were roted out from before him*. But these three Kings were neuer the hornes of the Romane Empire. *Ethiopia* was neuer subiect to the *Romanes*, who did not enlarge their bounds into the south beyond *Egypt*. To these we may ad, that the *three Hornes* are pulled frō out of his sight, now al these three were not to be ouercome, but the *Libyans*, and the *Ethiopians* were to be at his feete onely, as being a people that was confederate rather with him, then subdued by him, so that they should aide him with forces for his warres, but should not them selues suffer any hostile inuasiō. Surely if *Antichrist* were to make no other warre, but this, his warlike prowesse were not greatly to be feared of vs.

That third point, *that he should bring seauen kings vnder his Yoke* is of like force. *But* (say you) *Lactantius and Ireneus do interprete it so*; but (say I) whether is it more reasō that we should hearkē to *Daniel*, then to these mē? Certainly the Prophet plainely affirming that *three Hornes*

were

were pulled away, doth exempt all the reſt out of his power; otherwiſe he would haue ſaid that all the *Ten* ſhould periſh? or how could it be a *litle Horne*, which ſhould get Dominion ouer them all? But whether ſeauen hornes or three be ſubjected to that *litle Horne*, this belongeth nothing to *Antichriſt* vnto whom we haue ſhewed, that all theſe *Ten Hornes* haue done homage from the beginning not conſtrained thereto by Warre, but willingly and of their owne accord. The Fathers were vtterly ignorant what thoſe three Hornes ſhould be, but the Euent hath ſhewed vs, that the *Turke* hath made ſpoile of the third part of the Romane Empire, which hath yet ſeauen hornes left ſtanding, whereof he ſhall neuer be Lord & king, but onely ſo farre as he may bring vpon them, ſome ſhort and ſuddaine calamity. This *horne* therefore hath no reference at all to this notorious *Antichriſt*. But that which you ſay, that he ſhalbe *a Monarch*, and ſhall ſucceed the *Romanes* in the monarchy, as the *Romanes* ſucceeded the *Grecians*, they the *Perſians*, and theſe the *Aſſyrian*; hath more ſtrength to ground it vppon, ſeing *Antichriſt* ſhall lift vp him ſelfe *aboue all that is called God*; 2. Theſſ. 2. 4. & the whole earth ſhall follow after the *Beaſt* admiring him; & magnifying his power, as if there were none like him, or able to fight with him; Reuel. 13. 3. 4. Seeing alſo he ſhould haue that great *Citty for his Throne*, that raigneth ouer *the kings of the Earth*. Reuel. 17. 8: Theſe & the like things do proue that he is a Monarch truly. But ſay you, this can by no meanes ſuite with the *Pope* of *Rome*; for he neuer was *a king* ouer all the world? But I pray you tell me, do you think that the *Romanes* were euer kings of all the world; you will not deny it I trow, in that ſenſe that theſe words are vſually ſpoken in. Or if you haue a liſt to be ſubtile, *Daniel* teacheth that the fourth kingdom, namely the Romane, ſhall conſume all the earth, that he ſhall teare it and grinde it in peeces; Chapt. 7. 23. Remember therefore that which you cited a litle before out of Proſper, *Rome is become more ample by the Princehood*

of

of the Preisthood, then by the Throne of power; and what Leo saith; Serm. 1. Vppon the birthday of the Apostle *ô Rome who art made the head of the world by the holy sea of S. Peter, thou rul est larger & wide through diuine Religion, them through earthly Domination.* And what els meaneth his tripleCrowne thē his dominion & Soueraignety over all the three parts of the world? ThePopes crowne hath more Top-gallants vppon it, then the Eagle of the Emperour hath heads. It may be that he will get a fouretopped Crowne; ere long by conquering the East and west Indies, so that nothing shall scape from being vnder the omnipotency of the Pope (which his blasphemous Admirers dare not sticke to giue him now & to maintaine it in their bookes,) & yet Something shalbe vnknowne to his omniscience for a time. Wherefore the straits of Dominions do neither serue your Turne to acquite the *Pope*, from being this wicked *Antichrist*, neither yet doth your harping on this string or rather rubbing on this sore greatly please his Pope holines. Who delighteth so in trampling vppon al honourable superiority & diuine ordinances of gouernment and Empire in a despightfull fashion, that he had rather be counted *Antichrist* so he might haue a large circuite to rufle it in, then to be proued not to be *Antichrist* with an argumeut drawne from the losse or diminishing of his kingdom.

The fourth member is *battell of Gog and Magog:* Reu. 20. after which the Consummation shalbe. *In this Battell (say you) Antichrist shall persecute the Christians through the whole world with an inumerable armye.* I ānswer, that we haue obserued before out of these words, how wōderfully swift *Antichrist* should be that could in so short a time scoure it ouer all the world properly so called Chapt. 7. of the Persecution of *Antichrist*. But there you gave him three yeares and an halfe to make this great voiage of his in, here it seemeth, that he must not spend all this space wholy in iournying, but that he shall then set vppon his voiage, after the subduing of the three, and of the seauen kings. Besides we wondred there, to see him

dispatch so long a iourny and ridd so much way by himselfe alone, especially when as he was not hindred with any troupes of followers, but now we may woūder at this farre more, when as he shall haue the Leuying of an army, and that vniuersal Persecution which he should raise euery where, to hinder him in his iourny. Surely whatsoeuer you haue said before against Hippolitus, you seeme to think flatly, that *Antichrist* shall not be a man, but euen the Deuill himselfe; But to leaue and to let go these monstrous conceits of yours, let vs come to the battell you speake of, which I wonder that you see not that it is the Battell of the Dragō, & not of the Beast. Betweē both which there is indeed great fellowship ad likenes in regard of their wicked and detestable enterprises, but there is nolesse disagreeing betweē the persōs & things as there is betweē an open and an hidden enemy. To which we may adde, that both the Beast; and the falsé Prophet were destroyed before this Battel here spokē, was vndertakē, or at least was finished. If so be that be not enough to moue you to think so, in that both of thē are said to be slaine in the end of the former Chapter, yet consider that the Diuell, that is, the *Dragō* was cast into the lake of fire, where the Beast and the false Prohet had takē vp their standing formerly, before that the Diuell came thether, Reu. 20. 20. Therefore though *Antichrist* be a Martiall fellow & a great warrour, who cā better vveeld Peters Svvord then his Keyes, yet shall he not fall on skirmishing after that he shal be once dead and damned in Hell. I but (*perhaps you will say*) this is one of his miracles to rise againe. It may be so (I graunt) when he shall mocke & delude with the world and counterfaite himselfe to be dead, as your fiction of him telleth vs he shall, but whē once he shalbe slaine by the hād of God, ād thrown down into the bottome of the lake of fire, he shall finde is wil not be so easy a matter to play this tricke of Rising vp againe, as if he lay vnder a Carpet or an hanging. Set aside therefore such things as do not at all cōcerne *Antichrist*, and do not play such a silly Sophisters part

part, as to go about to proue that one is not a mā, either becauſe he hath not foure feete. or els becauſe he wanteth wings to fly with all, and thē you ſhall ſee that the other things do ſo hang together and agree in all points betweē themſelves and with *Antichriſt*, that nothing can agree more.

Certainly al this diſpute of yours touching the Kingdō and Battals of *Antichriſt* is farre enough off from once touching any part of his Kingdom or battells; but ſuch ſtuffe be all the argumēts, which either you or any of your aſſociates are wont, or are able to bring for the defence of the Pope ād for the aſſoyling of him frō this horrible crime with which we charge him, when we anouch ād proclaime him to be the onely Captaine *Antichriſt* the mā of ſinne, and ſonne of perditiō, of whō the Scriptures forewarne vs. Therefore ye ſwink ād ſweate, and vexe your litle wits in vaine. For whē ye haue done all you can to ſmother and couer matter with your ſubtle glozing and Sophiſtry, you ſee it can not be kept, in but it will be openly detected by the ſunſhine of the Truth, ſo as all men that haue eyes, yea he that hath but halfe an eye maye ſe your Pope to be that *Antichriſt*. What doe ye meane to be ſo ſenſeleſſe as to think and ſtriue to darken the Sunne; Yea to wreath aud caſt your Arguments like darts againſt the Holy Ghoſt? For ſhame, yea for feare of God if there be any ſparke of either left in you ſhew ſome fruits of your repentāce, by burning thoſe wicked writtings of yours in the fire, wherein you haue taken ſuch paines to plead your Baals cauſe, thus ſeruing them, as the Coniurers ſerued their coniuring Bookes, to which yours be cozen germaines, as wich are endited by one and the ſame wicked Spirits; This done if euer you meane to ſaue your poore ſoules, fly away and get you gone as faſt and aſſoone, as poſsibly you can, out of the Helliſh denne of this horned Beaſt, the great Abaddon, and the Captaine *Antichriſt*, the Pope of Rome.

The 18. Chapter.

Of the Reuelation.

AFTER theſe things I ſavv an Angell come dovvn from Heaven having great Povver: ſo as the earth vvas bright vvith his glorie.

2 And he cryed our mightilie vvith a lovved voice, ſaying, It is fallen, it is fallen, Babylon that great citty, and is become the habitation of Diuils, and the hold of all fowl Spirits, and a cage of every uncleane and hatefull bird.

3 For al nations have drunke of the vvine of the vvrath of her fotnication, & the Kings of the earth have committed fornication vvith her, and the marchants of the earth are vvaxed rich of the aboundance of her pleaſures.

4 And I heard an other voice from heavē, ſaying, go out of her my people, leaſt yee be partakers of her ſinnes, and receive of her plagues.

5 For her heaped ſinnes are come up to heaven, and God hath remembred her iniquities.

6 Revvard her, even as ſhe hath revvarded you, and give her double according to her vvorks; and in the cup that ſhe hath filled you, fill her double.

7 In as much as ſhe lifted up her ſelfe, and lived in pleaſure, ſo much give yee to her torment and ſorovv: for ſhe ſaith in her heart, I ſit being a Queen, and am no vvidovv, and ſhall ſee no mourning.

8 There-

8 Therefore ſhall her plagues come at one day, death, and ſorovv, and famine, & ſhe ſhalbe burnt vvith fire, for that God vvhich condemneth her is a ſtrong Lord.

9 And the Kings of the earth ſhall bevvaile her, and lament for her, vvhich have committed fornication and lived in pleaſure vvith her, vvhē they ſhall ſee the ſmoke of her burning.

10 And ſhall ſtand a farr of for feare of her tormēt, ſaying, alas, alas, that great citie Babylō, that mighty citie: for in one houre is thy iudgment come.

11 And the Marchants of the earth ſhall vveepe, and vvaile ouer her: for no man byeth their vvare anie more.

12 The vvare of golde, and ſilver, and pretious ſtones, and pearles, and of fine linnen, and of purple, and of ſilke, and of ſkarlet, and of all manner of thynevvood, and of all veſſels of yvorie, and of all veſſels of moſt pretious vvood, and of braſſe, and of iron, and of marble.

13 And of cinamon, and odours, and oyntment, and frankincenſe, and vvine, & oyle, and fine floure, and vvheate, and beaſts, and ſheep, and horſes, and charets, and ſervants, and ſoules of men.

14 And the fruits that thy ſovvl luſted after, are departed from thee, and al things that vvere fatte, and excellent, are departed from thee, neither ſhall thou finde them anie more.

15 The Marchants of theſe things, *I ſay*, vvhich vvere made rich by her, ſhall ſtand a farr off from her, for fear of her torment, vveeping

and vvailing.

16 And ſaying, alas, alas, that great citie, that vvas clothed in fine linnen, & purple, and ſkarlet, and gilded vvith gold, and precious ſtones, and pearles; for in one houre ſo great richeſſe are come to deſolation.

17 And everie ſhipmaſter, and all the troupe that converſeth in ſhippes, and marinces, and vvhoſoever traffike on the ſea, ſhall ſtand a farr of.

18 And they ſhall crie ſeing the ſmoke of her burning, and ſhall ſay, vvhat *citie* vvas like unto this great citie?

19 And caſting duſt on their heads, they ſhall crie, vveeping and vvailing and ſaying, alas, alas, for that great citie, vvherein vvere made rich all that had ſhipps on the ſea by her coſtlineſſe, in one houre is made deſolate.

20 O Heaven reioice of her, and ye Holy Apoſtles and Prophets: for God hath puniſhed her, to be revenged of her for your ſakes.

21 Then a certain mightie Angel tooke vp a ſtone like a great milſtone, & caſt it into the Sea, ſaying, vvith ſuch violence ſhall Babylon that great Citie be caſt, and ſhalbe found no more.

22 And the voice of harpers, and muſicians, and of pipers, and trumpeters ſhalbe heard no more in thee, and no craftesman of vvhatſoever craft be hee, ſhalbe found anie more in the, and the ſound of a milſtone ſhalbe heard no more in thee.

23 And the light of a candle ſhall ſhine no more

more in thee, and the voice of the bridgrome, and the bride ſhalbe heard no more in thee: for thy marchants vvere the great men of the earth: and vvith thine enchantments vvere deceived all nations.

24 And in her vvas found the blood of the Prophets, and of the Saincts, and of all that vvere ſlaine vppon the earth.

The logicall Reſoluing.

HEtherto we haue heard vvath and of vvhat faſhion the Throne of the Beaſt is. The deſcribing vvhereof been hath the firſt and a lighter ſprinkling of the fifth Viall; now followeth a more plentifull pouring of it out, which is ioined vvith the ruine it ſelfe of this Throne. *Which we diſtingniſh into thoſe thingt which follow afier. Thoſe things are accompliſhed by the miniſtery of* three Angels, *two of vvhich do declare this deſtruction in bare vvords. The* firſt *is a* glorious Angel, *verſ. 1. Who doth declare it more conciſely, verſ. 2. 3. The ſecond* a Miniſter *who hath no name, doth declare it more fully, firſt by exhorting the Godly both to flee out of* Babylon, *verſ. 4. 5. As alſo by inciting thoſe that were to be the inſtruments of this deſtruction, that they would vſe due and deſerued ſeuerity, verſ. 6. 7. And then by deſcribing, partly the bitter lamentation of the* vvicked Kings, *verſ. 9. 10. Of the* vvicked Merchants, *ver. 11. 12 13. 14. 15. 16. Of the* vvicked oare men, *and* Mariuers, *verſ. 17. 18. 19. Partly the ioy of the God-*

ly, verſ. 20. So much for the miniſtery of the two Angels. The third *vſeth a ſigne alſo beſides his words, which is both propounded, verſ. 21. and explaned, ſummarily in the ſame verſe, paticularly, verſ. 22. 23. 24. Thus farre goe thoſe things which go before this ruine. That which followeth it, is* a thankſgiuing, *which the Saints render vnto God for it, Chap. 19. 1. 2. 3. 4,*

THE EXPOSITION.

Verſes. 1. *And after theſe things I ſaw an Angell deſcending,* We ſee here how God will make his admirable Patience to be manifeſt to all the world, when he goeth about the deſtruction of the Citty of Rome; for beſides all the former warnings that he had geuen it, which were ſo many, and of ſo many kinds faire and foule, he doth not come down to execute his laſt iudgemēt againſt it, but firſt he ſendeth *three Angels*, by whoſe uoice men might be admoniſhed, to avoide the plague that was ruſhing in vppon them. The firſt of theſe is, *an Angell comming down from heaven*, that is ſome excellent and worthy man, ſuch an one as ſhould come ſodainly, before he be looked for, as thoſe things do, which ſlippe down from heauen; Thoſe things which ſpring vp among vs on earth, doe yeeld ſome ſhew and ſigne of thēſelves, before they grown to their repenes; but thoſe that come from heaven, can be vppon vs, and in the middeſt of vs in a moment, ſo as we can perceiue no foreſight or fore knowledge of them afore-hand. So in the 10 Chapt; *an Angell came down from heauen*, when as many ſtout Patrones of the truth aroſe on a ſodaine, of which there was no ſuſpicion before. And this ſelfe ſame thing is confirmed by other places, which may be fetched out of this Interpretion. This Angell ſeemeth to be one that ſhall be ſodainly conuerted to the Truth, who ſhall thereby make it manifeſt to all men, that he commeth down from heaven. Such was that *deſcending* in the tenth

Chap-

Chapter, where men that had been nouſled long in ſuperſtition, were made the nurſelings of the truth and true piety on a ſodaine. This *Angel hath great power*; But to what end? For there is no worthy exploit of his ſpoken of; it may be that this is he, to whoſe charge the demoliſhing of this Throne is comitted; who ſhal. not ſo much bring a new prophecy touching the ruine of *Babylon*, as he ſhall ſhew himſelfe to be addreſſed to put that matter in execution, which the Oracles of God had often foretold, that it ſhould be.

Thirdly, *the earth was made bright with his glory*, becauſe even they who are ſtrangers from the true Church, ſhall honour & admire him for the luſter of his piety, and the notable Majeſty that ſhall ſhine forth in him; *he ſhall haue a good report & teſtimony from them that be without* as the Apoſtle ſpeaketh, *1.* Tim. 3. 7. The like ſignifation of theſe words, which we haue ſeene to be made in the former Chapters, helpeth vs to know what manner of Angell this ſhall be, though he be yet to come. And this is the onely way to diue into the depth of theſe myſteries, which otherwiſe are vnſearcheable by vs. But we muſt obſerue, that this *Angell* ſhal not come forth (as it ſeemeth) preſently after that manifeſtation of the *Throne*, which we ſpake of in the former Chapter. But he ſhall come at length after ſome certaine & conuenient time comming between; and therefore this viſion is diuided fro the former by that vſual forme of expreſsing of a ſpace of time; that is a litle furder diſioined from that that wēt before; *and after theſe things I ſaw.*

Verſ. 2. *And he cryed out mightily*, the words are *in or with might*, that is, ſtrongly, valiantly, vehemently. *Complut*, and the Kings Bible reade *with a ſtrong voice*; ſo doth *Aretas* alſo reade it; but the meaning is all one. This vehement lifting vp of the voice, ſignifieth the effectuallnes, and the vnchāgeablenes of the matters that were to be acted, as *Aretas* noteth; and yet perhaps ſuch a denouncing of them is not to be looked for as is to be made with words, but either the very onſet geuing to

the matter ſhall ſtirre vp ſuch an immaginacion in the minds of men, as if they were hearing this voice ſounding out in their eares: Now ſeeing this crying out is performed by that one *Angell*; to whom the buſines of deſtroying and burning *Rome* is betruſted, as it is likely, this may ſome what confirme that which we ſaid on the former Chapter, that ſome one of the *ten Hornes* to whom all the reſt of the company is ioined by a Synechdoche, and the whole number, ſhall bring this laſt deſolation vppon *Rome*, He cryeth with a redoubled voice that *Babylon is fallen, is fallen*; according to the manner of the former Prophetes, but with this difference, that thoſe denounced the ruine thereof, which was to come long after, this teacheth it to be at hand yea to be now in ſight; now at laſt to be accompliſhed at this ſetting forth & arriual of his. That *great Babylon*, that is *Rome* the ſeauen-hilled Citty, the ſoueraigne Empreſſe, as *Babylon* was the mother Citty of the *Aſſyrians* long agoe. There is a double *Babylon* ſpoken of in this booke, as we haue learned Chapt. 26. that is, *Rome* and *Conſtantinople*. But here the firſt is ſpoken of which belongs to the *fifth Viall*, in handling of which this Chapter is ſpent. *The ſecond belongs to the laſt Viall, the deſtruction whereof is handled Chapt. 20. And it is become the habitation of Deuills.* The cauſe of the ruine thereof is not ſpoken of here in theſe words; as which followeth after in the 3. verſ. But the deſolation thereof, is declared by comparing it with an horrible and hideous wildernes, which this kinde of inhabitants here ſpoken of do expreſſe notably, as which do gladly keepe in ſolitary and vaſt places or rather which they do not ſo much delight in, as they are ſent and thruſt down thether euen againſt their wills; where vppon that which is called at the firſt *an habitation of Deuils*, that is called ſtraight after *a Cage of euery vncleane ſpirite*; that is a Priſon or houſe of Correction in to which they are crowded at the pleaſure of their higheſt Iudge: As if that the vncleane ſpirits were tormented by Gods moſt iuſt iudgement in the ſame places,

laces, after that they ſhould be bereaued of all com-
anionſhip with mortall men, whom before that, they
buſed like their ſlaues, by inticing them to ſinne and
ickednes. And to be thus driuen from the company
f men is like Hell to thē, ſeeing they account it to be a
ertaine ſolace to them to allay the bitter torments of
heir damnation, to draw men into the ſame torments
with themſelues. But yet they are not ſo ſhut vp with in
heſe ſecrette and ſolitaty places, but that they doe ſo-
metime go into and make havocke vp and down in the
greateſt throngs of people, as often as it ſeemeth good
to God to permit thē, and yet ſuch wild and waſt pla-
ces as theſe, are the ordinary priſons appointed for thē:
to which that of Chriſt ſeemeth to belong; *When the vn-
cleane ſpirit is gone out of a man, he walketh through dry places,
ſeeking reſt, but findeth none,* 12. 43. Moreouer the euills,
which haue been brought in to the Churches, by Her-
mits and Monkes, do proue abundantly, how greatly
the deluſions of Satan preuaile in thoſe forlorne and de-
ſart places, as the moſt learned *Theod. Beza* hath obſer-
ued. We learne out of this place, how the wordes Eſay
13.20.21.22. and againe Chap. 34. 13.14.15. are to be vn-
derſtood, as vnto which places the Holy Ghoſt doth al-
lude manifeſtly, howſoeuer he do not interprete them of
purpoſe word for word,

Namely that it is to be vnderſtood not onely of cer-
taine Beaſts and birds, that be vnfortunate, but alſo of
euill Angells, to which theſe words are proper which
are here vſed (that is) *Diuells & vncleane Spirits*; for ſo the
greeke Interpreters haue tranſlated that place, partly re-
taining the Hebrue words, *Tſiim*, and *O Thim*; partly tur-
ning the world *Sehirim* in the Hebrue, into *Daimonia*: de-
uills, in which ſenſe that word is vſed Leuit. 17.7. *And
they ſhall not hence forth offer their Sacrifices* (Leſhirim) *to de-
uils.* The word ſignifieth properly Gootes; but it is trāſ-
ferred to deuills; who appeared oftē times to thoſe that
ſerued thē, hayirye, & ful of bigg rough haire, like water
ſpainiels, or Iriſh Rugges: they are called Satyrs, com-
monly, and Aquila the

the Greeke interpreter tranſlates the word in Eſay, *Telkionos*, as it were hairye Creatures.

And a place wherein to keepe euery vncleane Bird. It is not called thus as if it were like vnto a Cage or a Coupe, whence the vncleane Birds could not flie out, but becauſe they ſhould be ſeene to keepe & to haue their place of abode moſt commonly and vſually in theſe ruinated places. Such are thoſe fleſh-deuouring, rauenous, ād vnlucky Birds, the Eagle, the Kite, the Hawke, the Vulture, the Crow, the night-wandring Scritchowle, the howlets, &c. many of which kinde are reckoned vp, Leuit. 11. 13. &c. Which kinde of birds were counted vncleane by the Law. This diſtinction taketh no place now at this day, and yet they are not amiſſe called *vncleane* ſtill, becauſe they do notably lay forth before our eyes, the nature of filthy and rauenous men, who liue by ſtealing and extortion; and know no other way to ſuſtaine themſelues, but by violence and wrong doing to others. For this cauſe both this kind of raueningbirds is hated of al the reſt of the Birds, euen as they witneſſe their hatred by gathering together by flockes, as often as they haue gotten one of theſe harpyes alone, and ſo haue occaſion geuen them to oppreſſe him, as alſo this kinde of rauenous oppreſſours, are hateful & deteſtable among al mortal men.

Verſ. 3. *For all nations haue drunken of the wine.* Here the Holy Ghoſt commeth to the cauſes of Babylons ruine, which are ſaid to be three, *that ſhe was the ringleader of Idolatry to all men*, that *ſhe enticed the Kings of the earth to partake in her wickednes*, that *ſhe enriched & aduanced all her Cittizens aboue meaſure with her exceſſiue wantonnes and riotouſnes*. Theſe ſinnes of hers haue been of old committed by her, and haue been many Ages before this oftentimes laid to her charge by other Angels. In that therefore ſhe is accuſed of the ſame crimes ſtill, the waineſcote forehead of this whore is hereby laid opē, as who can not be brought by any admonitiōs, to lay aſide her former wickednes. As for the words, *the wine of the*

wrath

wrath of fornication, is the whoredom wherewith God is prouoked to anger, which yet doth make wretched men so drunke for a time with the delight they take therein, that it taketh away all sense of impiety, as it is Chapter 14.8. *Montanus* turneth the order of the words, of the wrath of the wine.

All Nations haue drunke. Montanus readeth it transitiuely, *she hath made all Nations to drinke*, and so the sinne is more liuelye expressed, & more fittingly for her, *that beareth a golden Cuppe in her hand*, to the end that she may prouoke euen those that thirst not, to drinke; as it is before Chapter 14.8. It is an horrible sinne, *to put a stumbling blocke before the blinde*, what is it then to thrust & cast men down headlong into the ditch? But the manner of speaking seemeth to be changed of purpose, least any wicked man should excuse her, and should say that she did not bring others into her snares which she had laid for them. Therefore this common reading which our Coppies follow, is to be preferred, which the other neuter verbes that follow seeme also to require, viz, haue committed fornication, haue waxed rich.

And the Merchants of the earth, of the abundance of her pleasures. That is, out of her superfluity, & immoderate desire of enioying all delights. For *Rome* is another *Xerxes*, who prouoked men to deuise new kinds of pleasures by offering them rewards for their labour. How should not then the cunning inuenters and instruments of such pleasures get them selues great riches? But what kinde of *Merchants* are these; not of such as it seemeth, who get their liuing by carrying out and fetching in bodily wares and commodities; for they are in the number of those Reprobats, who do bewaile the case of *Babylon*, the ruine whereof is to be matter of great ioy to all the Saints, vers. 10. Neither shall the Merchandize of these men be bought vp any more, whē *Rome* is once destroyed, & yet Gold, Silver, & the rest of the things which are said to be their wares shal not cease to be in request in other places. To this we may adde,

that

that among them, to whom this name agreeth properly, they are of the cheife worth, who bring wares by sea out of farre countries; but these merchants do not trafficke and chaffer so much by sea as by land, where vpon they are called *the merchants of the earth*. Besides these are the Peeres and Princes of the earth vers. 23. Who are of a higher ranke, then those that set out wares to sel properly. Lastly we see that the *soules of men* are reckoned vp among these wares also, vers. 13. Which will not suffer vs by any meanes to sticke in the proper nature of the words. Wherefore we are not here to think of certaine ordinary Merchants, as if they were meant here, and yet these also shalbe greatly endammaged, but those magnificall Lords, the *Cardinalls*, *the Popish Arch-Bishops*, and *Bishops*, who make merchandize of mens soules, and flourish by meanes of this traffick like the glorious Nobles, and Peeres of the earth. For we shall see afterwards, that *Rome* is compared to *Tyrus*, because it is no lesse famous a Marting place of spirituall things, then Tyrus was famous of old for venting all those commodities that serue for the delights of this present life, as we may see in *Pope Alexander*, as vppon whom these verses were made, and were chanted in euery mans mouth; *Alexander selleth his Keyes, his Altars, his Christ. He may very well sel them, for he bought them formerly*. But Baptist Mantuan hath versified more fully and plainely not of Alexander alone, but of all the crue, and the daily custome of the Court of Rome; *we haue all things set to sale at Rome, the Temples, the Preists, the Altars, the Sacrifices, Crownes, Fire, Incense, Prayers, yea Heauen and God him selfe are made mony of*. Who can desire a market better furnished? And you may not think that the ill tõgued, ãd loose tongued Poets onely speake thus lauishly, but this is the iust complaint of such censurers as be more of note for Religion and piety, *Bernard* saith, *that holy orders were geuen to be an occasion of filthy lucre, and that gaine was esteemed godlines*, Serm. 1. of Pauls conuersion. Budeus in his Pandects saith:

saith; *That the Popish decrees and Canons are of no vse at all for the gouerning of mens liues, and for preseruing of good manners saith he, but I might wel neere say, that they seeme to lende their power, and authority to the setting vp of a Banke of mony changing and mony-making.* Ludouicus Viues writing vppon August. de Ciuit. Dei, Book 18. Chapt. 22. saith; *Though euery thing almost be set to sale, and be to be lought for mony at Rome, yet a man can doe nothing without law, and instruments of law, yea and of the most holy Law that can be.* But it were an endlesse labour to launch into this Sea, as wherein a man can see no shore, though he should saile in it many dayes together, and that with winde at will. Such therfore be these Merchants, and such is their merchandize. And yet I would not deny, that there is likewise to be seene at *Rome*, an excessiue superfluity of those things that belōg to the body by conueying of which thether, many men haue grown exceeding rich. But the Merchandizing of Soules seemeth to be vnderstood in this place especially, as which hath been the most gainefull Trade there of all others for these many ages. Though *Austen* the Monke was perhaps at home some base fellowe of no account, yet for his paines he tooke in bringing the *Britannes* vnder the *Romish yoke*, he was made *Arch-Bishop of Cāterbury*. *Venefride* the Englishmā whose name was changed into *Boniface* by the figure of geuing good names to bad things, got to be *Arch-Bishop of Ments*, and superintendent also of the Church of *Colen* by treading in *Austens* steppes. Who can reckon vp al those who haue made a way for themselues to ascend to the highest dignities that are, and that by playing the crafty Merchants of Soules? That wicked slippe of our country alone, the runnagate, *Alā* that plaid the cursed merchāt by selling away his faith his Country & his Prince into the hands of the *Pope*, ād did his worst to destroy thē all in steed of a halter which was too good for him, gat a Cardinals blood coloured Hat, by this Trechery of his ād so became equal to one of the Peeres of the earth, he proued in very deed

noble

noble villaine. Yea & leaſt this market ſhould be out of heate and heart for want of Market mē, this crafty Queane vſed this pollicy, that thoſe whom gaine & outward commodities could not ſet on, to be of this trade & cōpanye of Soule-Merchants, by meanes of the greatnes and height of their eſtates, ſhe did yet ſet them on fire vnto it by adding glorious and honorable Titles to their ſtile, which they thought to be a great encreaſe of their honour. She ſtiled the King of Spaine, *the moſt Catholike King*, the King of France, *the moſt Chriſtian King*. The Swizers were entitled, *the defenders of the Church*; and beſides they had two of the greater Enſignes of this glory geuen thē for a reward, *a Cap of maintenance, & a Sword*. No man high or low cometh ſhort of his Pay, that ſo this gaine full Chaffering trade might be kept in requeſt, by hauing ſtore of eger followers of al ſorts and ſizes of mē, who are all for, *what Will ye gene me*. And thus we haue the threefould cauſe of Romes deſtruction opened vnto vs for that ſhe is the mother of Idolatry, the whore that corrupteth Kings & nations. And ſhe can no loger be endured becauſe of her whoriſh Pride and Pompe, & Marting of Soules. And doubt leſſe this worthy Captaine of this battel againſt *Rome*, being moued with theſe things, ſhall giue onſet to this Battel at the time appointed.

Verſe 4. *And I heard another voice*. Such is the *firſt Angel*, and the Principall Agent in this *Battell* as it ſeemeth. The Second plaieth his part like one, that is ready to ſupply the formers roome, and that by perſuading, & Exhorting ſpeaches. But here is no mention made who this *Angel* is, but onely a voice is ſaid to come frō heaue, as if this exhorration were maſterleſſe, becauſe his name is concealed from whom it proceedet. For which cauſe we called this Angell *a namelleſſe Angell* in the Reſolution of this Chapter. The matter indeed that he hādleth is full of enuy. And therefore he will perhaps keepe his name frō being known as which it would litle auaile to be known, but it might breed ſome dan-

me danger if it were discloſed, the Aduerſaries being ſo full of deadly hatred; His ſpeach is continued vnto the 21 verſe And it ſhalbe ſome effectuall perſuaſiue full of cleare euidence and power, which ſhalbe vſed by ſome faithful man, and it ſhalbe publiſhed abroad together with the preparation to this battell, the effect whereof ſhalbe this to forewarne mē truly & religiouſly touching the puniſhment of Rome that is now comming vppon it, & to ſtirre vp men to auoide it. Yet that which we ſpake touching the concealing of this Angels name, is not ſo neceſſary all out, that it muſt needs be ſo altogether, ſeeing the like voice that came out of heauen, had his name ſet before it, whoſe it was, as the euent hath taught vs, Chapt. 14. 13. But it is likelie that the name of this Angel is to be kept ſecret.

Goe out of her my people. The exhortation hath two members; the firſt pertaineth to thoſe that keepe in *Babylon*, whom he warneth, that taking notice at length of the fulſomenes and loathſomenes of that whoriſh Citty, they would forſake it, and depart ſome whether els, and that they would not expoſe them ſelues any longer to certaine deſtruction for her ſake. Wherefore there are ſome of the Elect, that lie hidden as yet within the ſinke of the Impiety that is practiſed at *Rome*, whom God remembreth mercifully in the common deſtruction of the wicked. He wil not ſuffer *Lott* to periſh together with the *Sodomites*; he vſed the like exhortation of old towards his people, when the mother of this *Babylon* was to be laid waſt. Ierem. 51.45. And this commandement is not to be in vaine, which is here giuen to the people of God, whoſe duety and property it is to hearken to the voice of God alone. Therefore as mice when they do after a ſort perceiue a forehand by their ſenſes, that the houſe where they are, is like to fall, doe runne away out of their holes: ſō theſe men being once awakened by the voice of the Angel out of their dead ſleepe, ſhall get them ſelues out of this abhominable and wofull Citty with all the ſpeed they can. *Leaſt ye be*

pertakers of their sinnes. For men make them selues accessary to their sinnes, whose company and fellowiship they do not forsake. He saith not, least ye be partners with them in their punishments, but in their sinnes, which is much more greiuous; This feare shall be as a gade & a whippe to compel men to fly away from Rome, when as once they shalbe conuinced in their consciences; to be guilty of her wickednes.

Vers. 5. *For her sinnes are heaped vp*. The words in the Originall are, her sinnes haue followed, that is, her sinnes following one vppon & after another, knit together in a continued order, haue by this meanes grown to such an heape, that they came vp euen vnto heauen at length. But if *Rome* be the Holy Citty, the Chaire of *Peter*, which can not erre & that thorough out all the time that the *Pope* and his kingdom haue flourished, as the Papists bragge, this Row ād rāke of Sinnes thus chained and coupled together, hath been greatly broken of, and hindered from growing to such an huge & high heape. For seing it much exceedeth in antiquity the ages of the Heathen Emperours, it may easily blot out the impiety of that three yeares of *Anti christ*, which they dreame of as it were yet to come, although we should graunt that he should raigne at *Rome* during that time onely. How can the sinnes come vp euen vnto heauen which are comitted in the last dayes of all, which haue had so much takē frō their full heape, by meanes of the holines of the Popes that hath lasted so long for so many Ages together? But this booke of the Reuelation made the matter cleare which teacheth us, that the Popes haue kindled their fire brand of Hellish wickednes from the outrage of the Heathen Emperours and that they haue heaped vp new sinnes in a continued succesion to make vp measure, into which each of them as he went before cast in some thing there to; euen as the Perpetuall order and succesion of the Popes doth shew, for which purpose alone the Catalogue of the Popes that is set set forth, is of speciall vse. We haue seene this very

same

ſame heape meruailouſly increaſed in theſe our dayes, and the Popes which ſhall come hereafter, ſhall worke no leſſe ſtoutly with all their endeuours to make vp the heape, till at length, they ſhall both haue reached vp to heauen with their ſinnes, and ſhall haue thorown down their wicked Citty alſo, and laid it euen with the duſt. Aretas readeth thus, *her ſinnes haue cleaued together*, Montanus, *are glewed together*, one of them being thwacked vppó another, they being as it were ſouldered together. The foule and vgly hue of *Rome* therefore ſhall be made yet more manifeſt vnto the Elect, euẽ ſo much the more as they ſhall cõſider more earneſtly of flying out of her.

Verſ. 6 *Reward her as ſhe hath rewarded you.* The other part of the exhortation belongs to the armies of Souldiers which are to be muſtered together againſt *Rome*, hereby he doth whet them on & ſet them on fire with indignation againſt her, that ſo they might take vengeance on her the more fiercely. But ſome wil here perhaps ſay, that this is a cruel oration, and that he ſhould rather haue bent the force of his ſpeach to appeaſe their fury, ſo farre ſhould he haue been of from prouoking thẽ to reward her double. To anſwer this, we know what the Lord ſaith; *Curſed is he that doth the Worke of the Lord negligently.* Neither are we to feare that the puniſhment ſhould be greater and more ſeuere then ſhe had deſerued; ſeeing no ſharpenes & fiercenes of plagues could be equal to her horrible ſinnes. But theſe words do teach vs what the Euent ſhalbe, namely that mẽ ſhall vſe extreme ſeuerity and rigour in executing of this laſt deſolation of *Rome*. And we are to obſerue, that thoſe men ſhalbe the executioners of this deſtruction, who ſhalbe the cittizens and ſubiects belonging to the Romane iuriſdiction at that time. For the *Angel* doth now exhort thoſe very ſame men to take vengeance, whom he cõmanded right now, *to goe out of Babylon.* It is likelie that theſe men remenbring her ſo long tyranny ouer them, wherein they had been lying, and wherewith they had been oppreſſed ſo many Ages, and hauing her

wrongs which she had of late offered them fast & fresh fixed together in their minds, the sting whereof doth still wound them terribly, will giue more free scope and indulgence to their Anger, & wil hardly satisfy themselves with any manner of reuenge against her. And this is that which is meant by those words, *render her double in the Cuppe that she hath filled vnto you*. Namely that a mighty calamity shall be brought in vppon her, and that with extreme bitternes and cruelty. We haue seene before that there ie a double Cup spoken of in this Booke, the one, *the Cuppe of errour*, whereby the whore maketh men drunke with the sweetnes of sinne, *another of punishment*, whereby we are taught, that that the wicked are to be punished in like manner as they haue sinned.

Vers. 7. *In as much as she hath lift vp her selfe.* The words are *hath glorifyed her selfe*, that is, weigh her out so great a measure of torments with equall ballances, according to the measure of her pride, glory, excesse in pleasure and iollity. Thou therefore ô *Rome*, shalt be so much the more miserable, by how much more happy & glorious thou hast been outwardly. Who can expresse the greatnes of thy wo & misery, who hast so abounded in all kinde of wantonnes, pompe, and riot, that the people of *Sybaris* in *Greece* that were branded with infamy for their sensuality and deliciousnes, are not to be compared with thee in this respect.

I sit being a Queene. The quantity of the punishment is declared two wayes, both *by her cruelty* which she vsed towards others in a great measure which her punishment must equall, as also *by her pride* and lifting vp of her selfe in this verse, to which her casting down must be correspondēt in the next. Now in that she saith that she is *a Queene*, she sheweth her selfe to be the naturall daughter of her mother *Babylon*. And these words of hers are not darkely, & whisperingly spoken, seing she challengeth a supremacy to her selfe ouer all the Christian Churches, and boasteth as if she were the *Head* and *headspring of all Christianity*; the originall of all sauing life,

life, with many other ſuch things, which ſhe cracketh of in the like blaſphemous arrogancy. And this ſupremacy ſhe promiſeth to her ſelfe that it ſhall be eternall, perſuading her ſelfe in her own heart, that ſhe ſhall neuer be depriued of this dignity, and that ſhe ſhall neuer know what any miſery meaneth. For what els doth that meane which her moſt deare darlings the Ieſuites doe ſtriue to proue, *that Peters Chaire can be ſeparated from Rome; and that the Apoſtolike Sea can be tranſlated from thence.* For ſo her firſt borne *Bellarmine* ſpeaketh expreſſely, Book 4. Chap. 4. *Of the Pope of Rome.* Which thing though he wil not haue to be numbred among the articles of faith, yet it ſeemeth to him to be ſo ſound and ſubſtntial a point of doctrine, and that vppon many wel grounded arguments, that he doth hardly wind himſelfe out of the briars at laſt, but that he muſt needs make it a point of faith indeed, and ſo to be taken of all the Popiſh Crue. *Francis Ribera* like a cold Prophet fore ſpeakes ſome cold comfort againſt Rome, but yet in ſuch manner, that he rather ſheweth his own care and feare in regard of this foreſeene euil, then any the leaſt abating of his proud and hauty ſpirit.

Verſ. 8. *Therefore ſhall her plagues come at one inſtant.* That is, this threefold kind of calamity, ſhall come ruſhing at once vppon thee, to plague thee for this pride of thine, & to purge out this thy boaſting humour. Thou ſhalt finde at length by experience how groſſely thou haſt been deceiued, and to how litle purpoſe thy cogging couſening mates haue tickled thine eares with applying thoſe words of Chriſt to the blaſphemouſly, *vppon this Rocke will I build my Church*, &c. The Calamites which are ſpoken of are partly of men, thoſe who death, ſorrow and Famine ſhall conſume, partly of the Citty, which ſhalbe burnt vp with fire. And theſe things do teach vs, that the Citty is not to be taken at the firſt aſſault, but after ſome long beſeiging of it. During which ſiege, the plague (for that is meant by death (as Chap. 6. 8. Sorrow and famine ſhall make ſpoile with in, & ſo at

length the Citty shall come into the enemies hands, who shall lay it leuell with the ground, & burne it to ashes; thē shall that be fulfilled perfectly, which *Sibyl* spake of in her verses, *Rome shall one day be made a ruinous heape and Pelos shall play, at least in sight.*

Because God is a strong Lord. He maketh mention of the power of the Lord, because it shall passe all that can be beleeued almost that *Rome*, which hath been vnderproped with so great wealth and power both of her own and of the Kings and Kings fellowes, that haue been her Confederates, should now be brought to so low an ebbe, and into this so miserable an estate. But he that shall sit in iudgement against her is all strong and almighty, to whose will, no resistance can be made by any power of any or all the Creatures.

Vers. 9. *And the Kings of the earth shall mourne.* So much for the exhortation, the lamentation of the wicked now followeth, & first of the *Kings*, but of the *earth onely*, and that not properly so called, but of *Rome onely*; which Kings are the slaues of this whorish Church. These shall begin the doleful ditties, meruailously, while they bethink themselues what sweete acquaintance & fellowship they haue lost with this sweete-faced whore, by meanes of this her sodaine destruction. Wherefore there shalbe other *Kings* remaining aliue besides those *ten* that are spoken of Chapter. 17. 16. *Who shall consume the whore with fire.* Nether are we to think, that the same *ten Kings* shall thus giue themselues to lamenting, as men that repent and relent after they haue wrecked their spite and hatred against her, which is *Riberas* trifling conceite. For this destruction of *Rome* shalbe an occasion of exceeding great ioy to the Elect, such as these helpers forward of this vengeance are, as who doe exhort all the people of God, to depart from all communicating with her both in her sinnes, and plagues; as we shall see vers. 20. of this Cha. and 19. 1. &c. Besides after that the time is expired that the 10 *horues shall giue their Kingdom to the Beast*, they shal

detest

deteſt and curſe the *whore* to Hell with a conſtant minde. So farre of ſhall they be from bewailing her hard happe; Cap. 17. 16. 17. That forgery therefore touching the *ten Kinge that ſhall haue the gouernment of all the World in their power* falleth to the ground. For if they ſhalll bring finall deſtruction vppon *Rome* with their forces vnited together, as the *Ieſuite* wil haue it, then they ſhould leaue no *King* to bewaile her calamity. We haue proued by more ſound arguments then this conceite ſtandeth on, that *the ten Hornes* belong to the onely ranke of Emperours, ſome of which perhaps ſhall effect this ruine of *Rome* at length, who doth yet keepe the name of the whole number, as it is the vſuall manner, when ſpeech is had about the members or parts of any whole. While this one King ſhall lay *Rome* waſt, ſome other of the Kings, as the *Spaniſh King*, the *King of Polonia*, and others of the like ſtraine, that are of the vnholy league with the whore, ſhall make this miſerable out alas and well aday.

Verſ. 10. *Shall ſtand a farre of.* But what ſhould they ſtand weeping and wailing at this time? Why wil they not make haſt rather to come and helpe her? They ſhal not dare for feare; for they ſhalbe in a very bodily feare in regard of their own ſafety, which ſhall then ſeeme to be in danger. They ſhall therefore behold her miſery a farre of, fearing leaſt that if they ſhould come neeret, they themſelues ſhould be burnt vp with the ſame fire. Now therefore ô *you Holy & Chriſtian Princes*, ſet vppon this worthy and heroicall exploite at length. It wil not be ſo hard and troubleſome a buſines as you take it perhaps. Do ye think that the *Spaniard*, or the *Frenchman*, or any other *King* will raiſe any huge forces againſt you, or in the defence of *Rome*? Theſe are meere bugge-beares and Scarre crowes for ſimple and fooliſh people. Romes freinds ſhall ſtand aloofe of, declaring their pure loue to her with ſubbes and ſighes of wo-begone hearts, but not ſtriking a ſtroke or turning a hand to ſaue her from the preſent danger. And indeed who

would looke for it, that Fornicatours set on fire with lust, would venture themselues and their own safety, for an old withered harlot, that shalbe then at the last cast. You shall neede to do nothing therefore, but to be valiant and of a very good courage in dispatching this worke of God, all other matters prosper most happily, as you can desire, *Euphrates* shall make way for *Cyrus* to come in to *Babylon*, if so be that he cā not break in so wel through the wals.

Alas, Alas, that great Citty. This is the dolefull ditty of the Kings; the concise manner of expressing whereof so vsually, doth very elegantly declare the vnfainednes of their passionate greife. The whole speech at large should be thus, *woe woe be vnto vs, because that great Citty Babylon, that strong Citty is ouerturned, & because thy iudgement is come in one houre*, or at one instant. So that they bewaile the ruine of *Rome*, and the sudaine comming thereof.

Vers. 11. *And the Merchants of the earth.* The *Merchants* do sing a part with the *Kings* in this lamentation; but they are the *Merchants of the earth* such as the Kings are; we haue shewed at the 3. verse, that these be such, as chaffer with spiritual matters rather then corporall; which is proued out of this verse; For (saith the Text) *no man buye h her wares any more*. Neither Gold therefore, nor siluer, nor silke, nor fine linnen, nor odours nor any thing as the words signifie properly are here spoken of; because the esteeming and bying of these wares doth not rely vppon *Rome* alone. Vnlesse perhaps they shalbe lesse worth at this time, when such a greedy Chapman as *Rome* shalbe taken away. But the words are expresse and no such matter was spoken of *Tyrus*, from whence this Allegory is taken wholy, Ezech. 27. Where yet the place required no lesse, that the matter should be amplified with such words. Wherefore these wares are the labour, indeauour, and industry of men, in beautifying & increasing the state of the Citty of *Rome*, which shalbe very basely esteemed of and rewarded, after that *Rome* shall be ruinated. For who wil then

giue

giue a man a deafe nut for his labour about Romes aduancement?

Verſ. 12. *The wares of Gold and ſiluer.* We ſaid right now that this whole Allegory is taken out of Ezech. 27. Where ſpeach is had about the Deſtruction of *Tyrus*. And that not vnvvorthily, as vve haue ſhevved at the 3. verſe, ſeeing *Rome* is no leſſe infamous for merchandizing of ſoules, then *Tyrus* vvas famous for marting of Bodily Vtenſills. *Ezechiel* doth reckon vp each of the Nations in ſuch ſort, that he doth with all ſet down by name the proper commodities of each County, vvith vvhich both they abounded themſelues, and they made *Tyrus* to abound vvith them alſo by carrying them out thether for traffick: According to this conſideration, the ſundry kinds of wares ſeeme to be reckoned vp in this place, that they might note out vnto vs the ſundry nations, to which either they do properly belong, or at leaſt by vvhoſe trauaile and paine they are conueyed to *Rome*. Therefore though the names of the countries are not ſet down expreſſely, as they be in *Ezechiel*, yet they may be eaſily vnderſtood by the vvares themſelues, according to that rule. The wares therefore of ſiluer and Gold, and of the teſt of the outlandiſh commodities vvhich are ſpoken of in this verſe, may ſignifie *Spaine*, vvhich fetched theſe things out of the furdeſt parts of the *Indian* countries; & by whoſe meanes they are made ſaleable in this part of the vvorld. Where vve liue, *cinamon, odours, ointments, frankincenſe, & Wine*, note *Italy* out, not becauſe euery one of theſe things grow there, but becauſe as *Spaine* tranſporteth theſe things into *Europe*, by meanes of the Ocean, ſo *Italy* affordeth *Europe* plenty of theſe things, which it fetcheth out of *Grecia, Cilicia, Arabia, Egypt* by an inward ſea; and beſides. It ſelfe doth moſt abound with all kinde of delightfull fruites of all the Countries in Europe. *Fine flowre, and Wheate* may note out the Iles of the inward ſea, *Sicilia* & *Sardinia*, which be the garners, and victualing ſtorehouſes of *Italy*; *Beaſts* ſignifie *Germany* that is full of thē, Euen as *ſheepe*

may expresse our Country of *England*, which is most famous of all other for this kinde of cattel; *Horses and charets* note out the French men, who haue great plenty of Horses, and from whom this vse of Charrets & such kind of conueiance hath beē deriue I ouer to other coūtries; *Bodies* doe expresse thes Swizers, who liue by exercising their bodies in an outward warfare for hire and pay, and which are commonly retained by the *Pope of Rome*, to be the principall of his gard next vnto his proper person. *The Soules of men* are the common wares of all Countries which *Rome* hunteth after in all Countries by her Factours, desiring earnestly to haue them died in graine, & infected at the heart with superstitiōs which so she may gaine, & make them her cursed peculiars & proselytes, she spareth for no cost, how great soeuer. The *Merchants* that set out these wares to open sale to the *Pope*, that will giue most, & bidd like the best & frankest Chapman for them, are they who haue taken vpon them to conuert these nations, & so to bring them vnder the Romish yoke thorough their diligent bestirring of their stumpes, and stretching of their witts about this conuerting worke. Euen as we know that each of the Prouinces of *Rome* are giuen ouer in trust by the *Pope* to the *Cardinals*, & some of the *Iesuits* who though they bestow their paines in common together, yet euery one of them hath a seuerall Charge comitted vnto him to conuert some particular nation, in which he is to bestow his care and paines cheifely. Which if he can either keepe in this officious obeisance, or reclaime it, when it is revolting, by reconciling it againe vnto *Rome* in a new league of amity, then he brings in such saleable wares as these by which that nation vppon which he hath bestowed his labour is expressed in this place. As touching each of the words by name, *Gold, siluer, pretious stones, & pearles*, were seene before vppon the *whores Attire*, Chapt. 17. 4. And for that cause it seemeth that Spaine should be the cheifest ornament for the whores sett ing out in these last times; *And of fine linnen & purple.* Where we

we haue two words for one, *Purple made of fine linnen*; For it is a kinde of cloth made among the *Indians* of that kinde of fine flaxe; So also the two next words *of silke and scarlet*, are put distinctly for *Scarlet made of silke*. Of scarlet we haue spoken elswhere viz Chap. 17. 4. Silke is cloth made of most slender thridds which the silke wormes doe twist out of their own bowels, as it were from a distaffe. It is not made of floures as Dionys. the Greeke Poet saith in his booke of the description of the wo ld speaking of silke-wormes *These kinde of creatures, (saith he) scorne to feed vpon well fed bullockes or fatt sheepe, but cropping vp spekled floures from of the earth that is not inhabited they spinne silke from thence whereof fine garments are made.* So saith Vrgil; Georgic. *and how the silke wormes doe kembe of & pull away finely their slender fleeces from the leaues of the floures & Trees* vnlesse perhaps they do therefo e say that the silke is Pulled of from the trees, becausse the wormes doe make silke in the trees; and not becausse it is ma le of them: as Cotton, or Bombace are, or such kinde of stusse. about which point reade Scalig. Exercitat. 10. 8. 9.

And all thyne wood the word *Thyne* doth both signifie in general euery kinde of sweete-smelling wood, and a specially kinde also of odoriferous trees; as Eustathius noteth writing vpon that place of Dion. where he speakes of *Arabia*, which he calleth meruailous, *which euer smelling-sweete with Thynes*, that is, *with sweete-smelling sauours, makes a dainty perfume, either of the Thyne tree, which is much like the Cypres, or els of Myrrhe*, &c. Where (Thyne) is put generally in the first place for any kinde of sweete odour, in the secōd place it is a certaine kinde of odoriferous tree. But here it is not so much brought in becausse it serueth for perfumes, as becausse it is vsed to make sumptuous & dainty buildings; (for there is mention made of sweete in the beginning of the next verse.) For which purpose it serueth cheifely as Pliny sheweth out of Theophrastus, *who as he saith doth giue great honour to this Thyne tree especially telling us for that purpose,*

of

of rafters of the ancient Temples that haue been made memorable becauſe they were made of this wood, as alſo comendeth it vnto vs for a certaine immortality that this wood hath when it is laid in the roofes of houſes, as which is not ſubiect to rotting, or wearing away, by any of thoſe things that do commonly ſpoile timber; Booke. 13. Chap. 16. Hiſtor. Natur.

Verſe. 13. *And Cinnamon. Italy* vſeth ſuch as is brought in thether not frō Spaine, but from thoſe places where it groweth; ſo alſo odours, ointments & Frankincenſe are prouided for *Italy* with her own venturing by Sea for them. The cheife place of Portſale for this kinde of merchādize is among the people of *Syria, Phenicia, Arabia, Egypt. Italy* plieth it with ſcudding and courſing the Seas into theſe coaſts, while the Spaniard in the meane time doth buſy him ſelfe moſt of all in trauailing by the maine Sea to forrain nations. As for wine & oile *Italy* hath abundance thereof of her own, and it brings in fine floure and wheate out of *Sicily*.

And Beaſts. It were tolerable if *Rome* made *Germany* weare this cognizance onely becauſe of her rich ſtore of Cattell, that are made for labour and carriage of burdens, but this *filthy proud whore* eſteemeth no better of this moſt noble Nation, then of a company of ſtarke Oxen and very aſſes that are onely made to draw and to carry burdens. Ambroſius Chatarinus that filthy Carraine ſhewed this euidently, in that booke of his which he wrote againſt *Luther*, whom he calleth Beaſt almoſt in euery ſentence though he him ſelfe be a blockiſh aſſe without a dramme of wit. And that not ſo much to bring his hereſy (as he calls it) into hatred, as to raile vppō that whole Country manifeſtly, with ſuch a beaſtly gird. *Rome* ſpeaketh a litle more modeſtly thereof at this day, as not daring to ſtirre vp the fiercenes of that people with ſo vile a reproch and yet in ſecret & in her own minde ſhe iudgeth litle better of them, then ſhe did iudge and ſpeake of old time: and not of this people onely but of all the other people of *Europe*, all which ſhe doth in a manner count of, as if they were meere bruite

Beaſtes

Beaſtes, beſides and in reſpect of her ſelfe alone. But count of our countries as thou wilt (*o Rome*) God hath choſen this fooliſhnes of our Countryes to confound thy Vaine & ſottiſh Wiſdom with all, that it might make thy Pride and Vaine glory to be laughed to ſcorne atlaſt of all men, which ſhall be a iuſt Purniſhment & plague vnto thee for thy wickednes.

And ſheepe This is the Cognizance of our Country of England, which hath abundance of theſe Sheepe, as that haue Golden Fleeces, which bring vs in good ſtore of Siluer & Gold, becauſe thy are of excellent vſe through the ſoftnes & tendernes thereof, in reſpect of the wool of other Countries. *Rome* hath been long at the point to hang her ſelfe for vehement greife, which ſhe hath been put to many a day, becauſe theſe wares of ours, come not trooling in ſo merrily our of our country, as they were wont, to their Marts & faires at *Rome*, & therefore ſhe beſtirres her as if ſhe were mad that ſhe might haue this Sheepe faire furniſhed againe, & flouriſhing as once ſhe had. For this purpoſe ſhe doth in her deueliſh pollicy, make much of our Engliſh fugitiue Yongſters, and hath preferred our *Alane* to a Cardinals Dignity. And theſe ſhe hath in a readines to be Sheepe-maſters, and beſides theſe troupes of Ieſuites againſt the day, that ſhe can bring our Country againe to be Petrers Patrimony, when our ſheepe muſt bring in good ſtore of fining Pence for S. Peter at his Leete dayes. But bleſſed be God for is, as like ſheepe as they count vs, we haue the witt to know & that for certaine, that *Rome* is a denne of rauenons Wolues, and of other moſt cruel beaſts: Let her ſing as ſweetly as ſhe will and can, as if ſhe were our onely cheife ſhepheard, we know her to haue the voice of a ſtranger and of a Theife too, neither will we be inueigled any more with her inchanting melody; I hope that our Countrymen will neuer goe more to viſit *Rome*, vnleſſe perhrps it be to accompany this Angell to ſee, and helpe forward her deſtruction.

And Horſes and Charrets, & Bodies. The two firſt belóg to the

to the Frenchmen, who are famous for barbed Horses, & the inuenting of Charrets, and Coaches; this latter-most, *of Bodies* is the merchandize of Swizers, who haue many Townes as yet persisting obstinately in the Romish superstition, which doe gard and defend the Beasts Persons with their huge bodies, fit for that seruice. These he vseth for his ordinary and household Gard, as also he can at his pleasure as often as need shall require leuy great armyes of hired souldiers from out of this People. I would to God this people who are member of our brethren and leaguers would at length learne not to prostitute their Bodies & to bow their backes to be troden vpon as this *Beast* listeth, seing he is not content to make slaues of them thus farre onely, but he seeketh the certaine destruction of their Soules also, and I woul they would learne not to earne there Pay so dearely by garding and defending of him, seing they should bring the greatest good that they could Possibly, to all Christians, by helping to destroy him vtterly. But this Trading of theirs with their bodies, shall be at an end shortly. Were it not better for them, to geue this Lady of Lewdnes the Bagge, and to leaue her gardlesse of their own accord, then to be forsaken of her whether they will or no, as they must be shortly? sorrow taken vp voluntarily vnto repentance is sauing sorrow, but that which commeth of obstinacy, where with proud heatts are broken in spight of their pride. That is deadly and mischeiuous.

And the Soules of men. These wares are not belonging to one Country onely, but they are common to all countries & these are such choice chaffer, that she counteth them not too deare of any Gold that can be asked for them. Such a like speach we meete with Ezech. 27. 13. *Thee of Iauan, Tubal & Meshech were thy merchants, they trafficked in thy Mart with soules of men, and vessells of brasse;* For so the words are in the Originall. Tremel. & Iunius turne it with men; explaning the sense of the words aright. The Prophet doubtlesse vnderstandeth Slaues that were

were to be ſold as they do there interprete the words; why therefore may not the ſoules of men haue the like interpretation in this place alſo? The Holy Ghoſt ſeemeth to haue changed the conſtruction of the words of ſet purpoſe, that he might note out the defference between this commodity & all the other ſpecially thoſe of the Bodies. For theſe words are not put in the Genitiue Caſe as thoſe be that go before & *wares of Horſes, and of Charrets, and of Bodies and of ſoules of men*, but in theſe laſt words he paſſeth ouer to the accuſatiue Caſe (And the ſoules of men) as it is cleare in the greeke Text; and as we haue tranſlated it in the Latin. Whereby it is ſignified that there is a diuerſe ād diſtinct cōſideratiō made in this place of *ſoules* and *Bodies*, and that theſe words haue a farre other meaning thē thoſe haue in *Ezechiel*, howſoeuer there be an alluſion in theſe words to that place.

Verſe. 14. *And the much deſired fruits* And here the word in the greeke ſeemeth to be put for the cauſal coniunction *for*. For the Autumne of thy deſire; The interpreter of Aretas, reads thus, *and the time of deſire*. It is an Hebrue manner of ſpeaking, for, *Thy deſired Haruеſt*, as *in the fire of the flame*, for, *with flaming fire* 2. Theſ. 1. 8 as if it ſhould haue been ſaid. Thy haruеſt which thou haſt ſo longed after is now decayed, and periſhed: By which prouerbiall forme of ſpeach we vſe to ſignifie that a man hath the power of gaining by his trade taken from him. Or els the ſame Hebrue manner of ſpeaking may be vnderſtood, that that which goeth before, ſhould be in the roome of an adiectiue, as if the haruеſt of deſire were put for an haruеſt deſire, that is ſuch a deſire as men haue in haruеſt time; as, *from before the glory of his might*, for, from his glorions power. 2. Theſſ. 1. 9. & thus this Haruеſt Deſire of the ſoule, may ſignifie that luſcious and greedy appetite of raw fruites, with the richer ād dainter ſort of people are troubled with all, who in a wātō humour buy vp the firſt fruites of any kinde, which afterwards they loath, & diſdaine when there commes to be good plenty of thē, as if

it

it were ſaid, Thou didſt poure out thy mony prodigally of old, to buy trifles at a high rate & deare penny worth but now thy fingers tickle not ſo as they did to be buying ſuch traſh; thy former wantonnes and delicatenes is paſt and periſhed; the things which before thou dideſt think ſcorne at, thou wouldſt be glad of now according to that of the Poet; *a Hungry maw is ſeldome ſeene to ſet light by any thing that is mans meate, be it neuer ſo baſe and ordinary*; which way ſoeuer we take the words, we ſee that they are very well ioined next after the former verſes, for hereby the mourning of the merchants is much amplified, becauſe chapmen ſhalbe altogether wanting now at *Rome*, where as before while *Rome* flouriſhed there was ſtore of them, ſo that the Market was very quicke and the takings were very good. And the Holy Ghoſt geueth vs a double reaſon there of by expreſſing the cauſe of this mourning; firſt becauſe their is now no deſire of buying; and then becauſe all their wares are ſunke and conſumed at & with *Rome*.

And all thy fatt and exellent things. That is, all thy plenty and ouerflowing with wealth & pleaſures is now gone away from thee; And theſe words do more confirme the former interpretation. For ſeing they do ſignifie a rich & plentifull abundance of things, it is likelie that thoſe words which went before, are to be referred rather to the expreſſing of wanton luſt, that ſo the ſame thing may not be twice ſpoken, and yet it is wont to be ſo often times; when as the latter is ſett down immediatly after, by way of a more full explaning of the former. *Compluten*: & the *Kings Bible* reade, *are periſhed from thee*. So do *Aretas*, & the *vulgar*, not as the *Geneua* hath it are departed, but the ſenſe is not altered.

Verſe. 15. *The Merchants of theſe things.* The cauſe of the mourning being thus declared, the Holy Ghoſt cometh now to the manner thereof, with all repeating the cauſe ſhortly. *The merchants ſaid be of theſe wares*, that is, they who beſtow all their labour in ſeeking to conuert & retaine all theſe Countries, and to make them

ſeruiceable

ſeruiceable to Rome by their confederacy. Who haue waxed rich by meanes of her that is, who haue been bountifully rewarded for this labour of theirs. We haue ſeene and ſhewed in a few words before, what a gainefull trade this kinde of merchandizing is & hath been at *Rome* as the which maketh way to come by Biſhopricks, Cardinalſhips, yea the higheſt honour of all, the Popedom it ſelfe, And who ſeeth not, that Such men of euery Country, as excell either in witt, or in learning, or in wealth, or in the faueur of men, or laſtly in noble diſcent & pedigree; whoſe helpe may make much to make Rome luſty & galland, are hired by all meaner whatſoeuer, to referre all their care and thoughts to this purpoſe? Woolſy & Poole the two Cardinals, flouriſhed with vs in the memory of our Fathers, the one of thē though meanely borne, yet was he ambitious, tumultuous, Boiſtrous and one that was notably fitted to be a Romiſh Merchant; and therefore he was ſo mightily aduanced with honour, that he ſtucke not many times to braue & beard, King Harry himſelfe. Yea to outface & out bragge him.

This other was a man of a milder deſpoſition, but yet of great authority, becauſe of noblenes of his deſcent, in which reſpect he grew very rich by meanes of the riuers of butter & hony which flowed at & from *Rome*, till he at laſt gaue the *Pope* occaſion to reſpect him for one that bore no frendly minde to *Rome*, and till he bewrayed ſome deſire of knowing the truth. For then he found it, that a certaine begging Fryar called *Petous*, was ſett to oppoſe him, and had things proved as the Pope wiſhed, he ſhould haue ſeene him ietting it like a gallant fellow in thoſe Princelike dignities of his, out of which he himſelfe had been ſtripped formerly. So well are theſe merchants paid for their labour that one who erewhiles was glad to take vp begging for his beſt Trade, became equall in worth to the Peeres of the earth preſently vppon the profeſsing of this Art of Merchandiſing. But after that *Rome* ſhalbe tumbled

Down one ſtone vppon another, there is no man that ſhall giue one the leaſt dookin for playing the *Merchant*. This is the plague that ſhall befall theſe *Merchants*, when they ſhall haue loſt all their hope of Gaine.

Shall ſtand aloſe of. Namely the Cardinals, the Biſhops, & others of that ranke, who ſhall keepe at that time in other places of *Europe*, thē at *Rome*. Theſe fellowes though they be themſelves out of the Gunſhott, ſhall yet bewaile Romes ruine with a lamentable voice, ſtanding aloofe of and looking on, but they ſhall neither haue hornes nor hart ſtrong enough to driue away imminent dangers.

Verſe. 16. *And ſaying alas, alas* The ſame conciſe keeping in of words that might open the minde of the Holy Ghoſt, is here vſed, which was ſeen before in the mourning of the kings, Verſ. 10; whereby the truth and terriblenes of this greife are expreſſed. The matter of the greife is ſomeyvhat different from that; For they bewailed the extinguiſhing of that ſo great power of *Rome*, vvhich vvas fitting for their Perſons to do; Theſe *merchants* complaine of the conſuming & waſting of that ſo great wealth of hers, which is that which *Merchants* do cheifely thirſt after; but yet ſeeing this fine linnen, Purple, Scarlet and the reſt of this godly ſtuffe do ſignifie Romes arrogancy, which was vnder propped cheifely by the vvealth of Spaniards, as vve haue ſeene verſe 12; merchants lament & are all together aſtoniſhed at it, that all this abundance could profit her nothing to vphold it ſtil, as if it were ſaid: How cōmeth it to paſſe that ſhe ſhould periſh, that was fenced vvith ſuch ſtrong aide & munition of the Spaniards? vvhich ſeemed to haue been ſo vnconquerable, that a man might vvell think, that if the vvhole Chriſtian vvorld ſhould haue conſpired againſt it, they ſhould not haue been able to haue done il any hurt, no not to the vvorth of a ſtravv.

Verſ. 17. *And euery ſhipmaſter*, The third mourning Part is of the baſeſt company of *Mariners* and *Oare-*

men,

men, that is, of the inferiour ranke of officers that belong to the Court of *Rome*, as of *Deanes*, *Abbats*, *Priors Generall & Prouinciall Iesuites*, & the like to these cancred Caterpillers. Al these liue vppon the sea by promoting and furdering the authority of the *whores* decrees & lustfull lawes; of which sort those Ships & Shipmen were that are spoken of Chapter 8.9.

And all the people that keepe in ships, *Complut* & the *Kings Bible* & Aretas reade, *And euery one that saileth in ships*. The *Vulgar*, and *all that rowe in the Lake*. This is furder of thē the other, but as it seemeth it arose thence, because the word for *Ship* in the Greeke, is a litle Ship or boate that is driuen with oares, which is more commonly vsed in streames and riuers. And this interpretation is not to be quite reiected, especially seing there is so great variety of Coppies: and it declareth more plainely, that there is a certain distribution made here of the generall notion into certaine rankes in peticular.

And as many as traffike on the sea, In this last member al they are Comprehended, who take paines about Popish Doctrine, that teach it & learne it, that explane it in their writings, or publish in with their preaching, that defend it to their vttermost. or that doe promote it by any other meanes; Of which sort the *Sacrificing Preists* are, the *Monks*, the *Friars*, and aboue all the rest, the *Iesuites* that are in request at this day who stick hard to their tacklings, & fall hard to their rowing worke, beating and bouncing vppon this sea with all the power & powder they haue; with out whose lusty helpe, S. *Peters* Fish-boate had stucke in the sand & had dashed against the rocks long since. And yet these tall fellowes while they striue to scape one dangerous rocke fal vppon a worse for all their cuning & blustring-boile, making the *whores* & the Popes filthy nakednes, only more open in the Veiw of all men, by seeking to couer it with their absurd disputations.

Verſ. 18. *What Citty was like to this great one?* Thus do mariners cry touching *Tyrus*, Ezech. 27.32. *What Citty was equall to Tyrus, that is cutt down in the midſt of the Sea?* And they had cauſe thus to be ſtoniſhed at this, and to aſke this queſtion, ſeeing they conſidered of the former wealthines of that Citty, which flouriſhed ere whiles by meanes of that entercourſe of merchandize which it had with ſo many & ſo great Nations; ſo that they thought it to be vnconquerable by any ſtrength of man. What a deale of trouble did it put *Nabuchadnezzar* to? Ezech. 29.18. How greatly was *Alexander* the great puſled in beſeiging it afterwards? For he was ſo out of hope to ouercome & to ouerthrow it, that he repented that he had begun the Seige againſt it, & yet he neuer thought any other thing els to hard for him. But theſe mariners & waterman ſhall be aſtoniſhed farre more iuſtly with meruailing at *Rome*, that had beé the Queene of all the world many ages ſince; that had been called *the moſt ancient Citty, the Chaire of Peter, which was alwaves more inuincible, then that ſhe could be ouerthrown with any calamities, which ſhould alſo continue exceeding mighty & flouriſhing both with her own & her freinds wealth and great eſtate, & that euen to her crooked Age, and dying day*; Theſe and many ſuch things more, will make them to cry out and to ſay, *What Citty is like to this great one?* who would not haue beleeued, that ſuch an excellency that was ſo eminent in all reſpects, ſhould be free from all decay & deſtruction? How groſſely haue we been deceaued that haue dreamed of her Eternity? & how lewdly we deceaued others, when we in our preachings auouched ſo confidently, that this *Ship* of ours ſhould neuer be drowned How vnexpected haue all theſe things been beyond all that euer we haue beleeued, imagined, or boaſted, of this is the force of this queſtion that is ſo ful of amazednes.

Verſ. 19. *And they ſhall caſt duſt on their heads.* After the manner of mourners; Iob 2.12. For theſe ſhall mourne the more earneſtly, by how much leſſe able they ſhalbe

ſhalbe to ſuſtaine themſelues by their own wealth. But the Angell ſpeakes here in the time paſt, *they haue caſt duſt, and they did cry*, & in the former verſe, *they did cry when they ſaw the ſmoke*. And yet theſe things go before the ruine of *Rome*, as which followeth next in order and immediatly after. For which cauſe hee ſeemeth to change the tenſe, and not onely becauſe of the moſt certaine truth of the matter that is to come, as the Prophets are wont to ſpeake elſwhere.

Where in all are become rich. Not onely thoſe Purpled Fathers, but euen the baſeſt Swabber in the Shipp. I Take a view of the whole filthy ranke of the Popiſh Clergy, how do they all of them tumble in wealth, in great planty abundance. The greateſt & beſt part of the, Lands and Lord-ſhips that are in euery Country, alwayes fall to their Share. Yea and which is meruailous ſtrange to be ſpoken, thoſe that made fare as if they could not vphould their poore eſtate, but by begging from doore to doore, in the ſtreets, wanted nothing that might ſerue euen to make them liue in riot and exceſſe. So miſerable was the common people euery where, that was gulled ſo by theſe cheating mates, that they laid out their money vppon beggars that were welthier then they themſelues who gaue the Almes.

But ſo great ſkill hath *Rome* to enrich her followers; Thoſe runnagate reuolters of our Country, that haue depriued themſelues of their Country, their goods, and, their frends; how bontifully and liberally are they intertained at *Rome*, in *Spaine*, & in other Popiſh places? They get that in fortaine Countries for a reward of their Treaſon, which they could not come by at home in the way of honeſty. There wanteth nothing at home to reward thoſe that do wel, but theſe night-owles hate the light of true virtue, and yet they would haue al that that is due vnto it. Theſe are the followes, whom *Rome* maketh rich, counting it a foule ſhame for her ſelfe (ſo Godly a heart would this vngracious whore ſeeme to beare) that her fauourers ād the promoters of her glory,

ſhould not waxe rich by meanes of her abundãce alone that ſhe hath for them in ſtore, howeſoeuer they ſhould be diſtreſſed and left diſtitute of all other reliefe. Theſe men therefore may iuſtly bewaile the deſtruction of the *whore*, in whoſe ſeruice they met with wages for their wickednes, which now they ſhall be compelled to practiſe for nothing. For ſome are too fully mynded, neuer to be thrifty.

Verſ. 20. *O heauen reioice ouer her.* Thus farre goeth the mourning of the wicked; Now the Holy Ghoſt ſheweth how great and abundant ioy ſhall accrue to the Godly from the Fall of *Rome*. Heauen is the vniuerſall multitude of the Saints on earth; as we haue often obſerued. *Apoſtles* and *Prophets* in this place are not thoſe famous Preachers of the earth of God, and founders of the Curches, which were ſubſiſting on earth in ancient times, but all the Godly men, that ſhall be then liuing, and diſcharging the function of Teachers in the Church. For what do our matters on earth, belong to theſe holy bleſſed Soules that are and haue been reſting ſo long and ſo happily in the heauen? dead men (ſaith the wiſe *Salomon*) know nothing any more, nothing of our matters who are liuing as Pilgrimes & are abſent frõ the Lord; Eccleſia. 9. 5. And therefore the Ptopher ſaith, *That Abraham is ignorant of vs, and that Iſrael knoweth vs not*, Eſay. 63. 16. Therefore they are the holy Treachers that are and ſhalbe liuing vppon the earth, whom the Holy Ghoſt cãlleth Apoſtles and Prophets in this Place, and that for this end, that they might be comforted by this name here giuen them againſt thoſe troubles and vexations, which they finde and meete with in and from the world that though they be inferiour by many degrees to the auncient Apoſtles in gifts & graces yet they ſhould know that they are in account and eſtimation with God, as if they were *Apoſtles* and *Prophets*. He calleth vppon theſe by name, becauſe their ioy ſhalbe the cheiefeſt, as their miſery and diſtreſſe haue beẽ greateſt, becauſe the whore hath burnt out with more deadly hatred

hatred againſt them, then againſt any other of mē. Out of which we perceiue that which we ſpake of before, that ſeeing this ioy is common to all the Elect, that thoſe mourning merchants ſpokē of verſe 11. are not among this bleſſed company, and therefore that they are called merchants rather becauſe they reſemble them, then becauſe they are ſuch in truth.

For God hath puniſhed her. The Hebrue manner of ſpeaking which is expreſſed in the Greeke is more ſignificāt, according to which the words go thus, *becauſe God hath iudged your iudgement vpon her;* This kind of ſpeach ſignifieth puniſhment, but ſuch as is not inflicted, raſhly but vppon iuſt and lawfull examination, conuiction and iudgement going before. This is the matter of their ioy, that God would auenge the quarrel of the Saints at length, and wreck his anger of the *Whore* for their ſakes as which hath raged with all kind of iniuries againſt them in a diueliſh ſpight for ſo many Ages, & yet hath carried all this away ſcotfree all this whyle.

Verſ. 21. *Then a mighty Angell tooke vp.* Hetherto the ruine of *Rome* hath been declared by words alone, now there is a ſigne vſed together with words by which it might be taught, that it ſhalbe ſodaine, and eternall. Now this is done by the Miniſtery of a certaine *third Angell*, of whom it is not ſpoken whence he commeth; perhaps becauſe it is that *firſt Angell*, vvhoſe place out of which he came, is declared, ver. 1. Who is now brought in againe, to performe that very ſame thing, which he made proclamation of before, that it was to be done ſtraight-wayes. For vnleſſe this *caſting of the mill ſtone into the Sea*, be the very ouerthrowing of *Rome*, it is not at all deſcribed after what manner it ſhalbe performed. For we ſhall vnderſtand that the matter is diſpatched in the beginning of the next Chapter: And the former Angels went before this Ruine ſome litle ſpace of time, wherefore either now is the ouerthrow of *Rome* ſpoken of in theſe words, or els it is altogether buried in ſilence, how it is to be wrought.

There was a mill stone cast into the Sea. This is a conuenient signe to declare the manner of Romes fall, as the casting of a burning mountaine into the Sea was the beginning of Antichrists Tyranny, cha. 8. 8. But the matter is yet hard to be known; It shalbe made manifest at last by the *Euent*. This *Angel* is said to be strong, taking vp a stone like vnto a mil-stone and casting it out of his hands into the Sea. For this Type is set forth vnto vs by so many degrees. And these things do teach vs the admirable celerity that shalbe vsed in ruinating *Rome*, as also that *Rome* being once fallen, shall neuer be repaired, & redifyed againe; A great stone rusheth down with the own waight, and that exceeding forcibly, but yet farre more forcibly, if it be cast down, & yet most forcibly of all other, if it be cast down by some mighty aud strog man. Neither can it haue any hope to floate aloft againe on the Toppe of the Sea, which both it own waight, as also the force vsed from without it, haue pitched in the bottome of the Sea. Thus shall *Babylon* be cast out with maine force, & shall neuer be founde againe. Yet are not these things thus spoken of, as if *Babylon* should be surprised at the first assault, that shalbe made against it, as which we haue shewed by probable reason that it shalbe beseiged for some time; for so old *Babylon* was not subdued by *Cyrus* & brought into his power, till after some long delay, but therefore is this thus deliuered, because the laying of *Rome* wast shalbe most quickly at an end, after that it shalbe once taken, and shalbe begun to be spoiled. It may be that this Type may intimate vnto vs the manner of surprising *Rome*, which we know was vsed in supprising old *Babylon*. It is great reason, that both of these *Babylons* should haue both one signe to shadow out their destruction, seing both of them are vngodly alike, and shall be destroyed in like manner. Ierem. 51. 63. 64.

So shall it be cast out with force. The word shall be ioined with the signe, with out which signes are cold things. With out life & efficacy.

Verse. 22.

Verse. 22. *And the voice of harpers*: He Openeth this ruine of *Rome* in more words, after the manner of the Prophets, who are wont to describe the vtter destruction of any place with such kinde of words; as Ierem. 25. 10. *And I will cause, the voice of ioy, and of gladnes to perish from among them, the voice also of the Bridegrome, and the voice of the Bride the sound of the milles, and the light of the Candle.* He meaneth that all things shall perish which pertaine either to their present delight, or necessity, or els to their future encreasing & multiplying vpon earth. For this especial numbring vp of matters serueth to teach vs thus much. They are called *Harpers* which sing and play on their *harpes*; They are called *Musicians* with a common name, that sing with a loud voice. The Pipe and Trumpet are Wind-instruments; the one hauing a softer and sweeter sound, the other hauing a more harsh ād terrible sound, fit for warre, and yet there is some vse of it at solemne meetings in time of peace, But they are all brought in to expresse the ioy and iollity which *Rome* liued in, as we learn out of *Ieremy*, from whom these words are taken, so that it were against learning yea reason it selfe and the scope of this place, to make a long talke about *Pipes* vsed at *funerals*, as the *Iesuites* doth in this place.

And no Craftsman After those things that belong to expresse that which helpeth to nourish & testify their voluptuous life, he cometh to speake of those things which come more neere to expresse that which helpes to keepe life & soule together; of which kinde of matters, there is more necessary vse, such as artificers, and milles be. Where soeuer there is any society amōg mē, there must needs be artificers, but yet these mē can not worke vnlesse they haue some victualls to feede on, these therfore they themore expresse, that helpe vs to bread ād drinke with out which no mā cā scarce liue one day. Behold then into what a pittiful estate thy Riottousnes shal bring the at length ô *Rome*; it shal bring confusion euen vpon those instruments, which thou hast abused to

vanity & wickednes, not leauing thee any course meanes and hard fare to maintaine thy life with all, when thou wallowedst in thy wealth, didst care for nothing but to gurmandize, & to prouide for those Beastly guts of thine, that thou mightest satisfy thy filthy lusts in liuing in Epicurish and a sensuall life.

Vers 23. *And the light of the Candle.* Candles be for our comfort & helpe in the night season, the vse whereof no man will want, though he be of neuer so poore and meane estate. But what great dammage will this be (may some saye) to loose such trifling matters that are of so small value and ordinary vse with vs. Such pelting commodities as these, are most fitly brought in here to lay forth the grieuousnes of this destruction. For if there will not be a supply of such matters as these, that are but of ordinary and meane reckoning, which be also most commonly vsed among men, we are not to think or looke that men shall come easily, or at all by such things, as are of any speciall moment, vnlesse perhaps lights are to be referred to the Bridegrome & the Bride which follow after. Lights were wont to be vsed solemnely in marriages. Where vppon our Sauiour maketh that Parable of the ten Virgins, which *Went out with their lampes to meete the Bridegrome*, Math. 25. 1. Doubtlesse Christ borroweth his similitude from a matter that was then commonly vsed in such cases. Among the *Greeians* the Children were wont to be called children of darkenes, or children begotten in the darke and in hugger, whose parents had not a torch-light carried before them at their marriage; as the interpreters of *Homer* hath obserued on the fifth Booke of the *Iliads*. It was likewise the custome of the *Romanes*, that some Boy that had both his Father and his mother liuing, did carry a burning fire brand, made of white Thorne before them that were married, because they were wont to marry in the night season, as *Plutarch* saith in his Problemes. But that which is added touching the Bridegrome & the bride is cleare enough namely that it signifieth that this

this calamity shal not ly heauy vppon *Rome* for some time onely, but that *Rome* shall haue no hope of recouering her selfe againe afterwarde. This is that which the voice of the Bridegrome, and of the Bride meaneth, as if it were said, that marriages should neuer be made more in *Rome*, whereby there might be any propagating of posterity.

For thy merchants were the great men of the earth. Here we haue three sinnes of this Citty related; *Excesse* and *riot*; *Idolatry*, & *the slaughter of the Saints*. The riotousnes thereof appeareth thence, in that men are become the Nobles of the Earth, by being factours & Bawds for her Lust. Her Prodigality and wantonnes must needes be intolerable the Seruitours and helpers whereof are grown such stately Magnificoes. We haue shewed before that this is the Merchandize of Soules, and that the Lord Cardinalls and Lord Bishops are these Merchants. Whom who seeth not to be these States and Princes fellowes here spoken of, and to be the manifest proofes and examples of Romes lustines and wantonnes that commeth of those ranke and fat pastures she feedeth on. *Thomas Woolsy* that greazy Cardinall of our Country, was not ashamed to say ordinarily, when once the base fellow was got a Cock-horse I & my King will haue it so. Such proud crests and brazen faces do these Cardinalls put on by which they may be known who they be, if their bloody hats will not be enough for that purpose. And indeed why may they not beare them selues thus insolently as they do, when as, they see, that great Princes by birth make great suite to be aduanced to this honourable dignity of theirs, or els at least if the Pope wilbe so kinde and so franke as to bestow it vppon any of them, they see how glad he is to take it as it were vppon his knee, and embrace it with both his armes, counting it to be a matter of a great glory to him, as if it were the chiefest ornament that sets forth the Maiesty of his Person? There haue been of old time, many of the blood Roiall, who haue not iudged this degree

degree of honour, to be vnworthy to be added to the noble desent, to grace them selues and it with all, *Cardinall Poole*, was here who liuing in *England* in the dayes of *Queene Mary*, was descended from *Kings*. *Cardinall Bourbon* that liued in France, was of the Kings lignage; so also was *Lotharingus* the brother of the *Duke of Guice*. *Albertus Duke of Austria* and Brother to *Rodulph* the Emperour, is nowe liuing, & glorying in the title & honour of *a Cardinal*? Is not this truly some monstrous great Preferrement, that such great Princes these do not disdaine: may they not be worthily counted the Peeres of the earth, who are become men of such high and honourable estate both by their birth, & by their rich comings in of their Merchandizing trade? But you wil say and see that this is more then true, if you wil take a view, how these swooping and huffing Prelats take their places in an assembly of States at *Rome*. If any Prince come, whom the *Pope* will in speciall grace and fauour admit to sit among the *Cardinalls*, what place trowe ye is allotted to him? forsooth he shal sit before the last Cardinall that is a Deacon, and so if it be a full Court, & a congregation in state, consisting of all that belong to that Bench, this Prince must think himselfe graced by the *Pope*, if he sit last but one of al this rout, euen of three-score and eight Scarlet attendants of the *Scarlet whore*, as it was to be seene in the yeare 1593. in the example of *Maximilian* the *Prince of Bauaria* a Country high in *Germany*. This is that incredible and intolerable, more then *Persian*, and Pharisaical Pride of theirs, and yet very wel suiting with the court of *Rome*, where euen the Emperours doe kisse the feete of the high Priest of *Rome*, & therefore why may not they who are the priuy Councell of the Pope sit higher, and ouer toppe in honour the rest of the Princes? But this pride of *Rome* shal at length haue a terrible fal and withall it shal helpe to pul down that mil-stone vppon the necke of *Rome* whereby she shall be pressed down into the nethermost Hell. It is cleare enough out of those things

things which haue been ſaid before how Idolatry hath iſſued out of this Romiſh ſinkhold, into all the weſterne parts. And we haue no need to ſay more about her murdering of Saints, as which we haue touched before, neither is there any mā who knoweth not certainely what and how many haue been the Maſſacres of this Cainiſh generation.

The 19. Chapter.

AND afrer theſe I heard a great voice of a great multitude in Heaven, ſaying Halleluia, ſalvation, and honour, and glory, and ſtrength to the Lord our God.

2 For true and righteous are his iudgemer ts: and he hath condemned that great whore, which hath corrupted the earth with her fornication, and hath avenged the blood of his ſervants ſhed by her hands.

3 And againe they ſaid, Halleluja: and the ſmoke of her roſe up for evermore.

4 And the foure and twenty Elders, and the foure Beaſts fel downe, and worſhipped God that ſate on the throne, ſaying Amen, Hallelujah.

5 Then a voice came out from the throne, ſaying, prayſe our God all ye his ſervants, and ye that feare him both ſmall and great.

6 And I heard like a voice of a great multitude, and as the voice of many waters, and as the voice of ſtrong thundrings ſaying, Hallelujah, for the Lord that God our almighty one hath raigned.

7 Let

7 Let us be glad and reioyce, and giue glory to him, for the marriage of the Lambe is come, and his wife hath made her ſelfe readie.

8 And to her was giuen that ſhe ſhould be arrayed with pure fine linnen, for the fine linnen is the righteouſneſſes of the Saincts.

9 Then he ſaid unto me, write, bleſſed are they which are called to the Lambes ſupper. And he ſaid unto me, theſe words of God are true.

10 And I fell before his feete, to worſhip him: but he ſaid unto mee, ſee thou doo it not: I am thy fellow ſervant, and one of thy brethren, which haue the teſtimony of Ieſus. Worſhip God: for the teſtimony of Ieſus is the Spirit of Propheſie.

11 And I ſaw heaven open, and behold a white horſe, and he that ſate uppon was called faithfull and true: and he iudgeth and fighteth righteouſly.

12 And his eyes vvere as a flame of fyre, and on his head vvere many crovvnes: & he had a name vvritten, that no man knevv but him ſelfe.

13 And he vvas clothed vvith a garment dipt in blood: and his name is called THE WORD OF GOD.

14 And the hoſts vvhich are in heaven followved him upon vvhite horſes, clothed vvith fine linnen white and pure,

15 Out of his mouth vvent a ſharpe ſvvord, that vvith it he ſhould ſmite the Heathen: for he

he ſhall rule them vvith a rod of yron ; for he it is that ſhall treade the vvinepreſſe of the fierceneſſe and vvrath of Almighty God.

16 And he had upon his garment, and upon his thigh a name vvritten ; THE KING OF KINGS, & LORD OF LORDS.

17 And I ſavv an Angel ſtand in the Sunne, vvho cryed vvith a loud voice, ſaying to all the foules that did flie by the midddes of heaven, come and gather your ſelves togither unto the ſupper of the great God.

18 That ye may eate the fleſh of Kings, and the fleſh of Tribunes, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all free men, and bondmen, and of ſmall and great.

19. And I ſavv that Beaſt, and the Kings of the earth, and their hoſts gathered togither to make battel againſt him that ſate on the horſe, and againſt his army.

20 But the Beaſt vvas taken, and vvith him that falſe Prophet, that vvrought miracles before him vvhereby he deceived them, that received the Beaſts marke, and them that vvorſhipped his Image. Theſe both vvere aliue caſt into a lake of fire burning vvith brimſtone.

21 And the remnant vvere ſlaine vvith the ſvvord of him that ſitteth vppon the horſe, vvhich commeth out of his movth, and all the foules vvere filled full vvith their fleſh.

The

The Resoluing thereof into the seuerall Contents.

THus farre haue those things been handled Which go before, or are ioined together With the Ruine of Rome, now followeth that Which cometh after it? And that is a thanksgiuing to God in the foure first verses and that twofold, one of the confused multitude both at first giuen to God for taking iust vengeance vppon the Whore, vers. 1.2. As also repeated againe, because of the eternity of the same punishment, vers. 3. The other of the Elders, & of the Beasts, vers. 4. And so much of the more full explaning of the fift Viall. There are two yet remaining; the sixth to be poured out vppon Euphrates, and the seauenth vppon the Aire. That former is handled in the rest of this Chapter, to the 20. verse. This is continued from thence to the conclusion of the Whole Booke; There Were two parts of that former viall set down Chap. 16. The drying vp of Euphrates, and a Preparation to A Battell. In like manner We haue two parts of the explaning thereof laid downe. We shewed that that drying vp of Euphrates doth note out vnto vs the calling of the Iewes, which is described in this place first by an inuitement to praise God, vers. 5. And by the ioy of the freinds & compainons of the Bride, vers. 6.7. As also by a preparation to the marriage vers. 8. After that by the certainty of the thing it selfe, Which he therefore commandeth to be Writen and put into a Booke, the credit Whereof also he confirmeth partly by the authority of the principall author thereof him selfe, vers. 9. partly by his own authority that is a glorious minister, and an holy Angel, vers. 10. The preparation

preparatiō to the Battell, *is first* of the Saints, *whose Captaine is Christ him selfe, Who is expressed in a diuerse representations and he hath diuers names giuen him that are fitly applied to those diuerse resemblances of his. All which notwithstanding are referred either vnto* his iustice *in iudgement, or* his valour and prowesse in fighting battells, *as it is shewed vers. 11. He commeth therefore to iudgement well appointed, both sitting vppon a White Horse, and hauing a name agreeable for that purpose,* faithfull and true *in deed and word, vers. 11. As also hauing* eyes that flame out like fire, Crowwnes on his head, *ād* a name *that is* vnknown, *vers. 12.* He commeth forth to the Battell *both being him selfe arayed with a bloody Garment, and called the* vvord of God, *vers. 13. And hauing also a great* army *to accompany him, vers. 14. And lastly being furnished with warlike Instruments, vers. 15. And with a name fit to expresse such a portraiture,* the King of Kings, *&c. vers. 16. And such is the Captaine; The* Souldiers *are mustered together by the voice of an Herald standing in the* Sunne, *and promising certaine victory, vers. 17. 18. Then the army of enemyes is gathered together also, v. 19. being now onely touched in a word, seing the preparation & training of it was spoken sufficiently of before, Chapt. 12. 13. 14. 15. 16.*

So much for the more large opening of the sixt Viall, *which goeth no furder then to this preparing of the Battell. The* seauenth *and last followeth, consisting partly in the* destruction of the enemies, *partly in* the happines of the Church *after that the enemies thereof shalbe destroyed. The enemies are two,* the Beast of the West, *and* Dragon of the East: *The ouerthrowing*

of the Weſtern enemy is handled in the other two verſes that remaine of this Chap. both of the Prince himſelfe, *verſ.20. As alſo of the* Souldiers, *verſ.21.*

THE EXPOSITION.

After theſe things I heard a voice. In reſoluing of this Chapter we referre theſe foure firſt verſes to the *Fifth Viall*, that is, *to the Fall of Rome*. As wherein we are taught what ioyfull matter of praiſing God the deſtruction of *Rome* ſhall affoord to the ſaints. The Angel exhorted them to reioice aboue chap. 18. 20. Now therefore when the matter is once accõpliſhed, all the Godly ſhall triumph in good earneſt, & with all their hearts. But ſeing this exceeding ioy of theirs followeth the fall of *Rome*, it muſt needs be that, either that *caſting of the Milſtone into the ſea* is the deſtroying of the Citty, or els, that manner of the deſtruction there of, is altogether concealed; which yet ſhall happen between that ſigne and this Thankſgiuing. The firſt Gratulation is *of a great multitude in heauen*, that is, of a confuſed company of all ſorts of People that ſhall then be conuerſing in the Church vppon Earth. For we abide ſtill in the ſignification of this word that is vſuall in this booke, which will not ſuffer vs to referre theſe things here ſpoken of to any knowledge that the heauenly ſoules haue of matters that are done vppon earth. The Cittizens therefore of the Church militant that are abiding in any place of the world whether the Report of *Rome's ruine* ſhalbe known, ſhall leape for the exceſsiue ioy they conceiue, & by meanes thereof they ſhall breake forth into this thankfull acknowledgement of Gods goodnes to his Church in Puniſhing *Rome*.

Halleluia. This is an Hebrue word, ſignifying *Praiſe ye the Lord*, whereby the faithfull do prouoke one another to giue thãkes vnto God, and they cheare vp their hearts and Tune their ſpirits to performe this duety in

ſn the beſt manner, by making this Preface as it were there vnto. True ioy of the Holy Ghoſt, will not endure to be kept & Cowped vp in any one mans breaſt and boſome, but it ſtriueth to get companions: both for the pouring out & imparting of it ſelſe vnto them, that they may be filled and refreſhed out of this ſpring of ioy; as alſo that it ſelfe may be the more increaſed and inflamed by this ioint reioicing of many good hearts together, that are all baptiſed into one Spirit, and are thereby made able one to inflame and to edifie another. This one word containeth in it a large Theame, to make abundance of ioyfull matter on. But why doth this heauenly Hoſt ſpeake *Hebrue* at this time? what is there more holines in theſe Letters and ſyllables, thẽ in other? Theſe be the Toyes and deuices of our Rhemiſh Tranſlatours. Are then theſe & ſuch like Hebrue words *as Oſanna, Amen, Abba* & the like retained in the Greeke and other Tranſlations, for this end that we might make vſe of them to be ſignes and remembrances vnto vs as it were of our coniunction with the Holy Church that was in the old Law before Chriſt, namely that we do both beleeue in one and the ſame God and that we doe call vppon him alone? This is indeed a profitable vſe that we may make, of theſe words thus retained, and a good reaſon why they are retained, but it ſeemeth that the chiefe cauſe why they are retained in this place is, becauſe the Church of the Gentiles, ſhall prouoke their brethren the Iewes, to Embrace the faith of Chriſt, after that Rome ſhalbe once deſtroyed ſeeing that maine impediment ſhalbe then taken away, which did moſt mightily barre vp the way from their conuerſion. For it was not poſsible that the people that crucified the Lord ſhould acknowledge him to be their Lord, as lõg as Rome flouriſhed, yea or had any being in the world, as which was the Place that gaue thẽ power and authority to crucifie him. This is the cauſe why this Hebrue word is ſo often reſounded and rung out againe and againe in thir place: The Praiſes that were giuen to God before in this booke

were not expreſſed in theſe words;but ſeeing the couerſion of the Iewes is ioined next vnto this Gratulation, the ſaints do now vppon great reaſon ſpeake in the language of the Iewes, as with whom they deſire to be made one Sheepfold, & to ſpeake *the language of Canaan.*

Saluation & honour & glory that is, Praiſe,honour and glory to be giuen vnto our Lord for ſhewing forth his mercy & power in ſauing us and in deſtroying our enemies. Glory is a certaine high opinion which one hath of a mans excellency for which cauſe it hath the name in Greeke, *Loea doxa*, wherefore in this deſtruction of Rome there ſhall ſhine forth ſo bright a Beame of Gods goodnes & power, that all faithfull men ſhall meruaile and be amazed at it. Honour is that worſhip as well inward as outward, whereby we do reuerence and extoll ſo great an excellency as we conceiue of. It is and muſt be ioined euer with glory, otherwiſe all that high eſtimation which we beare in our minds of any mā, is vaine & nothing worth, if the performing of dueties of honour vnto him do not go with it. The vulgar readeth, *Praiſe & glory & virtue be to our God*, Complut. & the kings B. read; *O the Saluation & power and glory of our God.*

Verſ. 2. *For true and righteous.* This truth in iudgements reſpecteth the promiſe of God; Iuſtice reſpecteth the pniſhing of the enimies according to his promiſe;& their deſerts. The faith in both theſe Attributes of God was vtterly periſhed among thr wicked of the world, becauſe of the ſlow coming of this puniſhment and Gods deferring thereof;Hence it is that God is now worthily magnified by his People for both theſe reſpects,ſeeing he ſhould now make the world to knowe and feele ſufficiently (as they would now think) that God is an auengerof wickednes, and that he doth not alwayes vvink at the wrongs that are offered vnto his People.

Verſe. 3. *And againe they ſaid.* Here is another *Thankſgiuing* expreſſed, which ſhalbe made after that the matter is more certainly knowen to be true & certaine.

The

The *first messenger* that brings the first newes that the Citty is taken, shall poure forth the first Praises of God; But when as once the faithfull shall haue heard that Rome is utterly rased down to the ground, with out any hope of restoring and renewing againe, they shall renew their Ioy, and with all they shall sing new songs of Praise to God which they shal powre out of their fresh springs of hearty ioy. The *second Gratulation* is expressed in fevver vvords then the former, perhaps it is recorded so shortly, to make vs see the dul disposition of our nature, vvho at the first ontset of a matter are, feruent but vvaxe coole too of soone.

And the smoke thereof Rose vp. That is, novv is *Rome* deliuered vp to be tormented euerlastingly. For euerlasting fire and torments are declared by the rising vp for euer more; by vvhich kinde of speech vve are taught, that the perpetuall remembrance of that punishment, shall be alvvayes vvorthily magnified of all the Godly, as vvho should haue the signe thereof, (this smoke alvvayes ascending (euer and anon exposed to their sight least perhaps it might be buried in forgetfullnes. Here is an alluſion made to the euerlasting torments vvhich the vvicked shall endure. Therefore this Eternity of the Punishment that shall fall vppon *Rome* shall yeeld a new occasiō of reioicing vnto the Saints. And that not with out great cause as who shall now know for a certaine that the insolency of the *Cursed Whore*, shall not onely be abated and suppressed for the present, bot also that none of them shall euer neede to feare it or any harme it can do any more for time to come.

Vers. 4. *And those foure and twenty Elders fell down.* So much for the *Thankes giuing of the mixt multitude* of the saints in Priuate. Now followeth the thanksgiuing of the Assembly of the *faithfull* gathered together solemnely, who shall openly & iointly bend their forces to performe this same duety of praising God. For this assembly of the *Elders* and *Beasts* sitting together doth resemble vnto vs the solemne meeting of the whole

Church together; Which God the Father accounted to be such and so glorious for his Sonnes sake, as this most holy & glorious Quire doth represent vnto vs. And therefore as often as any thing is performed in the name and with the consent of the whole Church it is expressed by this Sacred senate of *Elders* & *Liuing Creatures*, as we haue shewed Chapt. 3. Such therefore as this is shalbe the order of giuing God thanks that the last clause and Epilogues of the common Thanksgiuing shalbe reserued to the Publike congregations. And so it is practised by the Church vsually that the Priuate ioy doth alwayes go before that which is common & Publike.

That is wont to beset on fire with the least rumour of wished report. This is not vndertaken, but when matters are thoroughly known and approued to be true. Now the *foure and twenty Elders* fall down when the *Liuing creatures giue glory and thankes vnto him that sitteth on the Throne*, It belongeth to their function to moderate and gouerne the whole action in the publike assembly, the Rest of the congregation ought to ioine desires with them, & to testifie their consent vnto them by adding their common Suffrage in the end. According to this custom here are heard two words related of the whole publike thanksgiuing; *Amen. Halleluia*; As if that former word were set here to expresse the consent of the *Elders*, and as if this Latter word were placed here in this order, to be the effect of the whole Thankes which the *Liuing creatures*, do conceiue in their prayers. But this order hath been declared more Chapt. 4. Whence we may see that the same order ought to be vnderstood in this place, which is pointed onely at this time. But we may here obserue that the last Songs of the Church shalbe onely Songs of praise & thanksgiuing, which sound forth nothing but *Halleluia*. Euen as the booke of the Psalmes, is shut vp with Hymnes of Lauding God that begin and end with *Halleluia*. It did of old sing many dolefull Songs, and Hymnes of a mixt kinde, as occasiō

was

was giuen, but the laſt Act and ſhutting vp of all things here, ſhalbe a moſt ioyfull triumph. And thus we haue *the funeral of the Citty of Rome* deſcribed, & theſe be the laſt obſequies and funerall ſacrifices. where with her funerall ſhal be celebrated. The day and the yeare can not be ſet down certainly, wherein theſe ſolemnities ſhalbe kept; yet I ſuppoſe it to be cleare out of other Scriptures, that the furdeſt day that they ſhall be defered at the longeſt is not beyond threeſcore yeares. The ſixtenth Chap. hath taught vs, that *Euphrates* is to be dried vp, preſently after the *Vial ſhalbe poured on the Throne*, that is, that the *Iewes* are conuerted after that *Rome* ſhalbe thrown down. Now other places ſeeme to confirme that the firſt calling of the Iewes ſhalbe about the yeare 1650. But it is vncertaine, how long a time before that *Rome* ſhalbe deſtroyed, it is likelie that it ſhall be but a very litle while; ſeing the calling of the new People followeth it immediatly, ād as it were at the heeles. We haue ſeene hetherto how farre the *Vialls* haue proceeded? The next *Viall is to be poured out vppon the Sunne*, which is the thing that is to be expected now euery day; with the heate whereof, when *Rome* ſhall be warmed well till it be waxed hott againe by lying in the Sunne for ſome long time, it ſhall draw neere to the Flame of fire, which the *fifth Viall* ſhall bring, where with it ſhall be all on fire, and then the Throne ſhalbe defaced, and the ſaints haue this matter of reioicing made ready for them, that is here ſpokē of. What meaneſt thou then *o Rome* to be keeping of a merry Iubilee at this time, whē as thou hadſt more cauſe to goe & prouide againſt thy funerall come? In very deed with in the ſpace of one Iubilee, that is, about fifty yeares hence, thou ſhalt make a Iubilee, not ſo much for they ſelfe to be merry in, as for all gods ſaints that ſhall be then liuing, whom the ſight and newes of thy Doomeſday ſhall fill with vnſpeakeable ioy and glee. Is this then a time for thee to be now giuing thy ſelfe to ſurfetting and Drunkennes with *Balthaſar*, when *Cyrus* beſeigeth the walls of thy Citty, and is euen now

entred with in the Channall of *Euphrates* that shalbe drained for the purpose? I know that the watch word that an hereticke giueth thee as thou calleſt him, is made no reckoning of by thee, but yet looke more ſeriouſly vppon the man or vppon the matter it ſelfe rather if malice wil ſuffer thee, leaſt perhaps he whom thou counteſt as an heretike thou finde him too late to be a true Prophet; yet if thou be ſo obdurate & ſeared vp that thou ſcorneſt my voice, let thoſe poore remainders of ſaints which lie lurking within thee if there be any, conſider what I ſay; o You Elect ones; to you I ſpeake awake you that haue been ſo long a ſleepe, get you away from hence, make all things ready that you may flie away in all haſt, you haue been lying too too long in the Dennes of *Sodō*, a ſhower of brimſtone is redy to fall vppon it ſtraight wayes, vnleſſe you conuey your ſelues hence forthwith, you can not eſcape deſtruction, Giue eare to the Holy Goſt, who would haue you to be fairely warned by this moſt holy booke of the Reuelation.

What meane you to let your faith hang vppon that crue *of purple Cardinals*, that are the Bawdes of the *Purple Whore*, whoſe Eyes God hath blinded vp in his iuſt iudgement? If ye wil ſuffer this warning of mine to take place with you, you ſhal indeed much refreſh the minds of your brethren whoſe deſire is to haue you ſaued, but you ſhall haue the fruite thereof your ſelues euen the ſaluation both of your Soules and of your Bodies.

Verſ. 5. *Then came a voice out of the Throne.* Thus farre proceedeth the *fifth Viall*, now the ſixth cometh to be handled. For this exhortation ſtirreth vp men to praiſe God for a new matter, and not for *the fall of Babylon*; For to what end ſhould there be a new commandement, & a new triumph made a freſh touching this matter? Now therfore wee are taught, how *the Waters of Euphrates ſhalbe dried vp*, and this vvas that which followed next after the ouerthrow of the Throne. Chapt. 16. 12. Hence we learne that that great riuer is to be turned into dry land, to helpe forward the ſolemnizing

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of the Marriage, that there might be nothing to hinder the Marriage-guests or the new Bride rather, as it is plainly auouched verse. 7. In those words, *because the marriage of the Lambe is come*; which was the reason why we haue interpreted that sixth Viall to declare the calling of the Iewes. First therefore we haue the efficient cause of this calling propounded, in those words, *a voice comming out of the Throne*. Which yet is not the voice of the *Father*, but of the *Sonne* as it appeareth by that which followeth, *praise our God*: He commeth out from the Throne, because the Sonne of God, shall bring this meruailous thing to passe, rather by his own power alone, then by any helpe of man; he shall Act this most glorious stratageme himselfe alone, & he shall performe all things that belong to it by his own right arme wholly and fully. Els to what purpose shall Easterne Iewes that are beyond *Euphrates*, be the first of them that shall embrace the faith, who yet are the furdest of fro hearing of the Gospell? And yet we are not to looke for some sound thundring from heauen, but this voice is the Efficacy of the spirite, which God shall send at this time into the hearts of his People so that they shall now be conuerted vnto him with all their hearts, acknowedging, magnifying & Praiseing one true God, the Father, his Sonne Iesus, & the Holy Ghost; as it is: in the Scriptures: *I will poure out the spirit of grace & prayer vppon the house of Dauid*, and vppon the Inhabitants of Ieruſalem: Zach. 12.10. And, *I will build thee and thou shalt be builded (o virgine Israel), and thou shalt be adorned With thy Timbrels: and shalt go forth in the dance of them that be ioyfull: For thus saith the Lord, reioice With gladnes for Iacob, and Showte for ioy among the cheife of the Gentiles, publish praise and say, (o Lord saue thy People, the remnant of Israel*, Ierem. 31.4.7. Now we must obserue hovv imediatly this calling is ioined vvith the *Fall of Rome* It is not seuered from it by any Transition, but it is laid open to the vievv of the vvorld presently *after it*, *as if* it were a matter that sprang from thence. *The Temple was*

full of ſmoke, ſo as no man could go in, till God had ſatiſſied his wrath and wreked it fully vppon the whore; but after that he ſhall haue paid her home as ſhe deſerued, then ſhal he apply himſelfe wholy as it were vppon an empty ſtomacke, to worke out the great worke of the Saluation of all his Elect, and to receaue his own people into fauour againe, that haue been caſt out of his fauour by ſo long laſting a bamiſhment. Wherefore if we ſhall make a right computation of the time, when the Iewes ſhalbe called, we ſhall not be farre wide in counting the time of Romes vtter ouerthrow.

Praiſe our God. No man can praiſe our God, but he that knoweth him, neither can all men vniuerſally do this, but the whole multitude of the Elect onely vppon the earth, that are endued with the true knowledge of God, cã conſpire together with ioint hearts and voices to praiſe God: Therefore this inuiting of them doth declare that vocation, and that a generall one, ſeing all mẽ are bidden to praiſe God both vniuerſally, and diſtributiuely, both the ſmall ones among the Iewes, whobecauſe of their new comming to the faith at that time, ſeeme ſcarce borne into the world, as alſo the great ones among the Gentiles, who being grown to more ful Age in Chriſt, haue Gotten their ripenes by meanes of their long profeſſion, and theſe ſhall praiſe God, becauſe of the conuerſion of their brethren; *At which time they ſhall ſee that, that was not told them, and they ſhall perceiue that which they heard not of*, according to that Prophecy Eſa. 52. 15. But as for the *Iewes* then ſelues, they ſhal embrace this great mercy of God, towards them gladly and ſo ioyfully that they ſhall not be able to ſatiſfy thẽ ſelues with praiſing of God, to wit, when they ſhall ſee, that they are receaued at length into fauour againe, their eyes being opened to acknowledge the Truth, that they are brought home againe, reedified, and multiplied more then euer they were of old. Then as Ieremy ſaith, *the voice of thankeſgiuing ſhall go forth of them, & the voice of ſuch as laugh*, Chapte 30. 19. *Then ſhall the virgin*

reioice

reioice in the dance, and the yong men and the old men together, Chap. 31.13. &c, with many other words of the like sort, which serue to expresse the gladsomenes of that most pleasant time.

Verse. 6. *And I heard as it were the noise.* That is, the voice of this new people that are conuerted to Christ, & which praise God for this goodnes of his towards them which is more then they looked for. This is a mighty voice, because of the multituds of the people, as also it is very rustling and confused at first, by meanes of obscure rumous, neither is it any more able to be perceiued, then the noise of water running, that soundeth confusedly, and yet this voice not long after shall be terrible, and striking a feare into men like thunder. It may be doubted, whether this be the voice of the *Gentiles*, as of the frends of the Bride, or of the *Iewes* them selues, which embrace this calling. The *Gentiles* haue learned to sound out this *Hallelua* long before, & now he biddeth them to speake to their brethren, and to stirre them vp to praise God with this new showte; The next verse also that followeth declareth the exceeding great ioy of the Brides friends, that do congratulate her happines. But their terrible voice that is as the voice of waters, ād Thunders seemeth to be of the *Iewes*. And yet it may be a ioint voyce of both People, whether of which soeuer it be, whether of each of them, or of both, we vnderstand from these words that there shalbe an *effectuall calling of the Iewes*. Now the voice calleth men to praise God, because he hath entred vppon his kingdom; Christ indeed hath raigned alwayes, but the glory of his Kingdom shall flourish most clearely, as the which was much darkened in former Ages, partly by the *Infidelity of the Iewes*, partly by the Tyranny of the *Dragon* & of the *Beast*. *Now shall the stone that is cut out of the Mountaine without hands raigne and this kingdom shall not be destroyed for euer, neither shall it be left to a strange people.* Dan. 2.24. He mentioneth the omnipotency of God, in managing of this kingdō, because he shall

ſhall declare him ſelfe to be moſt powerfull in deſtroying his enemies, who ſhall oppoſe them ſelues againſt this kingdom of his with all their might.

Verſ. 7. *Let vs reioice, & be glad.* In theſe words the Friends of the Bride doe ſeeme one to enflame another with ſpirituall ioy; let vs (ſay they) Decke and ſet out our ſelues moſt georgeouſly for ioy of heart, as men vſe to do in Triumphs, feſtiuall dayes, and in a common reioicing together. And indeed it is a matrer to be greatly triumphed in by vs that be Gentiles, when we ſhall ſee our Brethren, that haue been diuided from vs for ſo many Ages, with ſo ruefull a diuorce, to be now at laſt ingrafted together with vs, into one and the ſame Body of Chriſt. Of which ioy the Prophets haue ſpoken many things magnifically.

For the marriag is come. For as the former comming of Chriſt was called a marriage Math. 22.2. Wherein he ioined the *Gentiles* to him ſelfe and called them to come into his marriage Bed; ſo it ſhalbe the time of his mariage much more, when he ſhall take the Iewes into his ſpecial loue and acquaintance againe, who were the firſt that he made loue vnto. Here vppon it is not without ſome good reaſon ſaid in that place of Mathew; as the originall hath it, *he made mariages vnto his Sonne*, not one but more then one, the former in his *firſt comming* the ſecond in *this calling of the Iewes*; And this is more plaine in the Greeke Text; where the word *for one Mariage*, is vſed in the ſingular number. The Latines expreſſe any ſingular marriage in a word of the plurall number.

And his wife hath made her ſelfe ready. Both the Siſters, both the *Gentiles* & the *Iewes*, do make one wife, marrying them ſelues vnto *one* & *the ſame Huſband*, as *Leah* & *Rahel* were of old married vnto *Iacob*. *Leah* indeed that was the harder fauoured, that is, we *Gentils*, haue crept firſt into his marriage Bed, and are become much more fruitfull alſo, but the People of the Iewes who are Rahel, of a more choice and ſingular beauty, ſhall at length be giuen vnto him, and brought into his Bedd,

ſhall

shall also become a mother of most goodly & amiable Children.

Vers. 8. *And to her was grated.* Namely to the new spouse, which was vtterly bereaued of all this comely array long before. The Church of the Gentils was most glorious in her first originall; She had *a crowne of twelue starres* to adorne her head with all, and all the rest of of her Body was clothed gorgeously, *With the Sunne.* Chap. 12. 1. It is not this Church for whom this fine silken dressing is prepared, but it is that other of the *Iewes*, which lay before, all forlorne, filthy, naked not hauing a ragge to wrappe her in, who hath these fine linnen garments giuen her, where with she may couer her former deformed nakednes. Now this *fine linnen is Iesus Christ* him selfe, who is *made ours*, to be *our righteousnes & our redemption* by imputation; which garment the Iewes, wanted, whilest that they despising the Sonne of God, and his righteousnes, sought to establish their owne rightcousnes, but at last when they shalbe ingrafted into him by faith, they shall renounce their former hope, and shall embrace this sauing righteousnes, being clothed once with this one glorious garment.

That she should be arayed with fine Linnen He saith not, *Fine Linnen was geuen her*, But *it was granted her that she should be clothed with fine Linnen.* &c. The difference is this, that by those words it is signified, that *fine linnen* is giuen her of God immediatly, these signifie that it is giuen mediatly, that is, by meanes of faith. This *fine Linnen* is both *Pure* and *bright*; Pure in regard of Iustification, because it doth present vs vnblameable, & vnreproueable before God, free from any spots or blot. *Bright* in respect of the glory which it bringeth to a man both before God, who makes vs heires of his eternal Kingdom, because of this purity of his Sonnes, which is made ours as also before men, to whom it sheweth forth our adoption, by those most goodly and glistering fruites, thereof, which it doth make to offer them selues readily vnto the view of men, by meanes of the Holy Ghost

Ghoſt working together with vs, and with in vs.

For the fine linnen is the righteouſnes, or iuſtifications of the Saints. See howe diſtinctly, and exquiſitely the Holy Ghoſt ſpeaketh in this place; for he ſaith not, that the Iuſtifications of the Saints are fine linnen, but contrarily, that *fine Linnen*, are the iuſtifications, and that not of the wicked, as a man is, when he is firſt conuerted to God but of the ſaints, that is, all iuſtifications, euen of thoſe in whō Piety doth moſt of all ſhine forth, doth not flow from a mans ſelfe & from inherent matters of his own, but ſticketh in the outward garmēt that commeth vnto him from with out, namely in Chriſt and his righteouſnes, whom we put on vs by faith alone. It is a moſt plaine and vnanſwetable place of Scripture, to confirme the Doctrine of iuſtification by faith onely; which I would haue you (o ye Popiſh People) all the ſort of you to conſider of Diligently, that ſo you might at laſt renounce your Blaſphemons Pride of heart, and might fetch true ſaluation from thence, where it can onely be obtained What, will ye thruſt vppon God the meritts of the ſaints, and think to ſtoppe his mouth ſo? Out vppon theſe filthy menſtruous garments? This fine Linnen here ſpoken of, is giuen vs to be our iuſtificatiō; this Clothing that will make vs ſtand with boldnes before God, is not wouen of our owne virtues; No compariſiō cā more clearely ſet befote our eyes, the imputation of righteouſnes by faith, thē this of a garment doth, which is ſo often vſed in the Scriptures. But will ſome ſay, why doth he ſay, iuſtifications rather then inſtification? not at all to deſtroy the onely *righteouſnes of faith*; but ſeing the word here put for righteouſnes is an argumet whereby a man proueth him ſelfe to be righteous, as it is vſed Chapt, 15.4. And there is a double argument hereof; one *before God by faith*, in which reſpect *Chriſt* is this *white Linnen of the ſaints* Chapt.3.4.& 7.13. 14. Another *before men by the workes of ſanctification* becauſe of this double proofe and Euidence of our *iuſtification*, the Holy Ghoſt, vſed the word *Iuſtifications* in the

the plural number, that so he might cõprise that in this one word, which he declared in the former verse by the two words *Pure* and *bright*. For the workes of holines, if they be taken as they are seuered from the righteousnes of faith, are not pure, or if the righteousnes of faith be considered a part from works of holines, it is not bright and shining forth. For it lieth hidden within, farre from the eyes of men; Neither of them therefore can be called *iustifications* seuerally, but both of them are to be ioined together for the expressing of the force of this word that is put in the plurall number; And indeed they that haue this fine Linnen Clothing geuen them, haue both these iustifications found to be in them.

Vers. 9. *Then he said vnto me Write.* Who is this that said thus? Not he that sitteth vppon the *Throne*; For the *Elders* worshipped him vers. 4. But it was not lawfull to worship him that speake here; as who is the *fellow seruant of John*. It is therefore some *Angel*, who hath this office committed vnto him, to seale and confirme this Prophecy. First therefore he biddeth *John to Write*; by which so solemne a commandement, he teacheth him, that it is some great & vnwonted matter which he is enformed of now. We do commonly commit to writing matter, the authority and credit whereof, we would haue to be confirmed to all posterity, in which regard the lawes were wont to be ingrauen in brasse, and to be fixed in some publike place of old; As also God himselfe speaking to Ieremy touching this very same matter saith, *Write thee all the words which I speake vnto thee in a Booke*, Ierem. 30. 2. As if God prouiding for our infirmity, should giue vs, as it were registers and Bookes of remembrance, out of which we might more confidently challenge him, & claime matters as his hands, if he should seeme to forget his promise. But yet *John*, is not onely cõfirmed hereby, but the euẽt is respected, as we haue seene before out of the like places, as if it should come to passe, that some publike writing should be set forth by the authority of some holy man, which

should

ſhould moſt plainely proue it, that this is no new ma
ter, but ſuch as hath been foretold by God, euer ſinc
the time of the furdeſt Ages that haue been, and there
fore that the Goodnes, and truth of God are to be ac
nowledged, and magnified therein. But what is th
that he is bidden, to write? *That they are bleſſed, who a
called to the Marriage ſupper of the Lambe.* This is a me
uailous matter, and ſuch as was neuer heard of befo
that they are all bleſſed who are called. Of old this ru
tooke place, *many are called, fewe are choſen,* which thi
alſo the Examples of former Ages hath taught vs, wh
as the outward calling ſucceeded not ſo happily amo
the Gueſts, that were inuited of old, who refuſed to c
me when they were called. But now there is to be
diuerſe manner of calling from that. All that are calle
now, ſhall come willingly, neither ſhall they preten
ſlight matters by way of excuſe, as thoſe men did wh
were inuited formerly Math. 22. But now there ſhall
ſo great efficacy and grace of the ſpirite, that they ſha
obey at the firſt hearing. For ſo ſaith the Prophet Eſay
*Before ſhe trauailed ſhe brought forth, and before her paine ca
me, ſhe was deliuered of a man Childe; who hath heard ſuc
a thing, who hath ſeene ſuch things? ſhall the earth be made t
bring foorth in one day? or ſhal a Nation be borne at once? Fo
aſſone as Sion trauailed ſhe brought forth her Children,* Chap.
66.7.8. So Pſal. 110:3. *Thy people ſhall come moſt willingly
of all other in the day of thy armies, with the Holy beauties
out of the wombe of morning, the dewe of thy youth ſhall com
vnto the* Many ſuch places of Scripture might be
brought to this purpoſe, and perhaps it would be pro-
fitable to bring them, at leaſt for this end that our wri-
ters might haue occaſion thereby giuen them, to conſi-
der more diligently of theſe places, from the right in-
terpretation whereof I feare me, that we wander, when
as we make them to ſpeake of things that be paſt, whe-
reas they doe foretell of things yet to come. This ſen-
tence therefore which is commanded to be *writen, takes
away* al Scruple from *Iohn*; He might haue thought on
the

the former obstinacy of this Iewish Nation, and might haue doubted of their conuersion in that regard.

But the Angel biddeth him cast away this care and feare, and telleth him that this people shalbe so greatly willing and desirous to come, that it shall suffice onely to haue called them. It is to be obserued, that the Iewes are here and elswhere commonly, said to be men that haue been called, for so is the participle here put in the preter perfect tense, as also Math. 22.3.4.8. When it is applied to the Iewes; And hereby a certaine prerogatiue seemeth to be noted, which the Iewes haue before others in their calling, as who haue been called from the first beginning of the world. But the *Gentiles* are said to be men that are called, in the present tense, because they were first called at the comming of Christ, or rather from the time of his death. And this difference seemeth to be obserued in this Reuelation also, wherevppon those who are said to subdue the *tē Kings*, hauing the *Lãbe for their Captaine*, are called those that *are called, and chosen*, who as it is certaine, are the faithfull amõg the Gentiles.

These words are true. This is the second confirmation of this matter taken from the Principall author thereof; as if it were said, Looke not vppon one that relateth some what of mine own head, but know that it is the decree of the most high God, as thou hast heard euen now with thyne owne eares verse 5. But the naturall placing of the words as they lie in the Greeke hath great force in it, which is lost if they be transposed, thus; These true words, are the wordes euen of God himselfe, that is, they containe in them a most diuine, excellent, & certaine Truth. For some words of a man also are true, but the truest words we speake haue some infirmities lying vnder them. We alwaies speake out of the earth, Iohn. 3.31. There is therefore a kinde of excellency giuen to this Truth, which appeareth not, if we change the order of the words. It is no strange matter to say, that the words of God are true.

Vers. 10. *And I fell feete* Why doth he fall down

now more then before time? what was he ſmitten wi
the Maieſty of an Angel? But he had been now of alot
time acquainted with ſtrange and meruailous ſight
Whether is it becauſe of the ioy that he tooke in hea
ing of the conuerſion of his own Nation? So indeed
ſeemeth to be; For *Iohn* being rauiſhed with the ple
ſantnes of this Prophecy, as it is cleare he was, by t
anſwer of the Angel, in regard of the ſodaine ioy wi
which he was carried away, he would haue giuen gre
ter worſhip, to the meſſenger of ſuch welcome newe
then was meete.

See that thou, It is a defectiue ſpeach, for, ſee that tho
do not worſhip me; hereby the greiuouſnes of his Sinn
is ſignified. For he maketh ſuch haſt, that he make
not an end of the Sentence for haſt. Euen as we are wo
to ſtay a matter from proceeding with ſome ſodain
cry and noiſe, or els with the hand, when as the matt
will not endure delay in ſpeaking. He confirmeth hi
prohibition, by a double reaſon; firſt becauſe the mini
ſters of Chriſt haue equall dignity, between themſelue
I am (ſaith he) they fellowe-ſeruant, and not thine onely
of the other Apoſtles, but of they brethren alſo, th
haue the Teſtimonies of Ieſus. The function of euer
one of vs that be in the miniſtery is equall. They th
preach Chriſt, and ſaluation by him; are of equall digni
ty with them, that foretell of things to come; The o
fice of preaching is to be compared for worth, wit
the office of Prophecying, this is the meaning of tho
words that are in the end of the verſe; *For the Teſtimo
of Ieſus is the ſpirit of Prophecying*. The Second reaſon
becauſe adoration belongeth to God alone; wo
ſhip him ſaith he, to whom alone ſuch worſhip is due.
why tremble you not at the hearing of theſe word
(o you Popiſh Idolaters) that teach and practiſe ado
tiō of Angels and ſaints you ſweate like Bulls with ca
ing about for Reaſons why the Angell did forbid Ad
ration in this place as if he him ſelfe had not rendr
moſt euident reaſons thereof in his own words. B
wh

what are the reasõs you bring? They are these two. First, because euer since that Christ hath taken our nature vpon him the Angells are afraid to see it ly prostrate before them, as *Gregory the Great* will haue it, and then because besides this dignity of hauing our flesh assumed, we men haue another prerogatiue also before Angels, to be ministers of Christ, to be Prophets, and messengers of the Doctrine of the Gospell, & to be martyrs to suffer for it: Be it so. Perceiue ye not how you are wounded & stabbed with your own svvords? If Angels feare to see our nature lie prostrate vnto thẽ novv that it is assumed by Christ, vvhy do you throvv dovvn our nature before stones and painted Images vvithout making men to trẽble at it any more then marbles, and yet Angels must be in an horrible taking in them selues? If they vvill not haue them selues to be vvorshipped by the ministers of Christ, then at last be afraid and ashamed to play the vvicked vvretches any longer as ye do and haue don many aday, or at least acknowledge your selues to be ministers of the Diuell and Antichrist rather as yee are, thẽ of Christ as you vvould be thought and called.

And thus vve haue the first calling of the Iewes explaned more fully then before, which shall come to passe shortly, as which *Daniell* describeth by counting & setting down the time certainly wherein it shalbe. Chapt. 12.11. and which *Ezechiel* saw, shadovved out vnto him in the Vision of the dried bones vvhich vvere moued with a great and mighty noise shaking together of them selues, which also presently after that were couered with sinewes and flesh, Chapt. 37.7.8. As we will shevv beneath more fully god-willing.

Vers. 11. *Then I saw heauen open.* It hauing been explaned how *Euphrates* must be drawn dry, or rather to what end, namely, that the *Iewes* may haue nothing to hinder them, when they returne into their country againe; now the Holy Ghost goeth forward to the other part of the *sixt Viall*, that is, *to the Preparation of a Battel*, the *Captaine* whereof is first described. Now such a

portraiture is drawn of him, not ouely as he muſt needs haue to fit him to this battell, but alſo ſuch as declareth the whole eſtate of things that ſhall be from this very moment of time, to the end of things. It is no new courſe that the Holy Ghoſt taketh to deliuer vnto vs a ſhort & compendious prophecy of the whole ſtate of his ſoule in the perſon of Chriſt alone. He is not changed, but onely ſo farre forth as it is conuenient for his Church to haue him changed. Therefore in this new reſemblance, as in a looking glaſe, we ought to behold the face of Chriſt the ſpouſe and we are ſo much the more diligently to conſider of it. This meruailous *Viſion* is ſeene in heauen that is opened, that is, in the *holy Church*, whoſe moſt renowmed and gliſtering glory, ſhall be now made moſt manifeſt vnto all men, as aboue the notable dignity and excellẽcy of the firſt Church of the Gentiles, ſuch as it was to be ſeene in the times of the Apoſtles, and ſtraight after, which was ſignified by the doore opened in the heauen; Cha. 4. 1. But this is a more ample glory then that, as heauẽ is here ſet open not by ſome litle doore that goeth into it, but by whole great gates, yea by the whole walls rather as I may ſay, there being nothing to hinder men from beholding the full Maieſty thereof, as farre as it can be ſeene vpon earth.

And behold a White horſe. It is not to be thought, that Chriſt will come forth in any viſible forme; Theſe things that are now in acting, are farre of from the laſt comming of Chriſt, as it ſhall be made manifeſt, by the expoſition following, but he ſhall openly put forth and exerciſe ſo great power in the adminiſtration of his kingdom, as this reſemblance deſcribeth him to haue: The whole deſcription conſiſteth of foure members. In each of theſe, we haue both his *furniture* and his *name* giuen vs to conſider of. In this firſt part his furniture is *a White horſe*, his name is *Faithfull and True* in his ſayings, The likenes of which things with that *viſion*. Chap. 6. 2. hath made certaine men to ſuppoſe that this is the ſame viſion with that, by meanes of which errour they ſhuffle all

all together, but these *visions* differ much both in the times & in the Matter and meaning, That white Horse was sent out when the Church was in the beginning of her race & at the barriers. This commeth when she is towards the end of it; and at the Goale as it were, That come out presently after *Iohn*, when *Traiane*, & the next of his successours flourished, This is not seene but after the ouerthrowing of *Rome*. There the confused multitude of all the faithfull was considered, here the conuersion of the nation of the *Iewes* onely is handled; Herein though they agree, that the *white Horse* doth in both places signifie *Christ*, that triumpheth by meanes of his *Truth*, at that time bringing the *Gentiles* vnder his obedience, at this time restoring at length vnto his fauour & the ioy of his sauing truth, his own people that had been so long lying in obstinacy. For which purpose he beareth a very fit name, whereby he teacheth vs, that he will now at last make it known to all the world *how faithfull and true he is*, in performing his promises, and that none of the things though neuer so small should fall to the ground, which he foretold by the prophets to be fulfilled in the last dayes touching the restoring of this Nation. Such therefore shall Christ shew himselfe to be, thus notably set forth with these glorious Ensignes, when he shall first set uppon the first conuersion of this People.

The faithfulnes of Christ in accomplishing this Promise, shall seeme to haue quite perished, in regard of the long delay that he hath vsed therein, but he shall at length shew himselfe to be as good as his word, yea he shall not onely fulfill all that he hath promised, but he shall seeme to haue added a most plentifull increase of new ioy, to that which he had promised of old.

And who iudgeth & fighteth righously. So doth Th. Bez. trãslate the words interposing the relatiue (*Who*) as if all these words serued to make vp his name together with the former, And yet the rest of his names are wont to be expressed more contractedly in other places, but

the meaning is all one, ſeeing it is al to one effect, whether he be called ſuch by his name, or be found to be ſuch indeed The words haue this force properly, & he iudgeth & fighteth in righteouſnes; where the coniunction Copulatiue may be a Cauſal; as if theſe words did render a reaſon both of the *white horſe*, and *of his name* alſo, and were ſet next after them by way of an Interpretation, thus, *he ſitteth on a white horſe*, becauſe he fighteth righteouſly, and his Name is *faithfull and true*, becauſe he iudgeth righteouſly. And theſe words are ſpoken in reſpect of his own people, and are taken as it ſeemeth, out of Pſa. 96. 10. 13. Where *to iudge in righteouſnes, and in Juſtice*, ſignifieth to rule and gouerne his people, by framing and compoſing their life to righteouſnes, & iuſtice, & that not onely in regard of outward actions, but alſo as touching the inward renewing of their hearts, which dependeth vppon the regeneration of the ſpirit whereby we are created a new according to the Image of God, as *Caluin* explaneth thoſe words of the Pſalme excellently. Theſe words therefore declare the effectuall power, which Chriſt ſhall now put forth abundantly, in the calling of the Iewes, they declare alſo his power in protecting his People and keeping them ſafe from all their enemies as againſt whom he will Wage warre recompencing vnto them ſeuenfold into their boſomes, according as all their malice and wickednes haue deſerued.

Verſ. 12. *And his eyes were as a flame of fire.* Theſe words containe the ſecond part of the Deſcription of Chriſt, were he is ſaid to haue *eyes like a flame of fire, and many crownes on his head; but his name is ſaid to be vnknown to all men ſaue onely to him ſelfe.* As touching his eyes, they are moſt ſharpe, peircing into all things, which like vnto a flame burne vp what ſoeuer it is, that hindereth the ſight thereof: do make darkenes it ſelfe to be bright and light ſome, and cauſe the moſt hidden things that are to be ſeene openly. What can be hidden from ſuch eyes as theſe? Such ſhall Chriſt appeare to be by deliue-

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ring his people from those darke Dennes and deepe Dungeons where they shalbe lurking at this time in any place of the world, and by restoring them to the light of his Truth, in so much that this sharpe and eagle eye of Christ in the beholding and gathering together of his people, shalbe a matter of great astonishment vnto all the world; at which time that word of the Lord shall be fulfilled, *I will say to the North geue & to the south, keepe not backe, bring my sonnes from farre, & my daughters frō the end of the earth*, Isay 43.6. He hath *many Crownes*, to expresse those many singular victories, which the *Iewes* at their first geuing of their names to Christ shall obtaine ouer those sundry nations, wherein they lie scattered which shall withstand their conuersion as much as they can. But why is his name vnknown? That we might know, that in this calling of the Iewes, that great mystery lieth hidden, at which S. Paul cried out, *O the depth of the riches, both of the Wisdō & knowledge of God, how vnsearchable are his iudgements, and his wayes past finding out.* Romā. 11.33.&c? The Apostle entreateth in that place of this selfe same matter here in hand, namely of the hardening of the Iewes for a time, & of their calling & restoring againe, which should be at last the time appointed, all which matter he shutteth vp with this admiring exclamation at the wisdom of God, auouching therewithall, that no sharpenes of wit or deepenes of reach that is in any creature, can comprehend the infinite depth of this mystery. In like sort this vision, that foresheweth a certaine choice, & separation that shall be made of the Elect people from others, in the calling of the Iewes, after that the fullnes of the Gentiles shall come in, doth describe Christ vnto vs by an vnknowen name, yea a name that can not be known by any creature, because no creature can Possible finde out by any meanes, the exceeding greatnes of this *Iustice* and *mercy* of the Lord. Let vs therefore adore this *name*, which must needs be kept from the knowledge of euery created vnderstanding, because of the highnes &

incomprehenſiblenes thereof. Onely let vs obſerue, how things agree together namely how the conuerſion of the Iewes, doth proceed in like manner from the vnſearchable wiſdom of God, as their reiection, and the receiuing of the *Gentiles* into their roome, did proceede from the like fountaine long ago.

Verſ. 13. *And he was clothed with a garment dipt in blood.* So much for the deſcription of the *Captaine*, as he is gathering of his people. Now followeth another manner of deſcription of him, as *he is making warre*; Now he taketh this Perſon vnto himſelfe, for this cauſe, that by fighting in a iuſt quarrell, he may not onely put his people in ſecurity, and ſet them free from feare of any outward warres, that ſhalbe made againſt them, but alſo that he may make them liue happily at home, by ruling and gouerning all things amongſt them, in the moſt iuſt and commodious manner that may be. His reſemblance for this purpoſe conſiſteth, in his *bloody clothing*, & his *Name*: *That word of God*. For after that this conuerſion of the Iewes ſhalbe once begun, and there ſhalbe ſome happy increaſe of the Chriſtian Religion for ſome yeares together. Then ſhall there be raiſed vp an exceeding great, & a deadly warre, ſuch as neuer was in any record. The *Turke* ſhall rage as if he were madd in the *Eaſt*, the *Beaſt & the falſe Prophet* in the *Weſt*, both of them ſhall do their worſt, euen to roote out euery foote ſteppe of the Truth; as *Daniel* propheſyeth euidently touching the *Turkes*, Chapt. 11. 44. 45. and 12. 1. and Ezech. Chapt. 38. & 39. And as it is reconded of the *Beaſt* & his companion, towards the end of this Chapter. Then ſhall Chriſt offer himſelfe to be ſeene in this manner, as this portraiture deſcribeth him, namely arayed in this bloodye garment like a warriour that ſhall be all ouer wringing wet with the blood of his enemies.

And this is that time which *Eſay* cometh to foretell, when he ſaith; *Who is this that commeth out of Edom, with redd garments from Bozrah? Wherefore is thine apparell red, & thy garments like to him that treadeth in the Wine-preſſe;*

Chapt.

Chap.63. 1. 2. Very worthely ſhall Chriſt beſeen ſprinkled with the gore blood of his ſlaughtered enemies. And in very deed the Iewes ſhall then be of more tender and melting hearts, ready to be reſolued into teares, ſuch as the Prophet deſcribeth them, and foretelleth that they ſhal be in the Chapters that follow after that. His name is fitted very conueniently to this time, *That word of God*, which the World ſhall then know to their coſt, to be moſt true, when, he ſhall haue performed all thoſe things at length, which are deliuered in the Scriptures. It made a mocking ſtocke almoſt *of the Word of God* before this, as it doth alſo at this day; becauſe it ſeeth both the promiſed bleſſings, and the threatned curſes of God to be deferred ſo long; yea the Cittizens of the Church began to be in a mammering, and to doubt of the credit thereof; where vppon that complaint is made in the Prophet, *The Lord hath forſaken me, and God hath forgotten me*, Eſay; 44. 14. As if Gods promiſes in his word were nothing els but ſtately, ſwelling & lofty words onely, that haue no ſubſtance in them, to deceiue men with all, which in the end had come to nothing. Chriſt therefore ſhall now teach men in very deed, that there is not the leaſt iott and Title of it that hath been ſpoken in vaine, and that ſhall not be fulfilled; This deſcription of Chriſt agreeth to the ſeauenth Viall, vnder which that voice ſhall be heard ſaying *It is done*. Chapt. 16. 17; *& whē the Myſtery of God ſhalbe fulfilled*. Chap. 10. 7. vntill which time the Perfect accompliſhing of things that are foretold is reſerued, and then ſhall the authority of the word of God flouriſh in the greateſt glory thereof that ſhalbe in this world, whē as the moſt cōſtant Truth thereof, ſhall in euery thing be plainely perceaued.

Verſ. 14. *And the hoſts which are in heauen.* Here we haue the laſt part of the deſcription of Chriſt; where his furniture is conſiſting partly in his Souldiers in this verſe, partly in his weapons and inſtruments of warre; verſ. 15. His name is, *the King of Kings, & Lord of Lords*, verſ. 16. This army ſeemeth to be leuied, and

addreſſed rather for a Triumph, then for a Battel; For what ſhould *white Horſes* do in a Battell, what vſe is there of white and pure linnen. An helmet, and a Brigantine were fitter for this purpoſe. And indeed ſo ſtandeth the matter; fort his preparation is made for a triumph, not for a pitched feild; For whē the weſterne & Eaſterne enemies ſhalbe at length vanquiſhed & deſtroyed, by meanes of that battell that was ſpoken of immediatly before, the Church ſhall haue a great & glorious peace grāted vnto it, and ſuch as no rumour of troubles ſhall euer interrupt againe after that. Thē ſhall all the Sonnes of God keepe a prepetuall triumph, when all thoſe ſhalbe taken away for euer, that ſhould raiſe vp any troubles againſt them, as it ſhalbe made more cleare out of the expoſition following.

Which are in heauen. That is, the Cittizens of the Holy Church vppon earth; All theſe making one ſheepefold, ſhall follow their onely Paſtour Chriſt, *they are clothed with White & pure fine linnen*, for that cauſe which we haue ſpoken of at the 8. verſe.

Verſ. 15. *And out of his mouth went out.* When once the Victory ſhalbe gotten, it ſhalbe alwayes kept inuiolable, neither ſhal there euer be any feare of warre that ſhalbe raiſed vp againe, our *Captaine* being ſo diſpoſed and prouided, that he both can and will alſo eaſily & at pleaſure, curbe and keepe vnder all his enemies when they are once ſubdued in the former Battel. *For a ſword comming out of his mouth*, ſhall punniſh them forthwith, as he threatned the Church of *Pergamus* aboue, *that he would fight againſt them with the ſword of his mouth, if they would not repent.* Chapt. 2.16. Whereby it is ſignified, either that the enemies, are to be deſtroyed according to the ſentence that is denounced againſt them in the holy worde, when as they ſhalbe puniſhed in ſuch manner as the word hath ſet down or els at leaſt that they ſhalbe brought to that paſſe, that they ſhalbe made to obey thoſe lawes which the word ſhall preſcribe, & that whether they will or no. This latter ſenſe ſeemeth to agree

gree better with this place, seeing at this time, all nations shalbe at the Churches commād, & that at a becke, requiring & taking lawes & ordināces from it, whereby they may be gouerned. These nations therefore shalbe smitten in this manner. But if any shalbe so rebellious for all this, that he will not yeeld obedience he shall be tamed with his Iron rod, that is, he shalbe kept vnder & shall haue a hard hand held ouer him; but if still he shall go in his contumacy, & will not suffer him selfe to be bowed or brokē with any ordinary meanes though there should be many of these rebels who should conspire together to resist his gouernement in a notorious wicked manner, yet they shal be cast like clusters of Grapes into the Winepresse of his wrath, & there they shalbe troden in peeces. Wherefore his enemies shall neuer haue any power to get head, againe, but they must now be held vnder the yoke necessarily, while the world lasteth Complutensis & the Kings Bible read, *A sharpe two edged Sworde goeth out, and he treadeth*, in the present Tense, which teach that the Punishment of wicked men shall not be deferred any longer as before, but they shall presently pay for their wickednes beeing to betroden down with great fury, as Grapes in the Wine-presse; Esay 63.3. Lamen. 1.15.

The wine-presse of the wine of his wrath. Becausе the Punishment of the wicked shalbe no lesse pleasing to God, then the Drinking of pleasant wine is to them that are a thirst. That must needs be performed stoutly & thoroughly, which a man taketh great pleasure in doing. The Punishmet therefore of wicked mē shal be greiuous & horible, so as they be made to pay deare to the vttermost for their daintyes, where with they haue been glutted in former times, see Deuter. 28.63.

Verse. 16. *And he had vppon his Garment, & vppon his Thigh.* This name is written vppon his Garment, becausе it shalbe manifest vnto all men at that time, that Christ is the supreme king, which thing was not so cuidēt to the world in former Ages. The Christiā professiō

was

was ſpread abroad long agoe into all the world; how miſerably did the Heathen Emperours nippe it in the head, when it firſt began to ſpring forth; From that time how many and miſcheiuous wayes did the Pope of Rome indeauour to deſtroy it vtterly? Neither hath he giuen ouer his old courſe at this day haueing for his Companion in the buiſines now goten the great Turke, though each of them aimeth at the ſame maine end by diuerſe meanes. Certainly euer ſince the time that christ hath beē made knowne vnto vs Gentiles, he hath ſeemed not ſo much to raigne, as to liue in a miſerable bondage. And yet he hath alwayes giuen vs ſome good proofe and argument of this kingdom of his, euen in the middeſt of all theſe miſeries, that the Church hath endured, in that he hath preſerued the Church from periſhing in ſpight of all enemies, though he haue ſuffered it in the meane while, to be ſubiect to the lawleſſe luſt of theſe enemies, and by meanes thereof to be ouerwhelmed almoſt with all kinde of calamities and diſtreſſes. But now at laſt the contrary ſhall be openly known to all men. Chriſt him ſelfe ſhall take the gouernment of the whole world vppon earth into his own hands, and ſhall geue it ouer vnto his Church. Then ſhalll that time appeare, *when the Stone that is cut out of the mountaine without hands, ſhall breake Iron, clay, Siluer and gold in peeces, and ſhall obtaine a Kingdom, which ſhall not be deſtroyed for euer, neither ſhall it be left vnto a ſtrange people,* Daniel 2.44. 45. And this is more euident by the name that is vvritten vppon his Thigh; as it vvere in the lovver parts of the body, and as it vvere in the feete. For the Scriptures are vvont to call all that vvhich is beneath the belly, by the name of the Feete, as vve may ſee, Geneſ. 49. 10. 20. Therefore he hath this name vvritten in this Part of the body, not onely becauſe that vvhich is the lovveſt and pooreſt thing belonging to *Chriſt*, ſcarce comming neere his feete, is higher then that vvhich is the higheſt

higheſt among men, ſeing Monarches weare the enſig-
nes of their Empire vppon their head, in their crownes
and diademes, but Chriſt carrieth a higher Title vppon
his Thigh, then any Monarch euer did; I ſay it is not
for this cauſe onely that this title is ſet in this part of
his body, but eſpecially becauſe this ſhalbe the time,
wherein Chriſts feete that is, his Church ſhall haue the
dominiō. Before this time his feete were like fine braſſe
burning in the furnace, though free from al maine hurt,
chapt. 1.15. but now after this fiery Triall is ouer they
ſhal enioy a moſt ample Kingdō; Thē ſhal Chriſt honour
the place of his feete, as it is foretold Eſay 60. 13. This is
that Kingdom wihch all the Prophets do extoll ſo with
ſuch eloquent and lofty ſpeach, *There ſhalbe no end of
this Kingdom*, but after that it ſhall flouriſh vppon
earth, it ſhalbe tranſlated hence into heauen at laſt at
the ſecond comming of Chriſt. Thus therefore the foure
names of Chriſt, comprehend the whole Eſtate of the
Church from the calling of the Iewes, to the laſt end of
all the things. All which time may be diſtinguiſhed
into three moments, the firſt where of goeth before the
Battel, that ſhalbe fought with the *Beaſt*, and the *Dragon*,
to which the two firſt names with the whole furniture
belonging to thē are applied. The Second is during the
time of the Battel it ſelfe; which is noted out vnto vs by
the third name. The third is all the reſt of the ſpace frō
the time of the victory, till Chriſt ſhall come to Iudge-
mēt, to which the fourth moſt mighty name doth agree.

Verſ. 17. *Then I ſaw a certaine Angel ſtanding in
the Sunne.* Thus farre goeth the deſcription of the *Cap-
taine*; now the Holy Ghoſt commeth to deſcribe cer-
tain of the *Souldiers*, that muſt encounter with the *Beaſt*.
Theſe are muſtered by the voice of an Herald *ſtanding in
the Sunne*, who is a differēt Angell from him that poured
out the Vial vppon the Sunne; For this is he that ſhall
plague the Antichriſtian Synagogue, by interpreting
the Scriptures. That other ſhal ſound an Alarum to the
battel, by ſtirring vp the Saints therevnto. Neither ſhall

he

he that poureth out the *Vial* ſtand in the Sunne it ſelfe, but being ſeated ſome where els, he ſhall caſt abroad his liquor vppon it. This Angel as it were ſitting down in the Charret of *Phœbus*, takes vp his ſtanding within the Compaſſe of that great light. But wil ſome man ſay, how ſhal we be able to conceiue euen in our thoughts of any ſuch thing as this? I think that we may fetch a light to finde out this Sunne here meant, out of Chapt. 12, 1. Where we heard that the *Woman was clothed with the Sunne*, that is, that ſhe glittered on euery ſide round about, with the moſt cleare light of the Scriptures, with the cleare knowledge whereof ſhe being adorned as it were with a goodly garment, came forth abroad, and lay'd her ſelfe open to the view of the world. Now one may be ſaid to ſtand in his clothing, as *the Spouſe ſtandeth at the Kings right hand in Gold of Ophir*, Pſal. 45. 10. This Angel therefore ſhalbe ſome cittizen of that particular Church, which ſhall ſhine forth moſt gloriouſly, by the approbation of the very ſacred truth and reſt ſhall be the natural daughter of *that Woman that is clothed with the Sunne*. We know that there is not the ſame purity of all the particular Churches, which profeſſe Chriſt, but that one drinketh in more dregges, then another. But this Angel ſhall be a member of that moſt intire and moſt chaſt congregation of al the reſt, which aboue others ſhall ſhine with this glorious aray. And he is not one of the conuerted Iewes, of whom we haue begun to ſpeake right now but it is a weſterne Angell, ſounding an Alarum to a battel againſt the *Beaſt*, and the *falſe Prophet*, that are the plague and the Bane of this part of the world which we inhabite. And it ſeemeth that all the cheife ſtreſſe & violence of this laſt Battel, in the Weſt, ſhalbe turned againſt that *holy Congregation*, Which we ſaid right now to ſtād gliſtring in the Sunne. For which cauſe a Cittizen thereof, ſhall make this loud Alarum rather then any other, & he ſhal call the reſt of his bre thren in other Churches, to take and to Diuide

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the ſpoile as conquerours rather then to ſkrimiſh, and to fall to bloody blowes for the victory; Out of which words thus opened we may in ſome ſort vnderſtād what that place is, called *Armagedon* in the *weſt*, of which mē-tion is made Chapt. 16. 16. Namely that it is ſome ſuch particular holy Congregation or Citty, which is to be the place where this battell ſhall be fought; For ſuch a place is that *hil of pretious fruits* that *mountaine full of holy pleaſures*, of which God maketh more account, then of all the delightſome things in the world. And it is very likely, that after that *Rome* ſhall be ouerthrown, that the *Pope* will ſeate his Chaire againe at *Auinion*, (but I know nothing certainly touching this matter, onely I follow my own coniecture); but if he be ſeated there what place will he ſtrayn to ouerthrown more gladly, or readily, them his Neighbours of Geneua that dwell in the Country of Sauoy, who together vvith their Allobrogicall Geneuating diſcipline, haue been a hart-greife vnto him & his Followers for theſe many yeares together bleſſed be God for it, who ſhall then be an Eye-ſore, ye an eye & hart Torment vnto him & them? And indeed I will ſpeake this boldlly, yet with out diſpraiſe of any other holy Reformed Church, how-ſoeuer I know that all who hate Reformation, will ma-lice me for ſpeaking ſo, the Sunne of this part of the World where we liue Shineth in and from that litle place; and I am ſure there is no godly heart, that will not ſtriue earneſtly with God by prayer, that this Sunne may alwayes ſhine there and breake out thence into all the World more and more brightly. Neither let my repeated admonition be ſuperflous *which thou haſt, leaſt another take away thy Crown*. In the meane time our hearty prayers ſhall not be wanting vnto the Lord for thee, *that the Sunne of righteouſnes may al-wayes ſhine* vppon, *thee*, and driue for away all dar-kenes.

Saying to all the foules which did flie by the middſt of heauen. We haue obſerued before, Chapt. 8. 13. & 14. 6. That the

the vvord in the Greeke translated, *the middle of heauen*, signifieth *place betwene heauen & earth*, as it vvere the midle Region of the Aire vvhere *Meteores* are ingendred, and that it doth not signifie the middest of heauen in the length of it, vvhich the *Astronomers* call *Meridies*, the point vvhere the Sunne is at Noone-day; and therfore that this vvord serueth to decypher out, vnto vs, the imperfection, and the impure Purity of those men, vvho haue escaped out of the horrible filthines of grosse superstition, by the *knowledge and acknowledging of the truth*, and yet they haue not attained to such Purity, as vvas meete for those that dvvell in heauen. The *Angell of the sunne* calleth all these to take part in diuiding the spoile, as vvho are all of them the Schollers and foster-children of the same truth, hovvesoeuer it flourisheth not a like among them all, in equall sanctimony, and integrity. Out of which we vnderstand, that howesoeuer one or two, or some few of the congregations, shall professe and practise sincere piety, at the time whē this warre shalbe waged with the *Beast*, yet the most of them, euen of those that are of reformed Religion, shall-be found such, as either neuer haue attained to full amendment of things that be amisse, or els they haue thorough their own negligence, and careles nes, fallen so farre backe againe, that they come farre short of the holines of a pure and vndefiled spouse. And who seeth not that this declining and decaying takes place euery day more and more. There are some peruerse and refractary men, who will not acknowledge this difference at this time, but they to whom it is graunted to measure euery thing by the onely rule of truth, do both see & bewayle, many shamefully falling from heauen, and others also as meteores hanging yet in the cloudes.

Come and gather your selues together. He calleth them to a Feast, and to a merry meeting; The destruction of wicked men, which they are most worthy of, is in Gods account as it were a most sumptuous Banket, where there is store of Royall Cheare.

Vers.

Verſ. 18. *That ye may eate the fleſh of Kings.* It is very like that the *Ten Hornes* which ſhall hate and burne vp the *whore of Rome*, ſhall hate the *Beaſt* alſo, which was wont to be the minion and the darling of the whore. Theſe Kings therefore that ſhall ioine their forces with the *Beaſt*, are not the *ten Kings* ſpoken of chapt. 17. Neither ſhall there be *ten Kings* onely in the time of *Antichriſt*, ſeeing there ſhalbe others to be found beſides thē, who ſhall lend the *Beaſt* their helping hand; But we may vnderſtand by that which we haue ſaid before, how vaine and ſenſeleſſe ſuch dreames as theſe are. To let theſe paſſe therefore, the *Angel* being now ſure of the victory, calleth his brethren to the ſpoile, & biddeth them flie together, that they may take their fill of the booke and pllage of their enemies; and becauſe variety in great Feaſts doth moſt all delight men, he ſetteth before them ſundry kinds of dainty diſhes; *the fleſh of Kings, of Captaines*, &c. This is like to be ſuch a Roiall feaſt, that a man ſhall not be able to know, what dainty morſell to be doing with firſt, there be ſo many choiſe ones. Such a meales-meate is prepared by *Ezechiel*, but the cates of it are made of the fleſh of the Eaſterne enemies onely, Chapter 39. 17. 18.

Verſ. 19. *And I ſaw the Beaſt.* So much for the Preparation of the Saints. Now followeth the muſtering of the wicked together, and firſt of thoſe that be in the *weſt*, with whom the firſt encounter ſhalbe: The cheife Commāders & Chaptaines that theſe men ſhall haue are the *Beaſt*, and the *Kings*. For the *Pope of Rome*, after that *Rome* ſhalbe ruinated, ſhall ſeate himſelfe elſwhere, for a few yeares, to wit at *Auenion* which is the Popes peculiar Citty, or at *Boniona*, or ſome where there abouts. But he ſhall not Suruiue Rome for any long time after that; not aboue fiue and fourty yeares at the moſt, as it may be gathered out of the diligent comparing of other Scriptures. Neirher ſhall he be deſtitute of all aide from the kings, when he ſhall quite be bereaued of his Princely Chaire, but ſome *kings*, namely of the *earth*, that

is, worshippers of wicked superstition, shall take his part still who gathering and ioining all their forces together, against Christ & his holy members, shall enter this combate, setting their whole Rest, and trying their last fortune vppon it, as desperate wrethes vse to doe. They *shall* come togethet to *Armagedon*, that holy Citty, that hill that is so fruitfull with dainty & pretious things, the *Angel* whereof *standeth in the Sunne*; at it is vers. 17. Out of which it is manifest, that all that Preparation to warre, which the Holy Ghost hath compriſed together. Chapt. 16. 13. 14. &c, is of diuerse enemies, who shall fight their Battells seuerally, first of the *Beast*, and the *false-Prophet*, & then of the *Dragon*.

Verse. 20. *But the Beast was taken.* So farre goeth the Explaning of the *Sixt Viall*; The Seauenth and last commeth now to be vnfolded & opened more fully, And this doth first deliuer vnto vs the destruction of the enemies of Christ, and of his Church; and first of the *Beast*, and of his Armies. The *Beast is taken*; being as it where catched in snares and intangled ere he be aware of it, as wild beasts are taken which runne into the Netts and ginnes ere they know where they be. So much doth the word *epaiste* intimate that signifieth to take. And indeed we knowe, that, *The Lord raineth Down Snares vppon the wicked*, as it is Psa. 11. 6. Whereby their feete are taken in such places, where they least of all feared any such matter. The *false Prophet is taken together With this Beast*; both which being ioined together do teach vs, that the *Pope at Rome*, (for so perhaps he will be stil called, after that the Citty of Rome shalbe laid wast) shall now at length be vtterly destroyed, both in respect of his *Ciuill power*, which maketh him be called *the Beast*, as also in respect of his *spirituall*, because of which he is called *the False-Prophet*. The Holy Ghost speaketh of him, as if he were two distinct persons, because of that double wickednes of his, for which this *man of Sinne* is famous in all the world, but when I say the *Pope of Rome*, I do not onely vnderstand that particular man, who shall

sit

ſit in that Chaire of Peſtilence at that time, but the *State it ſelfe* alſo & the *order of Popes*, which ſhall then ſo wholy & for euer periſh, that there ſhalbe no remainders of it left ſtanding. Onely ſome hatefull remembrance thereof ſhall abide, in that the impiety thereof hath beē the vtter and eternall vndoing, death, and deſtruction of ſo infinite a number in Bodie and Soule.

Who wrought Miracles. There was mention made of the *falſe Prophet* before, chap. 16. 13. But becauſe we had a naked name, onely of a man there, that no man might be ignorant, whom he meant by this name, the Holy Ghoſt doth deſcribe him here by infailible markes, that there might be no place left for doubting any more. *Who* (ſaith he) *wrought miracles, with which he ſeduced thoſe that receaued the marke of the Beaſt, & that adored his Image.* In which words he teacheth vs moſt manifeſtly, that this *falſe Prophet* is that *ſecond Beaſt* of which we read, chapt. 13. 13. &c. Let the Popes proctours therefore and men of law, looke wel about them, and let thē ſee, whether they do not proclaime open defiance againſt the Truth, when they ſay it and ſtiffely maintaine it, that *Antichriſt* ſhal raigne but three yeares and a halfe, before Chriſt ſhall come to his laſt Iudgement, and that he is a ſingular Perſon? All men acknowledge that either this *ſecond*, or that *firſt Beaſt is Antichriſt*. Both of theſe flouriſhed long before that the dignity & maieſtical lnes of the *whore of Rome* began to be abated & taken down. Beſides both of theſe *Beaſts* ſhall be remaining aliue, for ſome yeares after the ouerthrow of this *whore*, as it appeareth manifeſtly out of this place. What ſhall we thruſt vp al this time either with in the ſpace of three yeares & an halfe, or els with in the narrow compaſſe of one mortall mans life. But the things which haue been ſaid touching the time of *Antichriſt* vppon the ſeauententh Chapter, are ſo certaine and cleare, that no man can doubt of them, no hardly though he would.

Theſe were both caſt aliue. As *Corah, Dathan, Abiram*

were ſwallowed vp aliue, & as they ſunke into Hell, whē the Earth brake aſunder; The deſtruction of the Popedom is to be very horrible. The Holy Ghoſt maketh a manifeſt difference between the Popes puniſhment and that of the reſt of the Crue, that ſhall fight on his ſide. It would haue been well for him, if he might haue been burnt vp in the ſame fire with the world, but he ſhall be plagued more greiuouſly, that he may be made a ſpectacle and an hiſsing to all the world.

Into a lake of fire, Into the ſecond death, that is, euerlaſting death, as it is chapter 21. 8. But how can the *Popedom* be caſt into the fire? That which is proper to men, is tranſferred to the ſtate and condition of men, whereby that is declared, that we haue ſaid before, namely not onely that the perſons of the Popes are to be tormented & puniſhed greiuouſly, but that the *Popedom* it ſelfe is to be vtterly aboliſhed, ſo as it ſhall neuer riſe vp againe; euen as they alſo who are thrown down to Hell, can not looke for any returning or deliuerance from thēce. Certainly we māy coniecture, and that not raſhly, by this ſtrange and vnuſuall manner of the Puniſhment that ſhalbe inflicted vppon the *Beaſt*, that God will demonſtrate it by ſome viſible Signe; how damnable and hatefull a thing he hath alwayes accounted the Popedom to be. And this is that deſtruction which was foretold Chapt. 17. 8. Where it was ſaid, *that the Beaſt ſhould go into deſtruction*; Whereby he ſhall receaue a iuſt reward and vengeance from God, for all his Antichriſtian Tyranny.

Verſ. 21. *And the remnant were ſlaine With the Sword.* So much of the *Deſtruction* of the *Prince & Captaine* of all miſcheife; now in theſe words the Puniſhment of his forces and ſouldiers that aide him is ſpoken of. And theſe haue another manner of Puniſhment, not ſo horrible at leaſt in ſhew as his way. *They ſhalbe killed With the Sword of him that ſitteth vppon the Horſe,* That is, with the word that commeth out of his mouth; as if it were ſaid, they ſhall ſuffer ſuch Puniſhment as is threatned in

in the word againſt thoſe who are Diſobedient, & will not be ſubiect vnto the Truth. As it is Ierem. 5. 14. *Behold I will put my Words in to thy mouth as fire, & this people ſhalbe as wood for it to conſume.* What Singular matter then ſhall there be in the deſtructiō of the Pope? For he ſhalbe ſlaine alſo with this ſword. It is true indeed; but the word doth threaten diuers Puniſhments according to the quality of mens Sinnes, the moſt greiuous plagues to the greateſt Sinnes, and ligher Puniſhments to leſſer Sinnes. Perhaps becauſe the Popedom ſhalbe deſtroyed farre more horribly, then we do think it ſhalbe, it is exempted out of the common ranke of puniſhments not that it is not foretold and denounced in the word, but becauſe perhaps it is leſſe conſidered of by vs, how great a Puniſhment that is which is denounced againſt the Popedom, and becauſe we ſuſpect it ſhalbe more ſlight, then the Euent will proue it to be. Or els it may be, as we haue ſhewed at the 15. Verſe, that theſe Souldiers after that they ſhalbe diſcomfited, and ſhall begin to feele the dint of the Sword to make hauock amongſt then, ſhall yeeld vp the victory to the Truth, ſhall acknowledge themſelues to haue the worſt, and ſhall be willing to put their necks vnder the Yoke of Ieſus Chriſt.

And all the foules were filled full with their fleſh. The victory being once gotten; the Foules come flocking to the prey, and fill themſelues with the carcaſes that are ſlaine, till they be glutted and till they ſurfet againe with eating. That whole Nation, that was erewhiles belonging to the Popes Tetritory, ſhall be ſubiect after that, to the gouernment of the Reformed Church. Euery Country that ſhall liue vnder the Tutorage and ſchooling of that Truth, that is of the purer note, ſhall haue a Part of thoſe Dominiōs ſubdued vnto thē which were giuen to ſnperſtitiō before. And this is that which ſeemed to be ſignified by the *Birds, that are glutted with the fleſh of this ſlaughtered army.* And thus we haue the full end and iſſue of the *Pope* and *Popedom of Rome* plainly laid

down before our eyes; and hereby we ſee that they ſhall ſeruiue the Citty for ſome few yeares, but they ſhall be ſo much the more miſerable at laſt, becauſe the Citty had ſome left aliue to ſolemnize her funeralls, and to performe all her laſt dueties with weeping and howling, But the *Pope* ſhall haue none remaining aliue, that ſhall bewaile his Caſe, & mourne for his ouerthrow, but *he ſhall be buried as an aſſe is buried*, with out any hiring of woman to mourne, or any other ſuch ſolemnity that is vſed at burials. And thus at length we ſee how that Propheticall Parable is to be fulfilled, touching thoſe *Gueſts who were called to the wedding*? Math. 22. Out of all doubt thoſe good and bad ones which were called out of the high wayes, are the *Gentiles*, that embrace the calling to the Profeſsion of the Goſpell, after that the Iewes haue refuſed to come. Among thoſe, *that man which had not a wedding garment*; is the *Church of Rome*, which deſpiſeth the righteouſnes of faith, & takes no care, nor makes reckoning to be clothed with the meritts of Chriſt by Imputation. The *King* at his entrãce in, ſpying out this Church that hath a filthy ragged garment of her own vppon her, not that which he onely liketh and alloweth of, doth now at length comand his ſeruants, to bind her hand and foote and to caſt her into vtter darkenes, where ſhalbe weeping and gnaſhing of Teeth. For Chriſt ſpeakes not there of any ſingular man, but collectiuely, of an huge multitude of People, as the Concluſion of the Parable teacheth vs, where it is ſaid, *that many are called but few are choſen*; Verſe 14. And out of all theſe things we vnderſtand at laſt alſo, that glorious comming of the Lord, at which & where with S. Paul hath foretold, *that this man of Sinne ſhalbe aboliſhed*, 2. Theſſal. 2. 8. is not his laſt comming to iudgement, but that wherere by he ſhall call & take the Iewes into the communion of the holy Church; at which time indeed, his kingdom ſhall flouriſh moſt glorioufly, & ſhall infinitely ſurpaſſe all brightnes of the former times, as it ſhalbe made more cleare by thoſe things that follow.

After

After that the *Pope* ſhalbe deſtroyed, the *Turke* alſo is to be rooted out, and many other things are to be acted vppon earth of ſingular importance.

The 20. Chapter.

AFTER I ſaw an Angel comming dovvn from heauen, having the key of the bottomleſſe pit, and a great chaine in his hand.

2 And he tooke the Dragon, that old ſerpent, vvhich is the Divell, and Satan, & he bound him a thouſand yeeres.

3 And caſt him into the bottomleſſe pit, vvhich he ſhut vp, and ſealed uppon him, that he ſhould deceiue the nations no more, til the thouſand yeeres vveere fulfilled: for after that he muſt be looſed for a litle ſeaſon.

4 And I ſavv ſeats, and they ſate vppon them, and iudgement vvas giuen them, *& I ſaw* the ſoules of them, vvhich vvere beheaded for the vvitnes of Ieſus, and for the vvord of God, and vvhich did not vvorſhip the Beaſt, neither his Image, neither had taken his marke vppon their foreheads, or on their hãds, and they lived and raigned with Chriſt a thouſand yeeres.

5 But the reſt of the dead men lived not againe, until the thouſand yeeres vvere ful filled: this is the firſt refurrection.

6 Bleſſed and holy is he that hath part in the firſt reſurrection: for on ſuch the ſecond death hath no povver: but they ſhalbe the Prieſts of God and of

Christ,ād shall raigne vvith him a thousād yeares.

7 And vvhen the thousand yeares are expired, Satan shalbe looſed out of his priſon.

8 And ſhall goe out to deceiue the natiōs,vvhich are in the foure quarters of the earth, Gog and Magog, to gather them together to battell, vvhoſe number is as the ſand of the ſea.

9 And they vvent up into the plaine of the earth, and they compaſſed the tentes of the Saints about, and the beloued citty, but fire came dovvn from God out of heauen, and devoured them.

10 And the Diuill that deceiued them, vvas caſt into a lake of fire and brimſton, vvhere *was* both the Beaſt,and alſo that FalſeProphet,and they ſhalbe tormented day and night for euer more.

11 Then I ſavv a great vvhite throne, and one that ſate on it, from vvhoſe face fled avvay both the earth and heauen, and their place vvas no more found.

12 And I ſavv the dead both great and ſmall ſtand before God: and the bookes vvere opened, and an other book vvas opened vvhich is *the book* of life,ād the dead vvere iudged of thoſe things, which vvere vvritten in the books, according to their vvorkes.

13 And the ſea gaue up the dead vvhich vvere in her, and death and hell delivered up the dead vvhich vvere in them, and they vvere iudged euery man according to their vvorkes.

14 And hell and death vvere caſt into the lake of fire: this is the ſecond death.

15 And vvhoſoeuer vvas not found vvritten in the booke of life vvas caſt into the lake of fire.

The

The Logicall Resoluing of it into the seuerall Contents thereof.

THe holy Ghost hauing thus spoken of the destruction of the Beast, he goeth on now to speake of the destruction of the Dragon; the Historicall prophecy whereof, being the Epilogue & last Act of the whole warfare of the Church, as it is subiect vnto dangers, and distresses he doth first of all make a breife rehearsall of the principall matters, that haue been spoken of before touching the Dragon, and then he teacheth his last ouerthrow by a nevv Prophecy. The rehearsall is made according to the three moments of time wherein the Dragon hath his being in the world, the first, whē he was taken and apprehended, vers. 1 and the beginning of the 2. The second when he was bound and chained vp, in the end of the second verse. The third when he was to be let loose againe and how long shall be loosed in the end of the 3. verse. And all these things being first set dow more concisely, are repeated againe and opened more at large after wards, and withall the state of the Church is repeated, such as it was thorough each of these moments and Periods of the Dragon. In the first, whereen he was apprehended, the Saints were smitten with the Sword and beheaded, at the beginning of the fourth verse; In the second, wherein he vvas bound, the estate of men was vnlike; for the Saints raigned for a thousand yeares, (which was the time of the Diuels imprisoning) both in respect of the soules which were slaine in the former Period, as also in respect of those which liued for the preset vppō the earth,

during all that time, who encountred with the Beast, and would not come vnder his yoke in any sort, in the same verse, the residue of men did not liue againe throughout all that time, but being deceiued by the subtilties, and cousenages of the Beast, they lay, as it were dead & buried in their errours, vers. 5. The third Period which is the time of the Dragons loosing, relateth both the estath and Condition of the elect, and the furious rage of the Dragon lett loose, and reuiued, storming and playing the Diuel againe. The elect when once those thousand yeares were ended, liued and rose vp againe and that not in a litle number as they did in the second Period, but in a farre greater and more huge multitude, for they forsake the errours of the Beast, and were conuerted to true Piety. And this is called the first resurrection, and they are pronounced blessed that haue a part in it, because of their preistly & regall dignity, & because of the long time of their raigning with Christ, vers. 6. The Rage of the Dragō reuiued againe after that imprisoning of him for a thousand yeares, vers. 7. He did muster Souldiers, both certaine for their name, Gog, & Magog, and infinite for their multitude, vers. 8. He did make hauock of all things farre and wide, and he did compasse the tents of the Saints with a seige, in the beginning of the 9. verse. And thus farre reacheth the repetition of the former Ages. That which followeth from that time, is to come, which is both his endeauour against the holy Citty, and the vtter destruction, both of his Army in the end of the ninth verse, as also of himselfe, vers. 10. And thus farre of the destruction of the enemies; after this the felicity of the Saints is hidled, where with the Church shall glister

gloriously

glorioufly when it ſhall ouer liue all theſe calamities. And this felicity thereof is explaned two wayes, both by laying open the gathering of the Saints together, in the reſt of this Chapter, & then by the laying out their happy eſtate when they ſhalbe thus gathered in the Chapters following. The gathering of them hath both a preparatiue, and an execution. The preparation is of a Iudge ſitting vpppn a great Throne, verſ. 11. The execution is partly a general and ſummary oue, againſt thoſe who are to be iudged, where the forme of the iudgement is ſet down, which is out of certaine Bookes wherein their works are recorded according to which they be iudged, verſ. 12. and the manner of preſenting them before the Tribunal of the Iudge, which is called a Reſurrection, verſ. 13. Partly a particnlar one and by name, againſt death and Hel, & thoſe who were not found in the Booke of life, verſ. 14. & 15.

THE EXPOSITION.

AND I ſaw an Angell comming down. A man may ſee by the comentaries of the Interpreters, how greatly they are puzled & toyled in the Interpretation of this Chapter; but abone all the reſt the Popiſh Commenters doe moſt pittifully vexe them ſelues herein, as to whom it is like an intricate Maze and Laborinth whence there is no winding of a mans ſelfe out, So are all the other parts of this booke alſo, as wherein they wander and roue hether, neither can they finde any paſſage out any where, a guide muſt needs be ſtand with them, whē as it they haue not the truth fort hare; The expoſition of the former part of this boobe, whereof a rehearſall is made in this Chapter for the greateſt part, will as I hope make all things eaſy, and ready vnto us.

To

To the end therfore that in this calling of things past to memory, those matters which haue been deliuered scatteringly before as touching the *Dragon*, might be now sett vnder one view and so might be the better vnderstood, the Holy Ghost speaketh first of all touching his Apprehension. The which declareth vnto vs breifely and by consequence, that he was set loose before this, and that he raised such troubles during that time, as he is wont to do, when his raines are let goe, & hang loosely vppon him. Out of which it may be easely coniectured, what was the cõditiõ of the primitiue Church, as long as this whirlewind might turne all vpside downe at his pleasure. But his rage was bridled at last, and his power was crushed by the Angel, of whom we haue a description in this place. We haue learned out of the former Chapters, who this *Angel* is, namely that it is *Constantine the great*, who being borne once, and that the Male Childe of the Church, & wageing warre in his mothers Quarrell against the Tyrants, the Heathen Emperours. The *Dragon*, is said *to come down out of heauẽ*, bringing such Helpe with him as was not looked for, as it is chap. 2. 6. 7. &c. So the *Angel* being to fighr against the *whore*, and to come vppon her before she was prouided, was said *to come down out of heauen*, Chap. 18. 1. *He hath the key of the bottomlesse Pitt*, that is, power to open it, and to shut vp the *Dragon* in it, but not to send out the Hellish smoke; in which respect alone, the *Angel of the bottomlesse Pitt* had a key giuen him Chap. 9. 1. There is great difference then betweene these two keyes. This great chaine are the foundations that he layed for the Christian liberty to be built, with which he held the *Dragon* as it were tied in chaines during a long succession of Christian Emperours so that he could not stirre him selfe to make such troubles against the Church as he had done. For now heathenish men had all passage shut vp from them, to come to the highest gouernement of the Empire, or if any of them should get vp to it by fraud, as *Iulian* did, yet they were so bound and fettered with

with this chaine that they could not exerciſe their former inhumanity.

Verſ. 2. *And he toke the Dragon*, that is, he ouercame him in open field and fight. Chapt. 6. 15. And, when thoſe Tyrants were ouercome, the Power of the *Dragon* began to faile him, as when ones legges faulter vnder him through impotency, neither could he enterpriſe any ſuch matter any longer, as he had done in former times; The Heathen Emperours are entitled by the names of the *Deuill him ſelfe*, as they were alſo. Chapt. 12. 9. To which the articles alſo are ioined, becauſe they were the cheifetanes, & Principall inſtruments of the Diuels wickednes, and therefore they are by right called by his name whoſe virulent, malitious and miſcheiuous nature they did ſo expreſſely reſemble, as they were alſo the helping cauſes of the malicious and miſcheiuous effects thereof, A man beareth his name worthily, whoſe manners and diſpoſition he reſembleth and imitateth. This apprehending then of the *Dragon*, Doth intimate vuto vs all, the firſt Period of time, which reached from the dayes of *Iohn*, and ſome what before vntill the raigne of *Conſtantine the Great*, the laſt part thereof being put for the whole Period; For ſpeaking now of the taking of the *Dragon*, he would haue to be vnderſtood that he raunged & courſed it vp and down freely and at his pleaſure before this, plotting and practiſing at much miſcheife as he could, as we haue heard in the opening of the Seales, Chapt. 6.

And he bound him a thouſand yeares. That is, he ſet vp and brought in ſuch a manner of gouernment, as left the open enemies no power to Dominere and tyrannize in and ouer the Church, as they had been accuſtomed to do in former times, and his gouernment being begun by him, was extended and did continue for a thouſand yeares afterwards.

And this is that ſecond Period, in which the *Dragon* was bound, that is the heathen Emperours were ſuppreſſed and kept frō raigning, euē till the eyeare 1300. But I call

call this Period of the Dragon, because it is not that iust second *Period*, of the whole *Prophecy*, that is, of the Trumpets, which the Holy Ghost assigned and made before. For this is of a longer extent of time; and exceedeth that of the Dragon two hundreth, and threescore yeares and more. The History of the Dragon hath some things in it that is proper to it selfe, neither is to be tied strictly to that rule. His binding is more anciēt thē the time when the *Trumpets* began to be sounded, as which came to passe vnder the *sixth Seale* at the yeare 304. As hath been said, Chapt. 6. 12; & 12. 7. 8. 9. But the Trumpets gaue their first sound in the *Nicene Councel*, Chapt. 8. 7. And brought the *Dragon* a setting loose from his Prison, Chapt: 9. 15. We vnderstand therefore now, that this Secōd Period here spokē of, is proper to the *Dragon*. And that it agreeth not with the Trumpets, either in the beginning, or yet in the end, *Ribera* the *Iesuite* measureth the times for the most part, by the proper signification of the words, as the *fiue moneths of the Locusts*, the *three yeares, and an halfe of the Raigne of Antichrist*, and yet he will haue these thousand yeares to be taken indefinitely, for the whole space of time that lasteth from the death of Christ, to the time of Antichrist and indeed very many of the interpreters both old and new are of this opinion at least for the beginning of this computation. But why did they not consider, that the *Beast*, which is *Antichrist* him selfe, did raigne all this time of the thousand yeares, wherein the Dragō was bound? The time therfore of his imprisoning was not to be ended at the beginning of Antichrists raigne; but this was rather to be begun together with that. And I will not now stand vppon that barre and bound, which the Holy Ghost had set and fixed so fast to keepe out all such interpretations as this; Chapt. 4. 1. *I will shew thee the things, that must be done afterwards*; which words doe forbid vs to looke back to the time past and they teach vs that all the prophecy which is recorded in this booke after this, respecteth things to come, & that after the

Age

Age of *Iohn*. Beſides the hanging together of all the parts of this Prophecy, as we haue ſeene hetherto, will not ſuffer vs to make that beginning, as the which diſturbeth all with ſuch a confuſion, as there is no way to winde our ſelues out of it. But ſhall we think, that the Deuill was bound, at that time, when he aged moſt cruelly in the perſons of the firſt Emperours among the heathen? when ſhall we then ſay that he was looſed, if he lay then Shackled in priſon? which the Ieſuite bringeth out of thoſe words of *Iohn*, Chapt. 12. *Now ſhall the Prince of this world be caſt out*, belongs not at all to this matter, ſeeing that place is to be vnderſtood, of the ſpirituall power of the Diuel, that was then forth with about to be deſtroyed by the death of Chriſt, but this binding of his which the Reuelation ſpeaketh of, is the reſtraining of this tyranny ouer the bodies of the Saints, as it is euident out of the beginning of the 4. Verſe of this Chapter, where the ſoules of the Saints, that raigned after the Diuel was caſt into priſon, are the Soules of ſuch as were Smitten with the Sword, by the Diuill, and that doubtleſſe when he was raging in his mad fitts moſt out ragiouſly, which was before he was chained vp. And what other calamity can this be, but that which proceeded from the cruelty of the Heathen Emperours? Therefore neither the beginning, nor the end of theſe thouſand yeares is calculated aright by the Ieſuite.

Verſ. 3. *And he caſt him into the bottomleſſe Pit*; This Pit is the Earth, as it is manifeſt out of Chapt. 12. 13. Where it is ſaid, *that, when the Dragon ſaw himſelf caſt out into the earth*, which yet is not ſo called according to the cuſtom of our common ſpeach, but as it noteth out earthly men, vvho are numbred among the cittizens of the Church in name and Title oneſy. There vvas a vvo alſo deuounced, *againſt the inhabitants of the earth, & the Sea, becauſe the Deuil came down among them*, as it is in the ſame Chapt. verſe 12. He vvas novv to make his abode among theſe kinde of men alone, and he vvas

to

to exercise his Tyranny against them onely, as we haue expounded it in that place.

And he shut him vp and sealed vppon him. Namely the doore, or the stone, or some such matter, *as they made the sepulcher fast, sealing the stone*, Math. 27. 66. And hereby it is signified, that the Deuil was committed to most straite keeping as it were to close prison so as he had no leaue geuen him once to looke abroad. Not because he should be vacant from his diuelish imployments all the time of these thousand yeares, for he should worke mighty trouble both in the *Land* and in the *Sea*, as we haue heard out of Chapt. 12. 12. And as we know it came to passe indeed by those things which haue been recorded, Chap. 8. 9. and Chapt. 12. but because he should haue no power at all ouer the Holy Church, against which he should spend all his spight in vaine; he cast indeed a floud out against the woman, but he lost his labour; For both the earth ministred helpe vnto her, & she fled into the desart, out of the reach of the Chaine with which the Dragon was bound; as it is Chapt. 12. 15. &c.

That he should not deceiue the Gentiles any longer. The Gentiles are also taken some times in this Booke for the Cittizens of the false Church, who had their dwelling in the outer-most court, & in the Holy Citty for two and fourty moneths: Chapt. 11. 2. He speaketh not of these Gentiles now, but of such as were wholy strangers from, & enemies vnto the Christian Religion, such as the bloody Tyrants of *Rome* were before the dayes of *Constantine*: such kinde of enemies as these should practise no mischeife against the Holy Church by the space of these yeares, as which they should not know in what part of the world it kept, howsoeuer other fierce enemies should handle the Church most cruelly in the meane time; Chapt. 12. 17. &c.

For after that he must be looſed for a litle Season, that is, after those thousand yeares be expired, the Deuil should be looſed againe. In these words the third Period is set down,

down, that falleth into the beginning of the Sixt Trumpet, when as the moſt *Barbarous Turke* caſting away all feare of the Romane Empire, which he ſaw to be left forſaken of the helpe of the weſterne forces, and to be vndone within itſelfe by meanes of ſlouthfullnes, rioutouſnes, and contentions, begun to play the tyrant againe in an horrible manner againſt the Church alſo & not onely againſt the falſe Church, but againſt the true one alſo, which began then after a long ſpace of time to plunge and as it were to looke out of her lurking hole in the Deſart, whether ſhe had fledd, though ſhe differred her full returne, thence till many ages after. At that time the Deuill being let looſe, granted not the true Church one houre of Truce, but aſſoone as the truth begā to come forth abroad at the yeare 1300; he ſtirred up the enemy thereof, to vexe, by all meanes he could. The *Turke* therefore inuadeth the Dominions belonging to the Empire, paſſeth ouer into *Europe*, heapeth vp victories: defaceth the Maieſty of the Romane authority, carieth away all with himſelfe like a moſt violent floud, neither is there any fortreſſe found be ſo ſtrong at this day, that can keepe out and reſiſt his fury. But the time of this tyranny is but ſhort, namely for *an houre, a day, a moneth, and a yeare*, that is, about three hundred ninety yeares, if we meaſure a yeare by twelue moneths, and each moneth, by thirty dayes, according to the accōpt of the two and fourty moneths, and of he three dayes and an halfe, Chapt. 11. If we fellow the account of Iulian moneths, this wicked kingdom ſhal not be prolonged any more thē ſeuē yeares by this account, being thā to be vtterly extinguiſhed, not hauing any ſtootſteppe of the Turkiſh power to remaine vnſhaken, as ſhallbe ſaid afterwards.

Verſ. 4. *Then I ſaw ſeates.* Hetherto reacheth the conciſe repeating of the Hiſtory of the *Dragon*; the ſame is handled now a litle more fully, hauing the ſtate of the Church ioined vnto it, and repeated together with it, wherein it is ſhewed how it fared with it each of thoſe

Periods of the *Dragon*. The two first whereof are very elegantly intimated by the selfe same words; for seeing *Seates are seene to be set* after the binding of the *Dragon*, *and the soules also of those that were smitten with the sword appeare sitting vpon these Seates, and iudgement is giuen vnto them*, by the same words it is signified, that the first Church was miserably afflicted, before that that deadly enemy was cast into prison. For then the Church had no throne set for it, no iudgement geuen it, but it lay trampled vppon the ground, so as many of her members, were made to loose their liues for the truth for the expressing whereof, *that cry of the Soules* serued which required vengeance at Gods hands against those most sauage tyrants, ch. 6. 10. 11. All that time therefore that reached from the time of *Iohn* to *the binding of the Deuill by Constantine*, was the time wherein the sword, flames, tortures, and all kind of bodily torments did make hauock of the Godly, as it is here very pithily intimated by one word. Againe the same *Thrones, & iudgment that were giuen to the Saints, after that the Dragon, was put in bold by Constantine*, declare the notable outward felicity, that the Church enioyed during the time of the second Period, after she had at length gotten the Emperours to be her Patrones and protectours. For these are not the Thrones of the saints raigning in heauen, as the Iesuite will haue them, thus casting himselfe vppon many absurdities, but they be the *Thrones* of such as liue vpon earth in better estate in respect of the open enemy, then they did before; for to what purpose should the Kingdom in the heauens be bounded with a thousand yeares? Or why should they begin to raigne, after the Diuell was chained, as if the Kingdom in heauen were not perpetuall? Besides those are chosen and taken into this Kingdom, which were quite dead for the space of those thousand yeares, as it is in the next verse, which can not be vnderstood of the Kingdom in heauen, whether vnlesse the soules of them that depart do flie forth with they can neuer come thether afterwards.

wards. But we ſhall haue this point more plainely opened at the next verſe.

And they ſate. It may be tranſlated tranſitiuely and perhaps it were better to haue it ſo, *they placed*, for thus the Conſtruction goeth on eaſily if theſe accuſatiue Caſes that follow be ioined with this verbe thus; viz. *the ſoules, & them which did not worſhip*, after this meaning; *And I ſaw Thrones, and they placed vppon them both the ſoules of them who were ſmitten with the ſword, as alſo them that did not adore the beaſt; and all theſe had iudgement giuen them, and they liued, &c.*

And iudgement was geuen vnto them, God dealt with his ſeruants according to his Iuſtice, by reſtoring them to liberty, and puniſhing their enemies for their cruelty; as contrarily iudgement is ſaid to be taken from a man, when he is ouerwhelmed with iniuries, & they that offer them, carry them away ſcotfree, as Iob complaineth; *the Lord liueth, who hath deſpiſed my iudgement*, &c. Ch. 27.2. and 34.5. Or els to haue iudgement giuē, may belong to a Kingdom, as it is vſed by the Pſalmiſt, *O God, geue thy iudgements to the King, and thy rtghteouſnes to the Kings Sonne, let him iudge thy people iuſtly, and thy poore with right*; Pſal. 72.1.2. as if it were ſaid in this place, that the Church was now ſo exalted & aduanced, that it could now giue lawes to others, which was wont to take them from others, when ſhe was in moſt obſcure and meane eſtate, and of no account at all in the world.

And the ſoules of them who were ſmitten. If the verbe be put neutrally, *they ſate*, theſe words are to be referred to the verbe, *I ſaw, and I ſaw the ſoules, &c.* Theſe are the ſoules of the godly Martyrs, of the firſt Period who laid down their liues for Chriſt, vnder the heathen Emperours, who do now at laſt obtaine glory & honour by the meanes of *Conſtantine*. But how can this be wil ſome ſay, ſeeing they were not ſubſiſting vppon the earth? Their ſoules are ſaid to haue been placed vppon Thrones, when as thoſe who tooke away their liues vniuſtly, were puniſhed iuſtly by *Conſtantine*, that is,

when as those Tyrants were killed, and the Empire was taken from them, which were such punishments, as their cruelty deserued. *The righteous shall reioice, when he seeth the vengeance of the Wicked, and he shall wash his foote steppes in their bloud*, as the Psalmist singeth, Psal. 58. 10. And againe, *A two edged sword shalbe put into the handes, of the righteous, to execute vengeance on the Heathen, &c. Which is the honour due to all his saincts those whom the Lord loueth*, Psal. 149. 6. 7. 9. It is matter of glory for the Saints, that their wrongs should not be neglected, but that they should be at lēgth requited with due vengeance from God; This is that which the Soules required of God, Chapt. 6. 10. And these *Thrones* are that deliuerance, the promise whereof they obtained by their prayers.

And those that adore not the Beast. These also were placed or sate in those seates, and these are the men that liued during the time of the second Period, whence it is, that he doth not onely speake of their soules, as he spake right now of the Martyrs soules, which belonged to the former Age, but of the whole man, saying those men *Who did not adore* &c. Out of which we must obserue, that seeing the godly are described by these markes, *that they did not adore the Beast, nor his Image, and that they suffered not themselues to be branded with his Marke*, either *in the forehead*, and that during the time of his second Period of the Dragons binding, which tooke the beginning thereof at *Constantine*, and lasted for a thousand yeares from thence, that the *Beast* was extant all this space of time. Otherwise the godly that liued in this time could haue no comendation, if fewell and matter of their praise had had no being. Wherefore the *Beast* was borne together with *Constantine*, when the *Dragon* was tumbled out of heauen, and when at his going into prison, *he gaue vp his Throne with his power & great authority to the Beast*, Chap. 13. 2. He could not endure, that the Church should haue any truce graunted it, but when as he saw that open fury was to be suppressed, he substituted the *Beast* to be his *Vicar* in his place when he was away,

that

that ſo he might worke his malice fully vppon her by his meanes. The Kingdō therefore of *Antichriſt* of three yeares laſting, is a ridiculous diuiſe, ſome part whereof we ſee here manifeſtly to be prolonged for a thouſand yeares. Secondly let the Popiſh writers ſee hence of they wil, what a brainſicke dreame that *Antichriſt* of theirs and his kingdom is, ſeeing there is no *Antichriſt* properly ſo called, and by the way of ſingularity, which the Holy Ghoſt ſpeaketh of in this book of the Reuelation beſides that *Beaſt* that is deſcribed in the thirteenth Chapter; but the *Popiſh Antichriſt* is not that *Beaſt*, as who is not to come before thoſe thouſand yeares be expired vvherin the diuil lyeth in fetters; for ſo the Ieſuite teacheth, that theſe thouſand yeares are all that time doubtleſe, that reacheth from the death of Chriſt vnto the time of Antichriſt. But this *Beaſt* domniereth during all that time that the Diuel lieth bound. The Ieſuits therefore doe nothing els, but foiſt meere toyes and traſh vppon the world, thus deceiuing both others & thēſelves alſo miſerably, who are altogether with out care or feare in regard of that deſtructiō which is vppō their necks, & at their heeles, where as they trēble, and make others to be agaſt at certaine vaine ſhadowes & ſurmiſes, which they dreame of as if they were yet to come. They relie as I know for this conceite of theirs, vppō the names of certaine of the holy Fathers, whō they doe no leſſe wrong, thē they doe hazard their own ſoules hereby. Theſe Fathers, being farre of from the euent of matters, ſpake onely by coniecture, which while theſe mē preferre before the moſt certaine euents, they do not onely deale fooliſhly, but quite againſt their mind alſo, who confeſſing their own ignorance euery where, did prouoke men rather to ſearch out the truth, which time diſcouereth. then to reſt in their coniecturall ſuſpicions, which euen themſelues condēned for the ignorance, which was bewrayed in ſetting them down; wherefore they who will ſtill retaine egerly errours that be conuinced to be ſuch; are depriued euen

of all common ſenſe by the iuſt iudgement of God, that ſo they might ſtroke and flatter themſelues gently & tenderly, till they doe at laſt plunge thē ſelues headlong into euerlaſting and vnauoidable deſtruction. Moreouer a man may obſerue out of this place that thoſe two and fourty moneths ſpoken of Chap. 11. 2. And. 13. 5. Are not to be numbred after an ordinary manner, ſeeing the *Beaſt*, to whom theſe moneths belong, is conuerſant for a thouſand yeares, in the light and in the view of the world; as it is cleare by thoſe who were aduerſaries vnto him for ſo long a time, who ſhould not haue been enemies at all, if the *Beaſt* had not been extant at all.

And they liued and raigned. Both the ſoules of the Martyrs, & theſe men who reſiſted the *Beaſt*, enioyed a Kingdom with *Chriſt* all this time that the *Dragon* was bound. Not that any one liued ſo long; but becauſe there neuer wanted a ſucceſſion of the Godly that embraced the Truth howſoeuer *Antichriſt* made hauocke here and there and euery where. To acknowledge the truth is indeed to liue & to raigne with Chriſt; as contrary wiſe, either not to know or to deſpiſe the truth, is to be dead while one is a liue, and while a man is in the higheſt toppe of Royall dignity, to be of a more baſe degree, then the moſt abiect ſlaue that is; now he mentioneth theſe yeares of the Kingdom, not becauſe the Saints ſhould ceaſe to raigne, when thoſe yeares were ended (for we ſee that the firſt reſurrection followeth preſently after, which ſhould make the former glory more aboundant) but becauſe the Church during this time principally ſeemed to haue been quite periſhed out of the world, while it liued in the wildernes, and lay lurking in the hiding place of the Temple, Chapt. 11. 1. and 12. 14. the Holy Ghoſt therefore teacheth vs, that ſhe liued and raigned with Chriſt all this moſt ruſull time. Now this doubt could not ariſe as touching the Saints in heauen, vvhich vve knovv do enioy euerlaſting bleſſednes, aſſoone as they haue departed out of this Vale of Teares. This Kingdom of moſt valiant Champions was declared before,

before, by that holy army of an hundred and foure and fourty thouſand, who pitched their tent, in Mount Sion, and followed the Lambe whether ſoeuer he wēt, Chapt. 14. 1. 2. Whereof this verſe is a repetition.

Verſ. 5. *But the reſt of the deadmen.* Thus much for the ſtate of the Saints during thoſe thouſand yeares of the Dragons binding; Now the eſtate of the multitude of mē is touched breifely, that liued in that ſpace of time; Theſe men did refuſe the truth and ſlep a long nights ſleepe, not awaking againe all thoſe thouſand yeares, ſo as the beame of ſauing doctrine might ſhine vppon them. And this is that Apoſtaſy which *Paul* ſaid was to come before the appearing of the Lord; 2. Theſſ. 2. 3, and which *Iohn* expreſſed before, *by the Whole earth admiring after the Beaſt*; Chapt. 13. 3. and 17. 8.

This is the firſt reſurrection. Here we are taught what ſhould be the eſtate of the Church of the time of the third Period, that is, ſtraight after the end of thoſe thouſand yeares. The truth ſhould returne into the world more and ſhould make a glorious ſhew now at laſt, and the elect ſhould flocke a pace euery where to the light thereof when it ſhould breake forth. Which eger deſire and endeauour of theirs is called the firſt reſurrectiō, namely in reſpect of a ſecond of which there is ſpeach made verſ. 12. as we ſhall ſee there. Now there ſhould be greater aboūdance, of thoſe that ſhould be conuerted to the Goſpell, and they ſhould come flying to it with more ardent affections then before, as it came to paſſe at the expiring of thoſe thouſand yeares, namely at the yeare 1300. whē as many who had been dead and buried before in Romiſh ſuperſtitions, did open their eyes to ſee the Truth, when it began to ariſe, and when the day ſtarre began to dawn, and thus they roſe vp againe to life, from which they were ſtrangers formerly. Among theſe *Marſilius Patauinus*, *Iohannes de Ganduno*, *Iohn Wi klefe*, are reckoned vp, together with many other worthy mē, of as ſincere piety, and as great learning as that time could affoord. By the diligence of theſe men many

other alſo were by flockes raiſed vp, and reuoked to the Truth from their errours; as it were from death to life, as we haue ſaid before, Chapt. 14. 16. This meruailous conuerſion is called the firſt reſurrection, vnder the name wereof *Iohn* repeateth and explaneth at once the hiſtory of theſe former times. This is not therefore the riſing againe to the laſt iudgement, as the Ieſuite interpreteth it, who forgetting himſelfe much in this verſe, doth now extend thoſe thouſand yeares, vnto the day of iudgement, the end whereof he limitted right now in the comming of *Antichriſt*. What time then ſhal be left for Antichriſt, that muſt not enter vppon his Kingdom, before the *Dragon* ſhall be let goe out of Priſon? What ſhall his firſt onſett vppon his Kingdom fall into the day of Iudgement? It were indeed to be wiſhed that it might be ſo; for ſo he ſhould not fulfill that three yeares time of his and an halfe, which they tell vs ſuch Tales of, that it will bring ſuch calamity with it vppon the Church, and which the Popiſh writers do bewaile therefore in ſo lamentable a manner. Moreouer, they which were vtterly loſt and vndone before, are made bleſſed in this Reſurection, which can not come to paſſe in the laſt Reſurrection. Beſides how can this be the laſt reſurrection, which is ſaid to be the firſt, & which hath an other comming after, vſ. 12, How alſo is this raigne of a thouſand yeares laſting with Chriſt, ſaid to be ſome great matter, if it be that of the Saints after the laſt reſurrection, which we know to be euerlaſting, and nor to be ended by any conuerſions and reuolutions of yeares, verſ. 6. Shall Satan alſo be let looſe after the laſt reſurrection, and ſhall that warre of *Gog*, and *Magog* be raiſed after that time alſo? Certainly this reſurrection is after thoſe thouſand yeares are ended as it is in this verſe, and this vvarre ſhall be raiſed after the fulfilling of thoſe yeares as it is verſe 7. The Ieſuite tells vs ſtrãge nevves of the laſt reſurrection after vvhich there ſhalbe ſuch troubles as theſe. But it is vvorthy to be obſerued, vvith vvhat a ſpiritt of ſlumber he is ſmitten;

Here

Here where he hath. *Auſten* going before him in the iudgement that is a greeable to the right, there he reiected him; but in other places, where he doth moſt commonly & euidently erre; by reaſon of the obſcurity of matters, he runneth after him with all the violence he can, Thus we may ſee that the Ieſuites in ſeeing ſe not, being altogether blinded the eyes of their minds by Gods iuſt iudgement.

Verſ. 6. *Bleſſed and Holy.* Bleſſed are they that do embrace the truth from their hearts, that is reſtored againe to the world. For this is to haue part in the firſt reſurrection. As Chriſt ſaid to Peter; *thou ſhalt not haue part with me*, Iohn. 13.8. As if he ſhould haue ſaid, vnleſſe thou wilt ſuffer theſe things which I will haue, to be done; thou art not a partaker of me truly. No mā therefore hath part in this reſurrection; who doth either embrace the truth with a counterfaite deſire, or els who hath onely gotten ſome knowledge theteof of any ſort whatſoeuer, but he onely, in whoſe heart it hath taken true roote, fructifying to eternall life. *For all that is borne of God ouercommeth the world*, 1. Ioh. 5.4. *And Chriſt loueth his fauourites vnto the end*, Ioh. 13.1. *And Chriſt will ſuffer none of them to periſh*, Ioh. 17.12. *For who ſhall ſnatch them out of his hand*, Iohn. 10.28. Now the Ieſuite being ignorant of this moſt certaine ſaluation of the faithful, being ſealed vnto them in their hearts by the Holy Ghoſt can neuer finde any ſuch bleſſednes as the Holy Ghoſt ſpeakes of, ſaue onely in the heauens. But he is in an errour after his vſuall manner: This bleſſednes is to be attained vnto in this life, & it was to be preached and publiſhed of ſpeciall neceſſity, at the time, when the new light of the Goſpell ſhould breake forth ſeeing it ſhould come to paſſe, that they who ſhould cleaue vnto the truth, ſhould be both blaſted with the thunderbolt of excommunication, by the *Beaſt*, as alſo that they ſhould be condemned of the world, as moſt curſed wretched, and abhominable men. Who would not tremble at it, to ſee him ſelſe baniſhed frō the onely holy Catholike Church,

ſuch as the Church of Rome braggeth that ſhe is, vnleſſe the Spirit had anouched it that they are bleſſed and Holy, who ſhould profeſſe & maintaine the truth with a ſincere minde when it ſpringeth vp againe, and vnleſſe he had taught vs with all, that that Church of Rome, that calleth her ſelfe Catholike, is *a moſt impudent Harlot*, and is ſo to be called, if ſhe haue her true name geuen her. This Reſurrection belongeth onely to thoſe, who forſaking the Romiſh Synagogues of Satan, become the true cittizens of the reformed Churches. They who ſticke ſtil wholy drowned in the filthy dregges, that is the wicked doctrines and rites of Popery haue no part in the firſt reſurrection, neither ſhall haue a part in the ſecond, vnleſſe they ſhall repent.

Who hath a part. This is a metaphoricall ſpeach borrowed from thoſe portions, which were deuided of old by Lot in the land of Canaan, ſeruing to this end that we may acknowledge the mercy and prouidence of God towards euery one of thoſe that ſhould be conuerted, and that we ſhould not attribute any thing herein to chance & fortune.

The ſecond death hath no power. The ſecond death is deſtruction in *the lake of fire burning with brimſtone*, of which we heard, Chap. 19. 20. But why doth the Holy Ghoſt exempt them onely from *the ſecond death*? becauſe thoſe who ſhould be partakers of this *Reſurrection*, were not as yet paſt the pikes and pangs of the firſt, that is, the death of the body; which though they ſhould ſuffer at the hands of the *Beaſt*, yet here they are put in ſecurity, that they ſhalbe free from the ſecond death, which muſt be the Solace of their hearts, in the middſt of all their qualmes and ſufferings. Certainly there is no need to haue this comfort promiſed vnto vs, in the laſt reſurrection, when we ſhall liue no longer by faith, but we ſhall poſſeſſe the inheritance it ſelfe, which we hoped for. This comfortable promiſe therefore, belongeth to men that are warfaring vppon earth, who are hereby put out of Doubt, that they ſhall haue the victory, but yet they

they haue not attained to the crown.

But they ſhalbe Preiſts of God and of Chriſt. Chapt. 1. 6. And 5.10. it is ſaid, they ſhal be Preiſts to God, in the datiue Caſe; but this being in the genitiue explaneth that. All the faithfull indeed are *Preiſts & kings* in Chriſt, that is pertakers of theſe dignities, & are endowed with ſome power to obtaine them, but here ſome thing more ſeemeth to be ſpoken according to the manner of the Hebrues; who do giue the name of God to thoſe things, which are moſt excellent in their kinde, as a Prince of God &c. as we haue noted before. And after this manner theſe conuerts ſeeme to be called *Preiſts* and *Kings of God*, in ſteed, of moſt excellent Preiſts.

And they ſhall raigne with him a thouſand yeares. Theſe thouſand yeares begin, where the former ended, that is in the yeare 1300; Whereby continuance of the truth is promiſed for a thouſand yeares, from the reſtoring thereof (of which we haue ſpoken) in theſe our natiõs of Europe to which alſo this firſt reſurrection belongeth whether the Truth ſhalbe Eclipſed againe after thoſe thouſand yeares, by reaſon of ſecurity preuailing among men, that ſo Chriſt ſhould come as a Theefe in the Night, as it is foretold in the Goſpell, he onely knoweth it, that knoweth all things. We finde nothing, whereby we can determine any thing certainly, touching this matter. Onely we haue ſeene, that three hundred whole yeares are paſſed ouer and gone, ſince the beginning of this firſt reſurrection. And that the truth doth gett ground & ſtrength euery day more, bleſſed be God for it. We muſt alſo waite for ſome time longer, before our brethren of the Iewes ſhall be conuerted to the faith. But after that they ſhall come in, and after that Chriſt ſhall haue raigned for ſome Ages moſt gloriouſly vppon earth, by miniſtery of his Seruants, ſo as he ſhall aduance his Church vnto the higheſt honour that can be, euen aboue all Empire that is; then alſo ſhall the Gentiles, profeſſe & maintaine true piety, according to that; *And the Gentiles ſhall walke in the light of it, and the kings of the earth,*

ſhall

ſhall bring their glory and honour to it; and the glory & honour of the Gentiles ſhalbe brought vnto it; Chapt. 21.24.26. In which regard, it was promiſed to the Church of Philadelphia, *that ſhe ſhould be made a Pillar in the Temple of God, and that ſhe ſhould not go forth any more*, Chapt. 3.12. That is, that ſhe ſhould haue firme and ſtable abiding in the new glorious Church. And we haue ſhewed in that place, that this Church of *Philadelphia* is a Church of the Gentiles. Out of which it followeth, that the Truth ſhall continue among the Gentiles for a long time yet to come. For this is the Kingdom of Chriſt, when he ruleth in the middſt of any people, & ſwayeth them with the ſcepter of his word. And this is indeed the moſt true Empire and kingdom of any nation, when it is ſubiected to Chriſts Empire alone, and when it is gouerned by his conduct and command alone. Now at length we maye perceaue, what kinde of kingdom of a thouſand yeates laſting that is, whereof we are a part, thankes be giuen to God for it, touching vvhich all the ancient Fathers almoſt, as *Papias*, *Ireneus*, *Iuſtinus*. *Tertullia* *Lactantius* and *Auguſtine* alſo in ſome part, haue ſpoken ſo many things, and thoſe ſo magnifically. Out of all doubt they vvould haue this kingdom to be ſpirituall the infinite ſvveetnes vvhereof they ſhadovved out by corporall things, after the manner of the Prophets. And yet I vvill not deny; that ſome of them enclined too much in their opinious to bodily delights, but vvas it that they might ſovvce them ſelues in them, as men are vvont to doe that ouerthrovv thē ſelues vvith riot, and vvith being giuen to filthy pleaſures? it can not be that any ſuch matter, ſhould euer come into the minds of ſo learned and holy men; but becauſe they knevv, that the Church ſhould alſo enioy exceeding great felicity pertaining to this life vnder this Kingdom of Chriſt therfore they make mention of the abundance of this kinde of Delights. And indeed vve vvaite novv euery day, vvhile the *Antichriſt of Rome*, and the *Turke* ſhalbe vtterly deſtroyed. Till this victory beobtained, the Church

ſhalbe

shalbe still in her vvarfaring estate, she must keepe in Tẽts, and is to vvraſtle vvith many aduersities. But after that this vvorke shalbe dispatched she shal keepe a most ioyful triumph, as reioising exceedingly by reason of those vnspeakeable pleasures and delights, which she shal liue in after this perpetually. So that these Fathers did not wander much from the Truth, who extolled the Holy pleasantnes of this Kingdom, but onely that some of them supposed that these pleasures should be enioyed after the last resurrection; wherein they slipped greiuously indeed, when as they added by this conceite of theirs, some earthly matter to the eternall happines of the Saints, the which none of those things, which we vsually are acquainted with here on earth, can expresse or declare. But let vs obserue here how much they are deceiued, who are so venterous, as to set down a certaine yeare and day almost of the last iudgement. The truth as we see is to raigne as yet among some of the Gentiles seuen hundred yeares, and how long it shall raigne afterwards among the Iewes, no computation teacheth vs, as farre as I can finde, but this lieth wholy in the power & at the disposition of God, not being able to be known nor found out by any creature, as Christ teacheth vs expressely, Math. 13. 32.

Vers. 7. *And when the thousand yeares are expired.* So much for the estate of the Godly at the time of the beginning and all the time of the continuance of the third Period. Now the Holy Ghost relateth what troubles partly were raised vp, partly were to be raised by Satan, when once he was let loose from his former chaines. first he declareth his loosing in this verse, (for he rageth & he lieth quietly at Gods commandemẽt and pleasure) and this he sheweth came to passe after the expiring of those thousand yeares, not those, which he speake of immediatly before in the end of the former verse, but those of vvhich he made mention in the 2. 3. 4. and 5. verses, the beginning and end vvhereof vve haue shevved at the 2. and 3. verses.

Satan

Satan ſhalbe looſed out of his priſon. The open enemy ſhall then inuade the Church againe, as it come to paſſe when the Turks roſe vp, which thing we ſpake of at the 3. verſe.

Verſ. 8. *And he ſhall goe out to deceiue.* The firſt worke which he ſhall beſtirre him in aſſoone as he is looſed, ſhalbe to make ready an army to battell in this verſe, whereof he propoundeth a threefold deſigne and enterpriſe. This army ſhalbe huge & mighty, being gathered together of many and ſundry Countries, as it is declared by the foure quarters of the earth, *the South, the North, the Eaſt, the Weſt.* In which foure quarters ſeeing the whole world is contained, leaſt any man ſhould think, that this Empire reacheth as farre and as wide alike on all ſides; he ſhutteth vp thoſe foure quarters within the bounds of two Nations *Gog* and *Magog*, as if he ſhould ſay; leaſt ye ſhould think, that the whole earth ſhall affoord Souldiers to make vp this deteſtable army, he ſhall onely gather together ſo much of the *South*, and of the reſt of the quarters of the earth, to the preparing of theſe forces, as there be prouinces in thē, that are within the power of *Gog*, and *Magog*. This power therefore & army of the enemy which is here ſpokē of, ſhall conſiſt cheifely of the people of theſe two Natiōs. Now what countries they be it can not be vnknown, if we once know the Captaine and commander of thē. To the finding out of whom, the very time leadeth vs as it were by the hand.

For he riſeth vp after the thouſand yeares of the diuels impriſoning. Which time we haue proued both often and by many arguments, to come forth at the yeare 1300. Now what other *Diuel* that was an open enemy of the Church, did come forth into the world at that time, but the bloody and *cruel Turke*, that ſupaſſed all the former by farre, in all manner of inhumanity, and outragiouſnes? And this enemy doth indeed notably act the Diuels part in all horrible ſauagenes, as who knoweth, but a lite time remaineth for him of this looſing.

And

And therefore he doth now rage, as if he were a visible Diuel, in the person of the *Turke*, whō he hath appointed to be cheife Coronell of his Armies to supply his roome in his absence. *Gog* and *Magog* then are the nations, that are subiect to the Turkish Empire, or els such as minister forces to the Turke, for the accomplishing of his wicked designes. But yet so, that *Gog* is put for the cheife and proper nations, that belong to the Turkes dominion, as we learned out of *Ezechiel*, who bendeth the force of his prophecy against *Gog* especialy, Chapt. 38. and 39.

But *Magog* is put for the Nations, that belong perhaps to the iurisdiction of some other, yet so as they are alwayes prest, to aide the *Turke*. For *Ezechiel* inueigheth more lightly against him, as who is a confederate rather, then a principall author of the warre. As touching *Gog*, there is one of the Sonnes of *Reuben* recorded of this name, 1. Corint. 5. 4.

But he hath nothing els wherein he agreeth with this *Gog* here spoken of, as it is cleare by these places of *Ezechiel*, and of the Revelation, in which places alone besides that which we named right now, there is mention found of *Gog*. The most learned Inpreters *Tremellius* and *Iunius* suppose, that this name came of *Gyges*, that killed *Candaules* king of *Lydia*, and tooke possession of his kingdom in his roome, where vppon the lesser *Asia* was *Gog*, euen as afterwards when *Crœsus* enlarged the borders of his kingdom into *Syria*, a certaine towne neere *Libanus*, was called *Gygarta*, in steed of *Gog-karta*, that is the Citty of *Gog*. Certainly at the time when *Ezechiel* prophecied, either *Halyattes*, or *Crœsus*, both of which were of the Posterity of *Gyges*, raigned in the lesser *Asia*. And it is no strange matter, that the countries are called by the names of the cheife gouernours of thē; especially in the Scriptures, which teach vs, that each of the Nations tooke their names hence at the beginning. And yet this hath place perhaps rather in the first Princes, then in those that succeed them,

them, and yet these also haue imposed names to countries. But it was enough for the Prophet to note out the Nation, by the name of the first offspring, whence it came, which raigned there at that time, howsoeuer perhaps, that country was not called so commonly. These things doe make this opinion probable. But notwithstanding, seeing *Ezechiel* with whose prophecy this whole place, that was wholy taken from thence, doth agree altogether, maketh this *Gog* the cheife Prince and commander of *Meshech*, and *Tuball*, Chapt. 3.8.3. That is, of the *Cappadocians*, and the *Iberians in Asia*, as *Iosephus* saith in the 1. Booke of Antiquit. Chapt. 7. and there was none of *Gyges* posterity, no not *Crasus* who raigned last and furdest of them all, that was euer Prince of these nations, as whose dominion was bounded with in the precincts of the Riuer *Halys*; as *Herodotus* writeth in *Clio*, there is therfore perhaps some other reason of this name. And it seemeth to be this, that *Gog* should not be the vsuall name of any Country, but a name made of *Magog*, both that it might note out the exceeding neere concord and amity of both these Nations, as also that it might appeare that *Gog* had his originall from *Magog*.

For *Magog* is the ancient and cheife name of one of the sonnes of *Iaphet*, which are reckoned to be *Gomer* and *Magog*, and *Madai*, and *Iauan* &c. Genes. 10. 2. Now *Gog* is made from that name, by the taking away of the first Syllable, that so we might know him to be a slippe of that stocke. But the Countries, which *Ezechiel* giueth vnto him, did not subiect them selues to any such Prince at that time, but they were at lentgh to come vnder the power of some such man, when that prophecy should be fulfilled; & this *Gog* breaking forth of them, as it vvere out of the Barriers, should make his first assault to subdue the rest of the vvorld; as if it vvere said; *Behold I come against thee o people, that hast thy vprising from Magog, but thou dwellest in the regions of Meshec & Tubal.* In vvhich vvords he doth note out the *Turkes* in their first originall most fittly. For these are Scythians in their original,

original, which inhabited the northren ſide of the hills of *Caucaſus*; as *Zonarus* ſaith Tom. 3. To *Conſtantine Pogonatus*. And theſe men after they were called into *Perſia* againſt the Saracenes, reuolting at length frō the *Perſians*, brought the *Babylonians*, and almoſt all the *Eaſt*, *Armenia*, *Iberia*, *Cappadocia* into their power. The *Turke* therefore is the *Scythian Nation*, who was made at laſt, the *Lord of Meſhech*, and *Tubal*; that is of the *Cappadocians*, and *Iberians*. In which places he lay reſting him ſelfe, till the Diuel was let looſe at the yeare 1300. ſeducing, & prouoking this nation to make open warre againſt the Church. For then at the time when *Andronicus Paleologus* raigned, he vtterly diſcomfited & deſtroyed the army of the *Romanes in Paphlagonia*; and this gate being ſet open vnto him, he made an incurſion euen to the *Riuer Sagaris*, that runneth into the *Sea Euxinum* out of *Galatia*, and to all the Prouinces that reach from the Sea of *Pontus & Galatia*, euen to the Sea of *Lycia and Caria*, & brought the Riuer *Eurymedon*, vnder his iuriſdiction. *Niceph. Gregor. Book* 5. *Hiſtor. Byzant.* Hēce came the beginning of all miſcheifes. For ſtraight after this, *Ottoman* roſe vp, from whom the calamity, that hath afflicted our part of the world, hath been deriued by a long ſucceſſiō. And thus hath *Gog* been ſeduced, who was indeed the Prince of *Meſhech and Tubal* onely, when he firſt began to make ſpoiles & aſſaults in the world; but now all the leſſer *Aſia*, *Syria*, *Meſopotamia*, *Arabia*, *Jndia*, *Paleſtina*, *Egypt*, the Iles, *Grecia*, *Macedonia*, *Thracia* &c are Prouinces ſubiect vnto him. And all theſe Prouinces after that this tyranny of his was increaſed to the full & large extent thereof, are called of the Prophet by the common name of *Gog*. But will ſome ſay what neerenes or affinity hath *Gog* with *Magog*, if we do acknowledg him to be a *Scythian* in his beginning? It is very great both for ſtocke and nature. For *Magog* is a *Scythian*, and the Prince of that nation, as *Ioſephus* ſaith antiquit. book 1. Chapt. 6. *Magog* (ſaith he) was the author of the *Magogites* who had their denomination

from him,and are called Scythians by the Greeke writers. But *Sibylla* seemeth to sing vs another manner of song,in her Description of the place where *Magog* was seated;when she saith; *Woe woe vnto thee o country of Gog and thou Magog that are seated in the middest of the riuers of the Æthiopians.* Is *Magog* then amidst the riuers of the *Ethiopians?* we know that this Southren People dwelleth nigh to the sea side; & that this name agreeth not to any nation, that is more neere vnto *Egypt*;which is called *Ethiopia* many times, as *Eustathius*, teacheth vppon *Dionysius*. And this is that *Ethiopia*, doubtlesse, which *Sybilla* vnderstandeth,which she attributeth to *Mogog* worthily. For who knoweth not, that the *Cercasian Scythians* were sent to inhabite in *Egypt*, where there is a Towne also called by their name *Cercasorum*. Besides *Ezechiel* numbreth the *Persians*, *Ethiopians*; and the men of *Africa*, whom he calleth *Put*, among the armies of *Gog*; chapt. 38.5. *Sibyll* therefore doth not describe *Magog* by his own Proper Country, but by the Colony, whether he was sent;which he maketh mention of cheifely,because the Calamity of *Magog* should lie most heauy vppon that part of his Dominions. But be it that *Magog* is a *Scythian*, howe did the Deuill seduce him? by stirring him vp to ioine his forces with the *Turkes*, and to endeuour to destroy the Christians together with them. When first new troupes of the *Scythians* had broken in by the streights of the *Caspian Sea*, into that part of *Asia* that was nigh to them, which was about the yeare 1250. when *John Duca* raigned at *Nicea*, they molested the *Turkes* that were of the same bloud with thē, who came into those countries for some Ages before that. These they droue out of those Countries, beyond *Euphrates*, into those streights of the lesser *Armenia*, and *Cappadocia*, which we spake of right now;so that they were compelled necessarily to entreate peace at the hands of the *Romane Emperour*, that they might be able to resist, the inuasions of the *Scythians*, that vrged & pressed them at their backes.

And

And thus ſtood the ſtate of matters with the *Turkes*, till the time appointed come, wherein the diuel ſhould be looſed out of his chaines. But then being let go out of his priſon, he ended this controuerſy between the *Scythians* and them, and wrought an vnity or rather a conſpiracy of minds between them, ſo as they both agreed, to extinguiſh the Chriſtian profeſsion. From that time the Turke neuer wanted the helpe of the *Scythians* his countrimen; vppõ whoſe ſtrength he much relyeth at this day, as we ſavv in the late warres againſt the *Hungarians*, wherein he had great forces of the *Tartarians* to helpe him, who are the naturall *Scythians*, the offspring of *Magog*. The combining therefore of *Gog* and *Magog* againſt the Saints, is openly ſeene at this day; ſo as not any kinred, and neerenes of blood, but onely the fraud, and ſeducing of the Deuill hath made them confederates. And thus we ſee what this army of the *Turkes* and *Scythians* is, both of which people are of the ſame originall, but the *Turkes* are called *Gog*, becauſe they haue their offspring from *Magog*, as a riuer ſpringeth from a Fountaine; although they be now the Principall commanders in this warfare, neither doe they retaine any thing at al of the *Scythians*, by reaſon of the long ſtay which they haue made in *Aſia*, but onely ſome foote-ſteppes of the auncient name. But the *Scythians* partly thoſe that came lately from thence, partly thoſe that inhabite there at this day, who yet are ſent for into theſe Countries of *Aſia* and the reſt of the Turkes dominions, to aide them, as need requireth, are called by the name of their firſt founder and Gouernour.

The number of this Army is infinite almoſt. *For it is like the ſande by the Sea ſhore, that is, very huge and innumerable*, it was deſcribed before by a definite number, *of two thouſand times an hundred thouſand*; Chap. 9. 16. In both places an infinite multitude is ſignified. And what Emperour is there, that commeth into the field with ſo mighty and populous an army as the Turke doth? The forces of the Chriſtians when they are all put together,

do ſcarce equall the fourth part of his army in any Battel that is fought between them:

Verſ.9. *And they went vp ouer the plaine breadth of the earth.* We ſpake in the former verſe of a threefold enterpriſe which this army thus leuied ſhall make; the firſt whereof is this aſcēding ouer the breadth of the earth, then on the length of it. For after that *Egypt* and a great part of *Affrick* towards the *north* euen to the borders of the *Tartarians* ſhould be brought vnder ſubiectiō by the *Turks*, this Empire of theirs hath no leſſe wide an extent from the *South* to the *north* yea much more, then the Empire of the Romans had; but from the Eaſt to the Weſt they ſcarce got any more, then the third part. Moreouer they haue gotten ſo eaſy and ſo ready a victory hetherto, that they may be worthily ſaid to aſcend ouer the breadth, as who ſubdued moſt of the natiōs vnto their power rather with courſing thorough them, then by firing them out with any long and doubtfull battell.

And they compaſſed the Tents of the Saints. Their ſecond indeauour, is their beſeiging & fighting againſt the tents, in which the Saints liue. Now our *Europe* is this tent, which the cruel and ſauage *Turke*, hath now beſeiged by the ſpace of three hūdred yeares ſince the truth hath been reſtored, on the *Eaſt*, and on the *South*. For the Saints keepe ſtill as it were with in their Campe and Pauilion, and they ſhall haue no end of their warfare, before that this marriage ſhall come, at the ſolemnizing whereof, they ſhall caſt of their Souldiers weeds; & ſhall put on more ioyfull garmēts, ſuch as are beſeeming for ſo great a ſolemnity.

And the beloued Citty. Their third enterpriſe is touched in theſe words; and vnto this hath the repeating of the former prophecy proceeded. This third exploit of theirs is altogether to come. For howſoeuer the *Holy Citty* was permitted before to be trampled vppon by the *Gentiles for a thouſand two hundred threeſcore yeares, Cha.* 11.2. And the ſame *Citty* was againe renewed (after that time

was

was ouerpaſt in the Churches, which are conſtituted and gouerned according to the ſquare of Gods truth in theſe laſt times: yet we are not to doubt, but that the beloued Citty, is that multitude of the beleeuing Iewes, ſo called in an excellent and ſpecial manner, who ſhalbe choſen & called at length; to be of the company of the true beleeuers in Chriſt, which calling ſhalbe effected ſhortly. The Iudgemēt which followeth preſētly after in this and the next verſe, doth require that this ſhould be thus, as by which the Turke that ſhall endeauour to ouerthrow this Citty, ſhalbe ſodainly oppreſſed & ouerwhelmed. If we would know, where and when this ſeige ſhall happen, we may gather it out of thoſe things, which haue been ſaid before. The place ſhalbe the *Mountaine of beauty*, and *pleaſure*, the Eſterne *Armagedō*, the land of *Iury* it ſelfe. So ſaith *Daniel* Ch. 11. 45. &c. ād *Ezechiel* expreſſely, ch. 38. 8. *After many dayes thou ſhalt be viſited, for in the latter yeares, thou ſhalt come into the Land that hath been deſtroyed with the ſword, and is gathered out of many people vppō the mountaines of Iſrael, which haue long liē waſt, yet they haue been brought out of the people, and they ſhall dwell all ſafe.* The time ſhalbe at the end of a thouſand three hundred thirty fiue yeares, of which Daniel Chap. 12. 12. At which time, the houre, the daye, the moneth, the yeare of the Turkiſh tyranny ſhalbe expired, namely at the yeare, a thouſand, ſixe hundred ninety more or leſſe. But we wil onely touch theſe things at this time breifely, we ſhall haue occaſion geuen vs perhaps elſwhere, to explane theſe things more largely.

But fire come down from God. Now followeth the laſt deſtruction, and firſt of the *Turkes* armies in this verſe, which God will deſtroy after an extraordinary manner, and that vtterly. For he ſhall poure out his wrath from heauen vppon the Turkes forces, as we heard before Chapt. 16. 21. and more fully, Ezech. 38. 18. 19. &c.

Verſ. 10. *And the deuill that deceiued them.* That is, the *Turke* himſelfe that is their cheife commander ſhall periſh both in regard of his perſon, whole ſtate, and the

ſucceſsion of his Empire. For there ſhall not be any Emperours or name of the Turkes, extant any more. Now here by a Metonymy, the principall cauſe is put for the inſtrumentall, the Diuell for the Turke; which is very ſignificant in this place, teaching vs, that not onely this one enemy the Turke is to be deſtroyed, but that no open enemy ſhall euer riſe vp after this. For the Diuell by whoſe meanes they are raiſed vp, ſhall not be crowded again into priſon for a certaine time, but he ſhalbe caſt for euer into the lake of fire, neuer to go out againe, to raiſe vp any ſuch new troubles and tumults.

Where was both that Beaſt; and that falſe Prophet. They are all therfore alike and equall in their ſinne, who are puniſhed equally. The name of a Chriſtian maketh no difference between the *Turke*, and that *Antichriſt of Rome*, vnleſſe it be perhaps, to make Antichriſts puniſhment the more intolerable and terrible, in as much as he hath had more plentifull meanes to come to the knowledge of the truth, and to pertake of the grace of God. But obſerue that the *Beaſt* and the *falſe Prophet* ſhalbe deſtroyed before the *Turke*, euen as his deſtruction hath been reuealed & opened before, and thē at length this diueliſh *Turke* cometh in order after him as a copartener with him in the ſame puniſhment.

And ſhalbe tormented. The vulgar Latin omitteth the coniunction copulatiue, and ioineth the verbe *ſhalbe tormented*, with the *Beaſt* and the *falſe Prophet*. But amiſſe ſeing it is no leſſe neceſſary for vs to vnderſtand that the common puniſhment of them all ſhalbe eternall, thē that they ſhall haue all one and the ſame puniſhment.

Verſ. 11. *And I ſaw a great white Throne.* Hetherto the Holy Ghoſt hath declared the finall deſtruction of the enemies of the Church; The felicity of the Church followeth now to be laid open, which it ſhall enioy after that all theſe ſtormes of calamities ſhalbe driuen away. The firſt part hereof is the gathering of the ſaints in the reſt of this Chapter. And this gathering of them is ſhadowed out by, *the reſurrection from the dead, & the laſt iudgement,*

iudgemẽt, that ſhalbe geuen of thẽ being raiſed vp againe. For vnder correction of the learned, I am of this iudgement, that this reſurrection ſpoken of in this place which hath been commonly held & beleeued of all men as farre as I know, to be that laſt riſing of the Bodies of all men vnto iudgement who haue been lying a ſleepe in their graues from the death of the firſt man *Adam* I ſay, I think that this *reſurrection* is no other thing but the full reſtoring of the Iewiſh nation, as alſo that it is not brought in and deſcribed here for any other purpoſe, but for the more full opening and declaring thereof. And this I hold, not as if I deſired to be the firſt broacher of new found and ſtrange opinions to the world, or as if I tooke pleaſure, to go againſt the conſent of all writers (I hope that ſuch proud and impudent raſhnes is far from me); yea God is my witneſſe, how greatly I do deteſt and abhorre that itching deſire of hunting after, and minting new and monſtrous errours, by reaſon of a prophane loathing of the anciently receiued truth) but onely becauſe the whole order of matters, & the meruailous conſent of the reſt of the Scriptures, compell me to follow this interpretation: which things I haue thought it good to ſet down breifely, that it might appeare to all men, what reaſons I haue that draw me to be of this iudgement, that if ſo be that, they ſhall haue any moment in them, to lay open and to confirme the truth, we might gaine to our ſelues the knowledg of a matter, that hath not been thoroughly ſearched out, & Certainly knowen before, but if they ſhall be found to be nothing ſtrong and ſound to build ſuch a point of waight vppon, they might he raſed and ſcratched out with the Cenſures of the Godly, and ſo I my ſelfe might be at length deliuered from this errour of mine, of what kind ſoeuer it ſhalbe thought to be. Firſt therefore I did diligently conſider thoſe things which are prophecied of in the next Chapter, as being to come to paſſe after this Reſurrection, I ſavv that they could not agree by any meanes to the heauens that are properly

ſo called, but that they are to be found vppon earth o-nely. Such as theſe be, *that this holy Citty commeth down out of heauen from God; that the ſpouſe is onely prepared, and addreſſed to be married with her huſband, not giuen vnto him in mariage as yet; that the hope of reward is put of to the time to come*, verſe 7. *that one of the ſeauen Angels ſheweth this Citty vnto Iohn*, verſ. 10; where as there is no miniſteries of this kind to be ſeene in heauen: the very hearing alſo of this Angels name, ſeing he is ſaid to be one of thoſe ſeauen, who were ſet ouer the laſt plagues, Capt. 15; may teach vs, with in what bounds we conuerſe as yet. Moreouer, ſhall the Apoſtles lay the foundation of the wall of the holy Citty in heauen, when as Chriſt ſhall giue vp his kingdom to his Father? or ſhall the kings of the earth bring their glory to the Church that triumpheth in heauen? or ſhall any thing redound from the heauenly Church, that ſhall make for medicine to the Gentiles? ſeeing therefore theſe & many ſuch things as theſe, are to come to paſſe, after this Reſurrection, I was hereby driuen to ſeeke out ſome other interpretation, & I was carried with maine and ſpeciall force vnto that, which the proper nature of the words pointed out vnto me. For I called to minde, that the calling of the Iewes in manifeſtly, and frequently called a reſurrection of the dead in the holy Scriptures; which was another maine motiue in forcing me to expound this place thus as I do. The firſt Scripture is in S. Pauls writings; when he ſaith, thus. *If the caſting away, be the reconciling of the world, what ſhall the taking of them, into couenant and mercy againe be, but life from the dead*, Rom. 11. 15. Which place is thus interpreted by Oecumenius, to inſiſt vppō him, among all the old Interpreters, *how ſhall their receiuing be, but ſo as we ſhall ſay, that he who receiueth them, that is, God. Doth quicken them that were dead by reaſon of their ſinnes*. Where very truly and agreeably to the meaning of the Apoſtle, he thinketh and auoucheth, that the receiuing of the Iewes, *ſhall be life from the dead*. That moſt learned, Interpreter of the new Teſtament Theod.

Beza,

Beza, doth expound those words of the Apostle as if he should say in a prouerbial māner of speaking, *that it should come to passe that the world should be restored from death to life againe, at the time when the Iewes should also come, and be called, to the profession of the Gospell*, and that by an argument taken from a comparison. But I spare to heape vp other interpretations old or new. The words of the Apostle are cleare and plaine enough of themselues.

The Second Scripture is Esay, Chapt. 26. 19. *Thy dead men shall live, my carkases shall rise againe. Awake ye that dwell in the dust; For thy dew is as thy dew of herbes, and the earth shall cast out the dead*, In the former Chapters the Prophet had foretold the desolation of the whole earth, & particularly the destruction of some nations, from the twelfth Chapter, and iointly of them all, Chapt. 24. Now seeing this repairing of the Iewes which he speaks of here. shall be effected after the ouerthrow of *Babylon*, and that whereby the Lord shall swallow vp death in victory, & he shall wipe awaye teares from all faces, as Chapt. 38. 8; it must needs be, that this full restoring of the Iewes, is yet looked for, to be performed according to promise in time to come, and that it is not past already, and accomplished in those lesser deliuerances. Which happened to this people long ago. Especially seing we haue more expresse specifying of the time in those words which follow next after these, where the Lord saith, *that in that day he will visite Leviathan that long & crooked Serpent, and that he will Slay the Dragon that is in the Sea*. In which words he doth not signifie the *Babilonians*, (for they are farre remooued from the Sea.) But he meaneth the *Turke* doubtlesse, whom our blessed Apostle *Iohn* doth also call the *Serpent* & the *Dragon* very agreeably vnto the words of the Prophet *Esay*. The *Turke* may worthily be called a *long Serpent*, as hauing the borders of his Empire so greatly enlarged in length, he may like wise be called *a crooked Serpent* no lesse worthily, if we respect the Prouinces that be subiect to his Dominion. For a man may obserue his swel-

ling and knobbed head in *Grecia*, *Macedonia*, *Thracia* and the reſt of the Countries *of Europe*; his Body ſome what prodigiouſly huge, in the leſſer *Aſia*, which is called *Anatolia*, at this day, and then his belly, that is ful of turnings and windings thorough *Syria*, and *Phœnicia*, as *Dionyſius* ſingeth touching the gulfe that is in the Sea neere *Iſſus*, moſt agreeably with this we haue in hand, ſaying; *Now as a Dragon with his terrible & killing lookes, is writhed and turned round about, creeping crookedly, and lazily, &c.* Laſt of all we may perceaue his Taile with a long traine ſwooping and trailing after him through *Egypt*, and the coaſt of *Lybia*, and as it were gathering it ſelfe into a Circle. This Serpent goeth not on with forth right paces, but wreathing him ſelfe into many hollow windings, he thruſts his body forth & forward. Who is there that beholding this Empire, not ſo much ſtretching it ſelfe forth in length, as creeping with an oblique turning, may not perceiue a liuely Image of a crooked Serpent? I take no pleaſure to catch butterflies like children, that is, to let driue at ſilly ſubtilties that haue no ſubſtance in them, but onely I deſire to ſet before our eyes the truth as it ſeemeth to me of that Portraiture of a *Serpent*, which the holy Ghoſt hath deuiſed and deſcribed vnto vs.

To this we may adde his *dwelling in the Sea*; for which cauſe he is alſo called *Leuiathan*, or a great whale; How meruailouſly doth this agree to the *Turke*, who hath fixed the ſeate of his Empire with in the very mouth of the ſea of *Pontus*, & *Propontis*, namely at *Conſtantinople*? when as God therfore ſhall viſite this *Serpent* and *Leuiathan* in his wrath, that is, when he ſhall vtterly deſtroy the name & nation of the *Turkes* then ſhall this *reſurrection* here ſpoken of come to paſſe. For the Prophet *Eſay* ioineth theſe two things together ſaying. *Thy dead men ſhall liue againe, and In that day the Lord ſhall viſite that Leuianth in with his moſt cruell ſword*, and thus he beginneth the next Chapter with ſetting the time wherein this ſhalbe effected, againſt that, where in the Lord

ſhall

ſhall beſtow that benefit vppon his peole of which he made mention in the end of the former Chapt. So doth S. Iohn in this place, ioine this *reſurrection* immediatly after the prophecy of the *Turkes* deſtruction.

The third place is Ezech. 37. Where, what other thing are *the dry bones, the ſlaine men, and the Graues*, but the Iewes who are afflicted and ouerwhelmed with all kinde of miſeries, and calamities, who ſhould haue nō more power to deliuer them ſelues from that deſtructiō, then thoſe men haue that be dead and buried to riſe vp out of their graues? What alſo do thoſe ſinewes, fleſh, ſkinne, breath ſignifie, but the reſtoring of that people which ſhall be fulfilled at length which ſhalbe almoſt as acceptable and wiſhed a matter vnto them, as a new life ſhalbe vnto a man after he hath been lying a ſleepe in his graue; *Behold Iam he ſaith the Lord God, that will open your graues, and that will cauſe you to come out of your Sepulchres, and that will bring you into the Land of Iſrael, and ye ſhall know that Iam the Lord when I haue opened your graues, and brought you vp out of your ſepulchres, ô my people*, verſ. 12. 13. To what purpoſe ſhould they be brought into the Land of Iſrael againe after the laſt reſurrection; we ſhall then all that belong to Chriſt haue our dwelling in the heauēs, not on the earth. Beſides that reſurrectiō which Ezechiel ſpeaketh of, ſhal be effected by litle and litle leaſurely, verſ. 8. 9. 10. But the general reſurrection ſhal take effect *in a moment, in the twinckling of an eye*, 1. Cor. 15. 52. Beſides theſe bones are the whole houſe of Iſrael, verſ. 11. and now ſhall there be an vniting of *Iuda* and *Ephraim* into one, which thoſe two peeces of wood that are compact together in one do declare. Now theſe things are proper to the Iſraelites, & thoſe not already paſt but to come, as that happines ſheweth which is ſpoken of in the end of the Chapter, and which is greater then that any time paſt can challenge it vnto it ſelfe. Hovv agreeable alſo is that, that the vanquiſhing and confounding of *Gog* & *Magog* is coupled *together with* this *reſurrectiō* in the 38. and 39. Chapters? ſaue that

the

the reſurrection goeth before it in *Ezechiel*, but it followeth it here in *Iohn*, the cauſe whereof we wil ſpeake of ſtraight wayes.

And I doubt not alſo, but that the Prophet *Daniel* would teach vs as much by thoſe, *many that ſleepe in the duſt of the earth, that ſhal awak, ſome to euerlaſting life, others to ſhame, and to perpetuall contempt*; Chapt. 12.2.3. For Many are not all; but this word ſeemeth to be vſed of purpoſe, that ſo there might be a differēce put betweene the *Generall reſurrection*, and this here ſpoken of: He doth alſo geue the cheife honour to thoſe that teach & turne others vnto righteouſnes, not ſo becauſe of their labours which were paſt before in their life time, but becauſe of their preſent labour and deligence. For they that doe make others wiſe by inſtruction ſhall ſhine; not thoſe which haue made others wiſe: none of which things we know is to come to paſſe after the laſt reſurrection. I will not now for breuities ſake examine how that place of *Hoſe*. Chapt. 13.14. Belongeth alſo to this purpoſe: Seing the Scriptures therefore do ſo willingly take vp this ſo expreſſe a ſimilitude of the *Reſurrection* to ſignifie *the reſtoring of the Iewes*, and we finde not this matter, that is of ſo great moment, fully declared elſewhere in this booke, we hope that we offer the truth no violence and wrong, if we interprete this place alſo after the Meaning of other places of Scriptures, that be like vnto it. But (will ſome ſay) we haue made mention of *the calling of the Iewes* before in the former Chapter; It is true, but that which belonged to the *ſixth vial* was onely begun, not full and abſolute, ſuch as this is to be, which ſhall belong to the laſt *Vial*, when all the enemies ſhalbe deſtroyed, which diſtinction of calling the former words doe ſufficiently declare, ſeing in that firſt calling *Iohn* was bidden to write, *that they were bleſſed who ſhould be called to the Mariage Supper of the Lambe*; Chapt. 19.9. In which words we were taught that that firſt calling was not full, where there was need of ſuch confirming thereof, which ſerueth to ſeale a matter, that

isnot yet sufficiently made knowne and certaine, and that is to come also, which should be superfluous, when all are called, that shalbe. But Daniel sheweth this most plainely, who hath distinguished, of both the callings by their seuerall times, he makes the first to be *at the end of a thousand two hundred and ninety dayes*; the second, *at the end of a thousand three hundred thirty and fiue dayes*. That is, so many yeares, as we will shew elsewhere God-willing Daniel 12.11. 12. We shall see also in Ezechiel, in the place before alledged, *the dry bones that are couered ouer with flesh and skinne, to moue them selues by litle and litle, and to come neere one to another mutually*. Afterwards when some time is ouer, wherein they were destitute of breath of life, we shall see them to be quickened with breath at length, and to liue a true life, performing all those works of life which are wont to be acted by bodies that are endued with soules. That approching of the dry bones one to another, is that first calling that is spoken of in the former Chapter.

This comming of breath vnto them, which giueth them full life, is this *latter calling*, *this resurrection*, which shal haue nothing wanting vnto it that may bring them a perfect restoring to the sauing knowledge of God in Christ. Both which callings, though Ezechiel comprehend in the same Chapter, yet he handled them more distinctly afterwards. For first he recordeth this *Resurrection before the Battel with Gog, & Magog*, as *Iohn* also prophecieth of that beginning of the Iewes conuersion in the former Chapter, after that when *Gog* is once extinguished, he deliuereth that most glorious building of the new *Temple*, Chapt. 40. &c; which is this *second and full resurrection*. The *first resurrection* therfore *of the Iewes* (I say of the Iewes, for the *first Resurrection* of this Chapter vers. 5. belongeth to the *Gentiles*; into the time of which though this first resurrection of the Iewes shall fall, towards the end of it, that so it may be the first euery way shalbe presently after the ouerthrow of *Rome*. The second shalbe straight waies after the

destruction

destruction of the *Pope of Rome* & of the *Turke*. *This resurrection is that power to enter into the Temple, which the smoke tooke away from all men, till the seauenth last plague should be accomplished*, Chap. 15; And this is all spent in destroying the Pope of Rome and the Turke; as we haue shewed sufficiently before.

Now If I shal seeme to any man to weaken the general Resurrection by this interpretation, in that I thus take from vnder it this so excellent a foundation, which this place seemeth to vnder proppe it with all, let such a man know, that that Article of our faith receiueth no dammage or empeachmēt at all from hence. This Scripture hath still with in it a most inuincible ād indefezible bulwarke, for the vpholding and confirming thereof; For the Holy Ghost doth not deceiue us with bringing in a fained and counterfaite similitude, but such an one, as ought to haue most certaine credit among all Christians. Otherwise he had lost his labour and proued nothing, if he had exemplified his matter with a compariso of no substance, nor Truth. Yea he would haue driuē mé to desperation, by propounding such a matter as should haue neuer taken effect. For both the *Iewes* and the *Christians* would haue thought them selues vndone and past hope alike; But seing he bringeth a Type of a matter, that shall most certainly come to passe in his due time, he both putteth the calling of the Iewes out of doubt and makes it to be past all controuersy, as also he openeth the manner, after which the *Resurrection* shalbe at last accomplished. And thus much touching the true meaning of this Passage of holy Scripture. Now let vs prosecute the things that remaine to be be handled.

And I saw a great white Throne, Here we haue the preparation of God the Iudge restoring his people to liberty, which is taken from the similitude of the General resurrection. For the power and mercy of God shal shine no lesse gloriously in mollifying the hearts of mé, that haue been hardened by meanes of so long a rebellion and in cómucating Saluatió to so forlorne and wretched a nation,

a nation, as it ſhall appeare one daye in raiſing vp our rotted Bodies out of their Graues. *His Throne* therefore is *white*, moſt pure, moſt bountifull, full of Sauing health, carrying mercy in the outward appearance thereof: It is a *great one*, to declare the moſt glorious Maieſty of God, which ſhal be now made manifeſt in this great Aſſiſe of his as it were, wherein he ſitteth in ſtate vppó his Throne among his People. *He ſitteth* alſo *vppon this Throne* being ready to geue iudgement, becauſe there ſhall not be any deferring of his recompence any longer which he will giue to men according to their deeds; the delaying whereof before, made men think as if God did neglect the matters done vppon earth: Both heaven & earth fly from before him that ſitteth on it, in regard of that great change of all things, which ſhalbe then made, both in the falſe Church, which ſhalbe vtterly rooted out, as alſo in the true, which ſhalbe encreaſed ād ſtored with ſo great true happines, that the former rufull condition thereof, ſeemed to be quite fled away.

Verſ. 12. *And I ſaw the dead both ſmall and great.* So much of the *Iudge*. Now thoſe who are to be iudged are deſcribed. Theſe litle & great ones, are the *Iewes*, who did at firſt reiect & deſpiſe the faith, and therfore they were conſumed and broken ſo ſore with calamities, that they ſeemed to differ nothing at all from dead men. Now all theſe ſhall appeare before God, each of them being to vnder goe and abide the iudgement either of life or death. For now it ſhalbe made plaine, who be elect, and who be Reprobats. They who ſtill reſiſt the truth obſtinately, ſhalbe numbred among the curſed Crue of Reprobats; They ſhall haue no remedy miniſtred vnto them after this, whereby their ſeared conſciences may be brought to ſoftnes and relenting. But why doth he ſay *ſmall ād great*? what doth he hereby teach vs that in the reſurrectiō, (according to the māner ād forme where of, all things are deſcribed here) euery one ſhall appeare in that ſtature in which he departed out of this life? It is therefore too too raſhly affirmed by certaine men, that

euery

euery one ſhall riſe vp in that tall and goodly ſtature of body, wherein *Adam* was created. Which doth both contradict this Scripture manifeſtly, as alſo it doth take away the truth of the body, when it ſhalbe reſtored, if it ſhall not ariſe in that iuſt ſtature, wherein it was ſeuered from the ſoule by death.

And the Bookes where opened. The forme of the iudgement is by bookes that be opened, which are the Conſcienees of men inlightened with the true knowledg of the truth of God, & with a liuely ſenſe of all things that haue been don by then ſelues. Theſe ſhal at this time make manifeſt vnto all men, and ſet in open veiw, all thoſe who haue a pure and ſincere mind giuen them of God, & in whom there did ly hidde formerly any ſeede of Election which is as yet remaining in them.

And Another Booke. that is, of Gods decree & Election. Theſe things are ſpoken after the manner of men ſeing it is in vſe among vs, to commit things done by vs to writing, that they may ſtand vppon record for the better helping of our memory, and to giue ſentence in iudgement out of the authority of them. Election therefore is no new matter, nor ſuch as dependeth vppo our will and pleaſure, but it is founded vppon the Eternall decree of God.

And the dead men were iudged out of the things that were written. That is, according to thoſe things, which are written in bookes, as of old in the returne from the Captiuity in Babylon they were put from their places and offices, who could not finde out and bring forth the writing of their genealogy, whereby they might ſhew their fathers, houſe, or their ſeed, or that they were of Iſrael, as it is Nehem. 7. 61. 64. 65. The Goſpell doth neuer relliſh vvell and ſoundly in any mans heart, neither doth any man giue his name and his heart vvith all vnto the Goſpell, vnleſſe his *name be written in the booke of life*: and vnleſſe he haue a vvriting vvith in the booke of his heart, that anſwereth word for word to that which is writte in that booke, ſo as it may be a true Coppy of it.

And

And the ſea gaue vp her dead. Theſe words declare the manner of ſommoning and preſenting theſe that ſhall be iudged before the Tribunall iudge; to wit, the Iewes ſhalbe gathered out of all the corners of the earth, as in the generall reſurrection nothing ſhall hinder a mā from hauing his own body reſtored vnto him what mā-ner of death ſo euer he died of. But yet, ſeeing the ſea ſignifieth corrupt and counterfaite Doctrine thorough this booke, it may be alſo noted out vnto vs hereby, that thoſe Iewee, that liue in Chriſtian Countries, of which ſort there are many in Spaine, France, Germany, Italy, as it were with in the compaſſe & precincts of the Popiſh Sea; of which we haue ſpoken ſo much be-fore, ſhall open their eyes to acknowledge the Truth, and ſhall flye ſwiftly to the light thereof.

Death alſo and Hell gaue vp. Here we haue a figuratiue ſpeach by which all other ſpeciall kinds of death are vnderſtood vnder one ſpeciall together with the ge-nerall as if it were ſaid, & all thoſe that died of any o-ther death. Euery dead corpſe muſt needs be either drowned in the waters, or ouerwhelmed with the earth, or rott in the aire, or be conſumed with fire. Or be deuouted with wild beaſts, or it muſt die of ſome ſuch kind of death. As for drowning, he ſpake of the *Sea* before, for the graue, now he meutioneth the word (*Hell,*) *Death* containeth all other kinds. But ſeing the *Sea* geueth vp thoſe Iewes, which keepe in Chriſtian Lands, and which are infected with Romiſh ſuperſtition; *Death and Hell ſhall reſtore thoſe*, which ſhall liue among the Turkes, and the Heathens, who are baniſhed furder from Saluation, & conuerſe as it were in the innermoſt *iawes of Hell it ſelfe.* For ſo do all thoſe nations liue, who ei-ther hate, or haue not heard of the name and profeſsion of Chriſt. Yet it matters not whether a man periſh by Sea, or by Land, whether among Chriſtians, or among the enemies of Chriſtian Religion.

Verſ. 14. *And death and Hell were caſt.* Here followeth a ſpecial execution agein *Death and Hell.* As therefore

no *death* ſhell raigne any longer in the vvorld from the time of the generall reſurrection, ſaue onely that which is eternall, vvhich ſhall feede vppon vvicked men, but ſhall neuer conſume them; ſo after that the Church ſhalbe reſtored by meanes of that full vocation of the *Iewes*, Death and the Graue ſhall raigne no more in it, as it did of old, whileſt the ſcourges as it were did alwayes lay lode, and ly hard vppon the backs, of thoſe that ſinned againſt God by refuſing the Goſpell; but they ſhall onely ſerue to tranſlate the Elect into the kingdom of heauen, where vppon they ſhall looſe their former name. They are caſt in the Lake of fire not that either death or Hell ſuſtaineth any perſon. but becauſe that vvhich is proper vnto men is giuen vnto them as if it were ſaid. There ſhalbe no torment any longer that ſhall vexe men, either in Death or in the graue, but onely in the Lake of fire, vvhere the Reprobates die for euer. But hence one may obſerue, that ſeeing *Hell* is caſt into the lake of fire that is into *Hell* ſo called properly, that that word here and elſwhere commonly tranſlated *Hell*, in Greeke *Hades*, hath another ſignification properly, then that which is giuen it commonly in our Engliſh Tongue. It is taken of many for the place of the *damned commonly*, but yet it doth vſually ſignifie nothing but the *Graue*, and the common eſtate of the dead, as it may be learned out of this place and others that be in this booke.

Verſ. 15. *And whoſoeuer was not found.* No man ſhalbe gathered into this Church, but he onely that ſhalbe among thoſe that haue been choſen from euerlaſting, to eternall life. How notable ſhall the glory be of this Church, which ſhall not be defiled at all with any hypocrites & counterfaite Chriſtians, as it was wont to fare with the Church of old. How goodly *a feild* to ſee to, will this be, that ſhalbe laden with a moſt plentifull Croppe of good corne cleane rid of *all Tares*, Cockel and darnell? whatſoeuer is found in this *dragnett*, may be laid vp ſafely in a *Veſſell*. Therefore it can not be expre-

ſed

ſed or declared with vvords, hovv amiable this moſt glorious ſpouſe ſhalbe? It may fall out, that ſome men may ſlippe ſometimes thorough humaine infirmity, but holy admonitions, and wholeſome Diſcipline, purely & faithfully exerciſed, ſhall bring them home againe in time to repentance, and good converſation. But ſhall all & euery one of the Iewes be ſuch? Some of thē ſhall not embrace the Truth, as it is cleare out of Daniel, who ſaith, *that many ſhall riſe to ſhame and to perpetuall contempt.* Chap, 12. 2. And we ſhall heare out of the next Chapter, *that ſome Dogges are to be ſhutt out of this City.* But they who ſhall refuſe the Truth at this time ſhall ſhew forth ſome manifeſt Token of their Reprobation, So as the Chuch ſhall not be deceiued, in them, neither ſhall it need to make much a doe in examining and ſearching them out. Wherefore the bounty and power of God ſhalbe moſt wonderfull, and greatly to be magnified thorough all the world, by meanes of this manner of renewing and reſtoring the Iewiſh Nation. Seeing he ſhall ſo meruailouſly reſtore vnto life and ſauing knowledge of his Sonne, men that were paſt recouery in themſelues, and ſeemed ſo to be to both in their owne eyes, ād in the eyes of all the world, ſeeing he ſhall alſo make ſuch ſingular choice of thoſe whom he will redeeme. But with all ſee hovv the Godly may fetch ſingular comfort from hence; For ſeeing euery one euen of the holy men that are or ſhalbe in this vvorld, might iuſtly tremble and quake for feare, in regard of their Sinnes, vvhich they know they are guilty of in their ovvn conſciences, we haue here a notable confortatiue to arme vs againſt this feare, in that our Election by Chriſt ſhall ſet vs free from all guilt of ſinne, and liablenes vnto the Puniſhments of Sinne.

The 21. Chapter.

AFTER I ſavv a nevv heauen and a nevv earth: for the firſt heaven, and the firſt eatth vvere paſſed avvay; and the ſea vvas no more extant.

2 And I Iohn ſavv the holy citty the nevv Ieruſalem come dovvn from God out of heaven, prepared as a bride trimmed for her huſband.

3 And I heard a great voice out of heauen, ſaying, behold, the tabernacle of God is among mē, and he will dwel vvith thē, and they ſhalbe his people, and God himſelfe ſhalbe with them, their God.

4 And God ſhal vvipe all teares from their eyes and death ſhalbe no more, neither ſorovv, neither crying, neither ſhall ther be any more paine, because the former things are paſt.

5 And he that ſate vppon the throne ſaid, behold I make all things nevv. And he ſaid vnto me vvrite: for theſe vvords are true and faithfull.

6 And he ſaid vnto mee, it is done. I am Alpha and Omega, the beginning & the end: I vvil give to him that is a thirſt of the vvaters of life freely.

7 He that overcometh ſhall inherite all things and I vvill be his God, and he ſhalbe my ſonne.

8 But the fearfull and unbeleeving, and abominable, and murtherers, & vvhoremongers, and ſorcerers

ſorcerers, and Idolaters, and all lyars, ſhall haue their part in the lake, vvhich burneth vvith fire and brimſtone, vvhich is the ſecond death.

9 And there came to mee one of the ſeven Angels, vvhich had the ſeven vials, ful of the ſeven laſt plagues, and he ſpake unto mee, *ſaying*, come I will ſhew thee the Lambes vviſe.

10 And he caried mee avvay in the Spirit, to a great and high mountaine, and ſhevved mee that great citty, that holy Hieruſalem deſcending out of heaven from God: having the glory of God.

11 And her brightnes *was* like unto a ſtone moſt pretious, as a Iaſper ſtone ſhining as Cryſtal,

12 It had beſide a great wall and hie, hauing twelue gates, & at the gates twelue Angels, and names vvritten, vvhich are the names of the tvvelue tribes of the children of Iſrael.

13 On the Eaſt part there *were* three gates: on the North ſide three gates; on the Southſide three gates: & on the Weſtſide three gates.

14 And the wall of the citty had twelue foundations, in which *were* the names of the Lambes twelve Apoſtles.

15 And he that ſpake vvith mee, had a golden reed for to meaſure the citie vvithall, and the gates thereof, and the vvall thereof.

16 And the citty lay foure ſquare, vvhoſe length is as large as the breadth of it: & the length, and the bredth, and the hight of it are equall.

17 And he meaſured the wall thereof, a hundreth fourty & foure cubits, by the meaſure of man,

that is, of the Angel, And the building of it vvas of Iaſper.

18 And the citty vvas pure golde, like unto cleare glaſſe. And the foundations of the vval of the citty were garniſhed vvith all manner of pretious ſtones.

19 The firſt foundation was of Iaſper: the ſecond of a Saphyr the third a Chalcedonie: the fourth an Emeraude: the fift a Sardonix.

20 The ſixt a Sardius: the ſeventh a Chryſolite: the eight a Beryll: the ninth a Topaze: the tenth a Chryſopraſus: the eleventh a Iacynth: the tvvelft an Amethyſt.

21 And the twelve gates vvere tvvelve Pearles, & euery gate is of one Pearle, & the ſtreet of the citty is pure gold, as ſhining glaſſe.

22 Neither ſavv I any temple therein: for the Lord God almighty, and the Lambe are the temple of it.

23 And this citty hath no need of the Sunne, neither of the Moone to ſhine in it: for the glory of God doth light it, and the Lambe is the light of it.

24 And the Nations vvhich are ſaved ſhall vvalke in the light of it: and the Kings of the earth ſhall bring their glory and honour vnto it.

25 And the gates of it ſhall not be ſhut by day: for there ſhalbe no night there.

26 And the glory and honour of the Gentils ſhalbe brought unto it.

27 And their ſhall enter into it no uncleane thing, neither vvhatſoeuer vvorketh abomination or

lyes:

lyes: but they vvhich are vvritten in the lambes book of life.

The Logicall Resoluing of it into the seuerall Contents.

HEtherto *the Holy Ghost hath explaned the manner of* gathering *the Church together, after this the condition thereof is explaned, after that it* shalbe once gathered; *which is declared to be most happy, first* generally *out of the things which are seene of* Iohn, *the* Nevv heauen *and* earth, *vers. 1. and the* Holy Citty, *vers. 2. as also out of the things which are* heard *of him Partly in* common, *touching the presence of God with men, verse 3. Touching the remouing of Calamities vers. 4. And a new restoring of all things, ver. 5. Partly in* priuate *touching the Certainty of the Prophecy vers. 5. Touching the mystery that was now fulfilled, vers. 6. & the rewarding both of the Godly, vers. 6. 7. As also of the Wicked, verse 8. And so much for the* generall *opening of the happy estate of the Church. The* particular *opening of it relateth the* cause that reuealeth *it the Angel, ver. 9. 10. And* the matter that is reuealed *vniuersally Vers. 10. 11.* Seuerally *in respect of the Wall and the Citty ād the essentiall parts thereof, as, of the forme of the Wall, ver. 12. 13. 14. Of the Forme of the Citty, ver. 15. 16. 17. And thē of the matter,* commō, *Vers.* 18. speciall, *of the Wall, vers. 19. 20. 21. Of the Citty, vers. 21. Externall argumenis, where with the glory of this Citty is set forth are first God himselfe, who is both the Temple, vers. 22. and the light of the Citty, ver. 24. Secondly the Nations, which shall bring their glory*

hether, verſ. 24; Which ſhalbe both voide of all feare & ſuſpicion, verſ. 25. As alſo ſuch as doth not defile it with any contagion, verſ. 27. Thirdly that merailous abundance of things that are neceſſary, and the Perpetuallnes of this glory; in the Chapter following.

THE EXPOSITION.

And I ſaw a new heauen. The opinion of the reſurrection which was grounded vppon the end of the former Chapter, hath perſuaded very many men, to interprete all theſe things of the Church, ſuch as it is to be at lēgth in the heauens. But we haue ſhewed, that there is neither any ſpeach had in that place, of the laſt reſurrectiō, neither yet doth the Holy Ghoſt paint out vnto vs in this place the Angel-like happines of the Saints after this life, But that he is ſtill entrating of matters to be done vppon earth, as the matters themſelues which are ſpoken of, will make it manifeſt in their proper places. And perhaps we may think that it weere no needfull matter for vs, to haue the heauenly inheritance to be ſet forth with words, as which all men know ſufficiently to be aboue all the praiſes that can be giuen vnto it by any man; yea euen thoſe men know thus much, who are wont otherwiſe to think baſely of the Church vppon earth, as if it were a vile and contemptible matter. But the eſtimation of the Church as it is a pilgrime on earth, is leſſe then it ought to be among mortall men; ſo that there might be a neceſſary reaſon, why the glory and dignity thereof ſhould be more plentifully commended. And yet the deſcription thereof, maketh a way to comprehēd that heauenly felicity in our minds. For if the magnificence of the ſpouſe be ſo great vppō Earth, what manner of things and how exellent are thoſe, which God hath prepared for his Saints in his own preſence? But our minds are too dimme ād dull to meditate of theſe things as they be in themſelues, let vs therefore turne our eyes to contemplate this

earthly

earthly Paradiſe, which though it be greater, then it can be extolled with any eloquence of words, yet it is more neere and agreeable to our ſenſe, and ſuch as ſhalbe ſeene openly in the world with in theſe few yeares. The interpretation of the New heauen and earth, may be taken out of that place, 12.26. *Whoſe voice did then ſhake the earth, but now he hath denounced ſaying, yet once more wil I ſhake not the earth onely, but alſo heauen.* Where to ſhake heauen and earth, is by the interpretation of the Apoſtle him ſelfe, *to abrogate the old manner of warſhipping God, and to caſt of the old People.* For *Heauen* is by a borrowed ſpeach the *Temple* and *the whole legall worſhip*; whereof that Temple was the ſeate & dwelling place; as it is Hebr. 8.5. So that *to ſhake heauen*, is to aboliſh that worſhip. The *men* are the *earth*, & more properly, the people of Iſrael, to whom that legal worſhip did belong. To ſhake the earth therfore is to ſhake the Iſraelites, & to remooue them out of their places. And the vſuall manner of ſpeaking thorough out this Booke, hath not varied a whit from this ſignification of the words; where heauen is put for the more pure Church; the earth for the degenerating cittizens thereof, as we haue ſeene in their due places. Euen as therefore God ſhooke heauen and earth, in the firſt comming of his Sonne, by refuſing the old worſhip and People, and by ordaining and chuſing a new one, So againe, when it ſhal ſeeme good vnto him to haue mercy vppon that forlorne forſaken Natiõ and to make thẽ pertakers of Saluation by Chriſt, he ſhall darken the former Glory of heauen and Earth, by making the dignity and honour of the new people to be ſo glorious, as if he had created all things new againe. To which purpoſe that place of the Prophet Eſay is to be applyed; *For behold I am about to create new heauens, & a new earth, as if he ſhould ſay, I will inſtitute a moſt pure manner of worſhipping me, and I will take vnto me a new people in the aſſemblys whereof I wilbe honoured*, Chap. 65.17. Of which kinde alſo thoſe words of the Apoſtle are, *If any man be*

in Christ, he is a new creature, the old things are passed away, behold all things are become new; 2. Cor. 5. 17.

For the first heauen and earth are gone. Shall the Church then that is among the Gētiles faile and come to decay. For *Heauen* noteth out the more pure seruice of God as we haue shewed; But it may be doubted how this can be extinguished, because of those things, which we haue said aboue, we need not to trouble our selues much to make good the decay of the Earth, seeing the Holy Ghost hath taught vs sufficiently already, that the *Pope of Rome* with all his crue of Catholikes, falsely so called, shalbe rooted out vtterly before this day. As touching the reformed Church therefore, shall the receiuing of the Iewes againe, be the *estranging of the Gentiles from Christ, as their casting away of old, was the reconcilement of the world*; Rom. 11. 15. So it may seeme indeed, especially seing the Apostle certifieth vs in the same place, *that there is a certaine fullnes of the Gentiles to be made vp, as it is likely, at the calling of the Iewes*, vers. 25. But yet this Booke of the Reuelation teacheth vs the contrary in this very Chapter namely that the gentiles which shalbe saued, shal walke *in the light of the Church of the Iewes*, and that the kings of the earth shall bring their glory and honour to this new Ierusalem; vers. 24. Yea. *Paul* in the forenamed place, doth plainely auouch, that there shalbe a very flourishing Church among the Gentiles, when the Iewes shalbe called. For saith he, *if the casting away of the Iewes be the reconciliation of the word, what shall their assuming be, but life from the dead?* Which is all one in effect, as if he should say, what shall their receiuing into grace and fauour be, but as it were a generall resurrection, whereby those who are dead in sinnes, among all Nations, shall come to the truth at length, ād shalbe made partakers of eternall life by faith in Christ? Out of which words we gather, that the fullnes of the Gentiles is not a certaine end of their beleeuing at the calling of the Iewes, so as the faith should wholy fall to decay afterwards among the Gentiles (euē

as nothing can be poured any more into a full veſſell) but that there ſhalbe a more plentifull comming in of al the nations of the Earth, that ſhal obey the kingdom of Chriſt, which way ſoeuer their countries lie and reach, according to that, *The Lord ſhalbe king ouer all the earth; in that day there ſhall be one Lord, and his name ſhalbe one.* Zach. 14. 9. *And the Lord ſhall deſtroy in this mountaine the couering that couereth all people, ād the vaile that is ſpread vppon all Nations; and the Lord God ſhall wipe away the Teares from all faces, and he will take away the rebuke of his people out of all the Earth,* Eſay Chap. 25. 7. 8. *For then they that dwell in the wildernes ſhall bowe them ſelues down before him, and his enemies ſhall licke the Duſt; the Kings of Arabia, and Saba ſhall bring gifts, yea all kings ſhall worſhip him all nations ſhall ſerue him,* Pſal. 72. 9. 10. 10. In this commō reſort therefore of the Nations, how ſhall the *firſt heauē* that is the more pure Church among the Gentiles paſſe away; Muſt we diſtinguiſh the Nations of which ſome are ſtill ſtrangers from Chriſt, others, are of the Chriſtian profeſſion, and haue been now theſe many Ages, of which ſort, we that inhabite *Europe* are eſpecially? ſhal there be an acceſſe made of thoſe, as the Prophecies right now cited doe teach, with many others that agree with them but a departure & reuolt of theſe? The viſion which theſe words declare ſeemes to point at ſuch a matter; when it is ſaid, *the firſt heauen departed away.* What other heauen is there now among men for the greateſt part, according ro the meaning of this prophecy, thē amōg vs that dwell in *Europe*; Certainly the promiſe made to the Church of *Philadelphia*, increaſeth this ſuſpicion, namely *that ſhe ſhould be a Pillar in the Temple of God,* neuer to be caſt out of doores; Chapt. 3. 12. To what end is this promiſed to her as a proper and peculiar benefit: if all the reſt enioy the ſame together with her? It ſeemed therefore, that as *the vnfruitful figtree was cut down of old, and the vineyard that was ill looked to, was taken away from the auncient huſbandmen, and let out to others,* Luc. 13. 6. Math. 21. 41. So the Church that

hath

hath been ſo euill intreated for a long time among vs *Gentiles* of *Europe*, will bethink her ſelfe of truſſing vp her ſtuffe, and forſaking vs quite at laſt, who haue long ſince made a reuolt from the loue and purity thereof; what though it be called *heauen* now? *the heauens them ſelues are impure in the eyes of our God*, Iob. 15.15.

Neither is our *heauen* vncleane alſo at this day in a ſmall manner, as which is called by ſo glorious a name as *heauen* is, rather in compariſon of the Popiſh dungeon of Hell, then becauſe of any heauenly cleerenes and purity that it hath of it own. But this ſeemeth to be againſt this prophecy of Europes calamity, becauſe there are *a thouſand yeares* foretold, wherein *we ſhall raigne with Chriſt after the firſt reſurrection, Chapt. 20.6.* That is, there ſhall be a continuance of the truth among the *Gentiles*, to whom that *reſurrection* happened, during the ſpace of ſo many yeares from the time of the firſt reſtoring thereof. Now we know that this *reſurrection* was proper to our countries of *Europe*. But it may be anſwered, that this Kingdom that is to come, may be ſuch as that which was in the thouſand yeares, that were before that *reſurrection*, when *the Diuel was bound*, Chapt, 20.4. When the Kingdom was belonging to a few of the Elect, to whom the ſauing truth alone was ſauoury and toothſome, howſoeuer Antichriſtian impiety was meate for the tooth of all the reſt of the multitude. Surely other Scriptures ſeeme to encline this way, as which do threaten that all Religion ſhalbe defiled with ſo many corruptions, that there ſhall ſcarce remaine any foote-ſteppe of wholeſome doctrine, or ſauing grace ſafe, & ſound. And who is ſo litle acquainted with & experienced in the matters of the Church, who ſeeth not that there are iuſt cauſes to be afraid of ſuch a decay yea an vtter periſhing of Religion amongſt vs, ſeeing eſpecially that it is manifeſt vnto all men, that the word of God is deſpiſed euery where, new errours ſpring vp and are broached euery day, the old ones are called backe from Hell, all profeſſion of godlines is conuerted to be a

meanes

meanes of nouriſhing and fulfilling the deſire of filthy Lucre, and Antichriſtiã Pompe. There are many feareful ſignes and euident prognoſtications, that his departure of the glory of God from amongſt vs, is at the very doores, euen as it was ſeene to depart of old from the *Temple* of *Ieruſalem*, Ezech. *9.3.* Vnleſſe perhaps we may comfort and ſecure our ſelues, as if no ſuch fearefull iudgement as this were threatned in theſe words, and that, becauſe this departing away of the firſt heauen and earth may be vnderſtood, not of the finall periſhing of the truth among the inhabitants of *Europe*, but of ſuch a renewing of all things among the Iewes, as in reſpect of the glory and gliſtering whereof, whatſoeuer was excellent before, may be ſaid to haue been paſſed and vaniſhed away, *when as the light of the Moone ſhalbe as the light of the Sunne, and the light of the Sunne ſhal be ſeuenfold, euen as the Light of ſeauen dayes, and the ſunne ſhalbe abaſhed, When the Lord ſhall raigne in Sion*, as we heard before out of the Prophet Eſay; or to conclude vnleſſe that haue ſome moment in it, that the ſpirit ſpeaketh ſo exquiſitely & circumſpectly, not ſaying that the former heauen and the former earth went away, but that the *firſt heauen*, and *the firſt earth* departed, as if theſe words did not reſpect the *Gentiles* at all, but the legal worſhip onely, which a man may call the firſt heauen by right, as which was inſtituted by God him ſelfe in the firſt place, & in the beginning of the world almoſt; but the Chriſtiã People amõg the Gentiles was neither the firſt people, neither were the rites which were obſerued by them, the firſt ordinances that were deliuered from heauen vnto the Church. So that after all this ſifting of theſe words, they ſeeme to be taken in this meaning, as if it were ſaid, although this people of the Iewes, did thirſt after their old rites, & worſhip all the time of their reiection, and did make their bragge of it in no obſcure manner, that the time would come one day, when they ſhould haue power giuen thẽ, to exerciſe their former worſhip freely after their old manner (which is the thing that we knowe

knowe they boaſt of at this day alſo) yet in this reſtoring of theirs they ſhall ſo wholy frame and apply them ſelues to the will of God, that they ſhall willingly renounce ther auncient cuſtomes uſed in the ſeruice of God, as which they ſhall then acknowledge to haue had their end in Chriſt, & by this meanes they ſhall make it plaine to all men, that the *firſt heauen and earth*, which they hoped to ſee againe, but all in vaine, was paſt and gone away for euer. This laſt interpretatiō of theſe word ſeemeth to be of no ſmal force, ſo as the reſpect of the order of the *firſt heauen and earth*, is not betwene *Gentiles* and *Iewes*, but onely betwene the *Legal* and *Chriſtian Iewes*, them ſelues. My carefulnes of ſatiſfying the minds of men that loue the truth, hath made me thus to ſearch into euery corner to the vtermoſt of my power: Now I referre it to the iudgement of the Chriſtian Reader, which of theſe interpretations is cheifely to be aſſented vuto.

And the Sea ſhall not be extant any more. This Sea is degenerate, and adulterate Doctrine of corrupt teachers, which ſhall haue no place in this newe people, as whoſe *Sea ſhalbe of glaſſe like to Chryſtall*, moſt pure, moſt cleare void of all brackiſh & foggie thickenes: ſuch as that *Sea* is that is deſcribed Chapt. 4. 6. Which is alſo ſpoken in reſpect of the Iewes, & of their errours, which they maintaine ſo ſtifely at this day. Here is no compariſon intended betwene the Gentiles and the Iewes. The thickiſh ſea of the Gētiles was already periſhed before this, whē all the company of the Popiſh Corites was deſtroyed: The more pure Sea of the reformed Churches is glaſſy alſo, Chapt. 15. 2. neither ſhall it be aboliſhed. The Iewes haue a proper Sea of their owne euē til this day, which is moſt groſſe foule darke, like to troubled waters, by reaſō of many forged & fained deuiſes of their own touching the *Meſſias*, the *legal worſhip*, *the righteouſnes of the Law*, and many other heads of ſauing Doctrine, which ſhall be all of them ſo dried vp at this day, that there ſhal remaine neuer a droppe of the former Sea.

Verſ.

Verſ. 2. *And I Iohn ſaw the holy Citty*. So much for the new heauen & earth which Iohn ſaw; Now the holy Citty is brought to be ſeene alſo, which is called ſo by an excellency. The Church of the Gentiles alſo, is that *holy, new and heauenly Ieruſalem*, as it is called by the Apoſtle; *But ye are come to the Hill of Sion, and to the Citty of the liuing God, to the heauenly Ieruſalem, & to millions of Angels*, Hebr. 12. 22. So like wiſe Gal. 4. 26. But this *Ieruſalem* of ours which is deformed & defiled with many errours & contẽtions, will make this of the Iewes that ſhalbe moſt pure, to appeare as if it were a new one altogether.

Deſcending from God. This *Ieruſalem* therefore ſhalbe ſeated vpon earth. The heauenly one ſhal not deſcend, but ſhall remaine fixed in the heauens, where Chriſt ſitteth in glory at the right hand of the Father. *I go* (ſaith he) *to prepare a place for you, and when I ſhall be gone away, and ſhall haue prepared a place for you, I will come againe, and take you to my ſelfe, that where I ſhall be, there may ye be alſo*, Ioh. 14. 3. And againe, *Father I will that thoſe whom thou gaueſt me ſhould be with me where I am*, Ioh. 17. 24. & againe; *wee ſhalbe taken vp into the clouds to meete the Lord in the aire, & ſo wee ſhalbe euer with the Lord*, 1. Theſ. 4. 17. And to what end ſhould *Ieruſalem deſcend out of heauen*, when as all the Elect ſhalbe in heauen ſtraight after the general reſurrection? Perhaps (may ſome ſay) it might come down that it might be ſeene of *Iohn*. If it had come down for this cauſe, *Iohn* ſhould rather be taken vp into heauen to contemplate it, then it ſhould be ſent down vppon earth. He was commãded to come vp into heauen aboue, chapt. 4. 1. Where by a doore that was opened, he ſawe a reſemblance of the Church militant, how much more ſhould he haue aſcended now, that he might behold the ſame as it was triumphing? Theſe words therefore do manifeſtly diſtinguiſh the *new Ieruſalem* that is wayfaring and warfaring like a ſtranger here on earth, from that which is triumphing in her own country in heauen. And

yet

yet it is called heauenly alſo, becauſe it is ſuch, both in her original, as alſo by the right of inheritance, as Paul ſaith, *for that Ieruſalem which is aboue*, Gal. 4.26. *It commeth down frō God* therefore becauſe his ſingular power & mercy ſhall appeare in building this new citty. The riſing vp of the whole building ſhall be ſo ſwift, and the brightnes and dignity thereof ſhalbe ſo great, that all men ſhal acknowledge the hand of God, to be in it, & ſhal magnifie him alone for the epquiſite builder thereof with one conſent.

Prepared as a ſpouſe. To be deliuered ouer to her huſband, not deliuered already as ſhe ſhalbe when the mariage is once diſpatched. After the laſt reſurrection the mariage ſhalbe fully ſolemnized, not ſet in a readines for time to come. This ſpouſe was addreſſed & decked with pure fine linnen, & with the iuſtifications of the Saints, Chap. 19. 7. 8. But obſerue how the Citty that wee beheld right now, is now called a *Spouſe*, & more plainely afterwards verſ. 9. Come ſaith the Angel; *I will ſhew thee the Spouſe that is wife of the Lamb.* This citty therefore is the whole multitude of the faithful, of al which the H. Gh. doth excellently ſet forth the moſt ſweete & neere communion, which they haue amongſt them ſelues by ſuch a reſemblance of a Citty as this is.

The members of the body are often times vſed to expreſſe the ſame thing, but the ſimilitude of a Citty ſetteth a more liuely portraiture thereof before our eyes. There is greater variety of matters, and a further Diſioining of offices & dueties, in a Citty, which yet are coupled and held together by one and the ſame law, and they do reſpect one cheife good of the whole. This Citty therefore doth notably repreſent vnto vs, how the faithfull who are moſt diuerſe in the functiō, dueties, and courſe of life do grow vp together into one holy body.

Verſ. 3. *And I heard a great voice ſaying from heauen; behold the Tabernacle of God.* The Holy Ghoſt commeth here to that part of the glory of this Citty, that is declared by the things which he heard. The Tabernacle was belon-

belonging to the Iewes properly, and to the old worship, So that he doth intimate here the whole diuine worship of this People, to whom the Tabernacle was proper before. With all he declareth that there is not any such full manifestation of the glory of God as yet to come, as the Saints shall enioy after the last iudgement. But howsoeuer, it shalbe farre more plentifull, thē euer hath been before this, *yet men shall see God by a glasse and darkely, not face to face, they shall know in part onely, not as they haue been known*; As the Apostle speaketh, 1. Corin. 13.12. The tabernacle is fit to shadow out the Church that is in her pilgrimage, not that which hath attained an established abiding in her own country.

And he shall dwell with them, and they shalbe his people. Both God himselfe shall take tuition of the Saints according to the forme of his couenant made with them Genes. 17.1. As also the Saints shall subiect themselues willingly to God to be ruled by him. So doth Ieremy interptete these words, whence they are taken, *I will put my law into their mind, and I will write it in their heart, and I will be their God, & they shalbe my people.*

Vers. 4. *And God shall wipe away.* So much for the presence of God; now as touching the remoual of Calamities, the true Church shall not be vexed and greiued any more, neither shall it be oppressed with the tyranny of the Beast, or of the Dragon, or of any other such pestilent enemy as this, but she shal flourish now, and shall conquer, all her enemies. These words are borrowed from Esay 25.8. That we may know of what times the Holy Ghost speaketh: Esay eatreateth in that place of the felicity of the Christian Church vppō earth; as it is cleare by that vengeance which God wil take at that time vppon the Moabites vers. 10. *For the hand of the Lord shall rest vppon this Mountaine, & Moab shalbe threshed vnder him, as the straw is threshed.* He ioineth together in this Chapter both the singuler goodnes of God towards the *Israelites*, and the last desolation of the *Moabites*. And the Holy Ghost prophecying of the same

things in this pace, teachet vs that it was not paſt of old, but that it ſhould haue an euent at length, when this reſtoring of the Iewes ſhall come to paſſe. Thus *Iohn* and *Eſay* do lend light one to another.

And there ſhalbe no more death. The ſharpenes of puniſhments ſhall ceaſe, in which ſenſe Eſay ſaith; *He will deſtroy death for euer more*, Chap.25.8. And Hoſe; *I will redeeme them from the power of the Graue, I wil deliuer them from death, I wil be thy plague; o death. I will be thy deſtructiõ; o graue, repentance is hid from my eyes*, chapt.13.14. Which place Paul applyeth to the laſt reſurrection, 1.Co 15.55. as the Holy Ghoſt alſo hath declared this renewing by the ſame reſurrection, chapter 20.12. And indeed at that time, when the bodies ſhall riſe againe, there ſhalbe a full ouerthrow of death; But in the meane time in the felicity of this new people, there ſhalbe a great proofe of the weakening and deſtroying thereof. Not that there ſhall ceaſe to be a diſſolution of Soules and bodies, whereby the Saints are tranſlated into the heauenly Kingdom, but becauſe when the ſting of death ſhalbe quite taken away, it ſhall ſerue no longer to be a ſcourge vnto the Church.

Neither mourning nor crying, nor labour. Theſe words teach vs how farre death ſhall be taken away, namely as it is a puniſhment, not as it is a meanes to tranſlate men to euerlaſting life. So ſhall the ſeruitours, and Sergeats attending vppon it be taken away alſo. For what right haue Seruants, where there is no power in their maſters? O moſt happy Spouſe, that ſhal neuer be moleſted with ſuch diſturbers of her happines as theſe be, a viſible Image of the happy Kingdom in heauen, ſhall conuerſe now among men vppon earth.

Becauſe the fore going things are gone away. The Greeke word is, the firſt things; whereby perhaps the Holy Ghoſt reſpecteth the firſt Eſtate of the Iewes, which was lamentable and miſerable becauſe of the wrath of God that was prouoked by their often rebellions; as if it were ſaid. There ſhall neuer be after this any ſuch obſtinacy

ſtinacy & peruerſe wickednes among this people as there was before in former ages, & therefore neither ſhall God be ſuch a heauy friend againſt them as he was before.

Ver. 5. *And he that ſate vppon the Throne ſaid.* The certainty of this renewing and felicity is cõfirmed by another teſtimony, that is of very high & great authority, namely of him that ſitteth vppon the Throne, that is, of the moſt high and eternall God, who teſtifieth openly, that he will make things new, that is, that he will ſo reſtore the Doctrine, the worſhip, the people, and the whole gouernmẽt of matters, that men may worthily account them to be new.

And he ſaid vnto me, Write. Iohn commeth to thoſe things which were ſpokẽ by name to himſelfe. In that he is cõmanded to write, it is all one, as if it were ſaid, that this is ſurely decreed and appointed by God, and that it is as it were ſet forth in ſtatute bookes, ſo as it cã not be chãged; or els, do thou draw an inſtrument and put this into it, that ſo the Faithfull may haue ſome what whereby they may call vppon me and claime their right; Chap. 19 9. That that is commanded to be written is, that theſe words are true and faithfull, ſuch as are to be performed at lẽgth in their due time; though there be nothing leſſe likelie to come to paſſe, in the opinion of the world.

Verſ. 6. *And he ſaid vnto me; It is done.* This is the ſecõd thing that was told *Iohn* in priuate, viz; *that the myſtery was fulfilled*, as which ſhould come to the end thereof in the reſtoring of the Iewes; And this conſummation is a part of the ſeauenth vial; to which it belongeth, to accompliſh the myſtery of God; Chapt. 16. 17. For the ſame word is vſed here that is vſed there, to expreſſe this accompliſhment *It is done.* If the accompliſhing of ſome other matter were meant here that ſhould come to paſſe, after that that is ſaid, to be accõpliſhed there: this word *It is done*, could not be ſpoken aright in that place, as which ſhould haue ſome that remaining after it, that hath not yet come to the proper

thereof, wherefore seeing some things are said to be done after the consūmating of the mystery, which are proper to this earthly life, and which cānot be applied to that which is to come after the last iudgement, as we haue obserued Chapt. 16. 21. Therefore neither shal this consummation here spoken of, belong to any other, then to this present life. Aretas and Montanus read otherwise, *and he said vnto me I am become the first and the last, the beginning and the end*; Complut: and the Kings Bible reade, *and he said vnto me It is done, I am the beginning and the end*. But Aretas and Montanus doe amisse to omitt the word, *It is done*, seing this pertaineth to the explaning of the *seauenth vial*, a cheife part whereof is touching the consummating of the *mystery*, which is not perfected in the destroying of enemies, of whom onely mention was made; Ch. 16. 17. &c. But in this *calling of the Iewes*, the accomplishment whereof is here laid forth, vnto which this word (It is done) is here giuen for this cause for that all the Prophecies take their last end at this point. *I am the beginning and the end*, that is, I am he who haue both at first decreed to haue these things done, and who haue also put an end vnto the same things, now at last.

I will giue vnto him that thirsteth. These words containe the rewarding of the Godly, who are called *such as Thirst*, that is, such as haue an ardent desire of these things, of which sort all they are, who haue a tast of heauenly good things. *Blessed are they* (saith Christ) *who hunger and thirst after righteousnes for they shall be satisfied*, Math. 5. 6. But then cheifely shal the *Iewes be thirsters*, as who shall not satisfy themselues with any desire and care, to the intent that they may perceiue a more full sweetenes in Christ. And yet euen to these also, who shall burne with a most ferueht desire, grace shalbe giuen out of the fountaine of liuing water, that is, not because of the merit of any diligence & desire of theirs, (though yet this excell among the gifts which are giuen to men) but for the meere mercies sake of God. This is a notable

place

place to ouerthrow the blasphemous doctrine of the Papists, touching Merit. The Iesuite endeauoureth to get this place from vs with his cursed glosing, and holdeth it to haue the same meaning, which that hath, Rom. 8. 18. *The sufferings of this life are not worthy of the glory which shalbe reuealed.* Inwhich words as he saith, our good deserts are not to be compared with the future blessednes, but the sufferings, that is, the afflictions which we suffer for God, as if it were said, our greifes and paines which we suffer here can not be compared with the ioyes of the blessed saints; although their patient enduring of those greifes, as they are endured by the helpe of Gods grace in them, is out of all doubt worthy of euerlasting life. Marke here I pray you the fraudulent deuise of a shifting Iesuite, who hauing nothing to say by way of answer to this place which we are now handling, and which we obiect against them, flieth vnto another place that from thence he might fetch some shew of an answer to this place. But not to stand now vpon the examining and sifting of that place in the Epistle to the Romans, what meaneth he to talke at all now, and to tell vs as he thinketh, strange tales of the sorrowes and afflictions of this life, that are not to be compared with the ioyes of the blessed ones in heauen, when as he may plainely see, that here is nothing at all to do with any of these sorrowes in this place, seeing all Teares, mourning, crying, labour, and death it selfe are said to be banished away from this Citty, which is here described, vers. 4. So that nothing could be done of him more against the haire, & the drift of this place, then to stand commenting and debating at this time about any such comparison as this. For it is auoched in these words, *that not onely the sorrowes of this life are inferiour to the ioyes of the Saints in heauen, but that the thirst & hunger also, that is, the most ardent desire of and pursuite after Godlines, then which thing there can not be ought in a man of greater worth, and estimation, doth not obtaine eternal life by the merit and desert thereof, but onely by the meere grace, & mercy of God.* Neither

ther is that any what lesse friuolous, which that counterfait *Ambrose* of theirs, *Thomas* and *Rupertus* say, who will haue this water of life to be therefore said here, *to be giuen freely, because though eternall life be due debt by God to the merits of iust men, & that by the very condignity of them as they dreame wickedly, yet euen these merits themselues could not be merits at all, without the helpe of grace which is giuen them freely*, for if they would rather haue spoken with the Holy Ghost then from their own peruerse braines, they would neuer haue said, that any grace is giuen to men, by whose helpe they might do vvorkes worthy of eternall life, when here it is said expressely, that the reward of the most excellent workes is altogether freely bestowed, and not condingly.

Vers. 7. *He that ouercommeth shall possesse all things.* For no man shall attaine to this felicity, but he that shall behaue himselfe like a valiant champion in encountring with the *Dragon*, of whom speach was had in the former Chapter. Quite your selues therefore like men and be valiant (o ye Iewish people) you must one day enter the combate, & fight a battel, & that a terrible one, as euer there was any elswhere, as it is clearely foretold, Dã. 12. 1. And yet be not afraid, neither yet let your hearts faile you for feare: you are sure to get the victory, and to attaine euerlasting ioy after this victory.

Vers. 8. *But the fearefull and unbeleeuers.* Here we haue a threatning of punishment against the wicked, who are first called fearefull, such *as are afraid of them that kill the Body, and therefore deny Christ before men*, Math. 10. 28. 33. *Such as desire to saue their life, but in very deed they do all thy cã to loose it*, Math. 16. 25. And perhaps there shalbe some such fearefull persons as these at this time, who shall be driuen to this damnable feare with the greatnes of the danger, namely of that most cruel destruction, which the *Turkish Dragon* shall then threaten to bring vppon all those that professe Christ. The vnbeleeuers are they, that shal openly refuse the Truth. For the Iewes shal not be all at once converted, but it seemeth that some of them,

them, ſhall continue in their former ſtuborne deſpiſing of Chriſt, as we haue obſerued aboue out of Daniel. *The abhominable perſons*, are men that be deſperately wicked, paſt feare or ſhame, or hope of recouery ſuch as all men do commonly deteſt and abhorre. Aretas & Montanus reade the word *ſinners*, before this worde *abhominable*, ſo alſo doe the Complut. and the Kings Bible reade it. *But theſe Sinners are the ſame With thoſe execrable men*, viz. men that be notoriouſly wicked, lewd, & vngracious. But wherefore is there mention made of Idolaters here, whereas yet the *Iewes* doe all of them vniuerſally abhorre Idols? It may be that ſome of them ſhal haue made a reuolt to the Romiſh impiety, and yet this is very rarely to be ſeene among them. *Rome* alſo ſhall be then laid euē with the ground before this day. Wherefore this and the reſt of the ſinnes alſo which haue been mentioned before, may be vnderſtood of the Gentiles, as the which ſhall cleaue ſtil vnto their Idols, ād therefore ſhall haue no part in this Holy Citty, the free denizens whereof yet all the Godly ſhalbe, whereſoeuer they ſhall dvvell in all the world. The lyars alſo ſhalbe ſhut out, that is, thoſe that delight in lies, ſuch as hyppocrites & diſſemblers in Religion are, who carry a certaine ſhew forme and face of Religion outwardly, whereof they haue no roote in their hearts inwardly. Marke here how the Holy Goſt mingleth with thoſe horrible ſinnes before named, ſome of thoſe that be but light in the opinio, and account of the commō ſort of men; which he doth leaſt otherwiſe a mā ſhould deceiue himſelfe, as mē do now cōmonly, thinking that if he ſhould keepe himſelfe frō cōmitting thoſe other more greiuous ād hainous enormitis, he might geue himſelfe an indulgence, to liue in theſe ſmaller, ād more petty ſinnes without feare of puniſhment. But the matter is farre otherwiſe then theſe dreaming hypocrites imagine thereby thinking to lul their conſciences a ſleepe, let him know from hence, that he that perſiſteth in the leaſt ſinnes without repentance; that there is a place prepared for him in the lake of fire & brimſtone.

To this place of helliſh torments, all this rabble of ſinful wretches here put in a checkrol together, & whoſoeuer belong to the ſame curſed crue, as being of the ſame ſtampe & Spirit, ſhalbe thorowne downe, & ſhall there remaine bound hand & fote in euerlaſting woe & miſery euer dying, & yet euer liuing to endure deadly wounds of ſoule & body. Not that al the vngodly ſhal goe preſently quicke to Hel at that time, but that they ſhal be comuinced & condemned by the iudgement & ſentence of condemnation, which ſhall bee denounced againſt them by the miniſtery of the Holy Church: and this is all one as if God ſhould pronouce it from heauē with his own voice, and ſhould ſtraight way cauſe them to be haled to their execution in helliſh tortures, after they are condemned.

Verſ. 9. *And there came vnto me, one of thoſe ſeauen Angells.* Hetherto we haue had a general laying forth of the Holy citty; now followeth the particular deſcriptiō thereof. And firſt we are taught whoſe labour ſhalbe vſed to make this matter to be openly known and ſeene among men; He is ſaid to be one of thoſe ſeauen Angels, of whom mention wat made Chapt. 15. and the laſt of them as it ſeemeth, who ſhall poure out his vial vppon the aire. Whence it is cleare, that this new *Ieruſalem* ſubſiſteth within the campaſſe of that time wherein the vials ſhall be poured out; in which reſpect we haue ſo preciſe a repeating of his fūction; that he is one, of thoſe ſeauē Angels, which haue thoſe ſeauen vials ful of thoſe ſeauen laſt plagues, leaſt perhaps a man ſhould vvander at random, & ſhould by meanes of his ignorance & raſhnes, ſkippe ouer the limites, which are pitched by the Holy Ghoſt himſelfe.

Come I will ſhewe thee the ſponſe. What did not *Iohn* ſee her before verſ. 22 yet, but there he ſawe her as it vvere thorough a lattice, and after a more confuſed manner, now he ſeeth her more diſtinctly, and exactly. The firſt ſight & ſemblance of the *new Ieruſalem* as ſhe is comming down ſhall ſeeme to be goodly & delectable,

but

but yet after that ſhe ſhall haue made ſome long abode vppon earth, thē ſhall ſhe be farre more ſtately to ſee to. For we gather out of things formerly deliuered that theſe words do point at the *Euent*, as that alſo doth, in that the Angel inuiteth him to *come and ſee*, whence we learne by proportion of thoſe things which haue been ſaid before, that ſome holy man ſhall ſet forth a booke, wherein he ſhall make it plaine to all the faithfull, that the maieſty and glory of this Church ſhalbe moſt diuine and heauenly. But we ſee theſe things a farre of, and darkely as yet; Time ſhall make the matter moſt cleare at length.

Verſ. 10. *And he tooke me vp in the ſpirit into a great and high hill.* Here he ſetteth vppon the Deſcription of the Citty, and that a more full one then the former, yet after a more compendious manner in theſe two verſes following, after that he deſcribed it moſt largely of all the reſt. Therefore to the intent that *Iohn* might know this ſpouſe thoroughly and certainly, he is taken vp into on a high and lofty mountaine. The firſt condemnatiō of the whore was ſeene in the wildernes, Cha. 17.3. But the glory of the ſpouſe ſhalbe reuealed in an high mountaine, in the eyes and ſight of all the world. This mountaine ſeemeth to be that of which Eſay ſpeaketh; *In the laſt dayes the mountaine of the houſe of the Lord ſhalbe prepared in the toppe of other mountaines, & ſhalbe exalted abaue the hilles; and all Nations ſhall flow vnto it;* Chap.2.2. This mountaine is whorthily ſaid to be great ād high; which is ſet on the ridge and the Toppe of other mountaines. What ſoever therefore excelleth in dignity vppon eath, ſhalbe ſurpaſſed by the eminency of this Church. The beauty of this Citty ſhall appeare in this mountaine, as if the venerable and diuine excellency thereof ſhould be moſt manifeſtly ſeene of her Cittizens, that dwell with in her walles, which yet can not be ſo manifeſt to thoſe that keepe further of in remote places. And indeed there ſhalbe many *Iohns*, that is, godly and holy mē, who ſhall leaue all their own habitations, to

flocke to this mountaine, not to take a view of holy places as the superstitious Pilgrimes are wont to do, but that they may behold the glory of the Lord openly, and that they may enioy being present the pleasures of the Saints. For can there be a more wished thing thē to conuerse together with them, who shall worship Christ most purely and holily, according to his ordinance and appointment alone, and that with most ardent desires and endevours? Herein certainly shall mē haue a most sweete Tast of the familiar conuersing of the Saints among the holy Angels. But it is enough to giue a touch of these matters in a word, least I should seeme to some men to solace and flatter my selfe with a sweete dream. But let vs obserue, that if these things were spokē of the heauenly Country wherein the saints shall liue gloriously after the last iudgement; no Olympus would be an hill high enough to demonstrate this vnto vs.

Vers. 11. *And he shewed me that great Citty.* This Citty is great, as which is filled with multitudes of cittizens, it hath been alwayes hetherto small and straite, as being content, with a fewer company of men, now it beginneth to be called great, when as the borders thereof be enlarged, and the multitude her Cittizens is grown to the full greatnes thereof. It shalbe the more glorious in this respect, seeing a good thing passeth it selfe in goodnes, the more common it is. But it is Holy besides, and comming downe from God, of which things we haue seene the reason before. This is newely added to the descriptiō thereof, that it is said, *to be decked with the glory of God*, that is, it hath the presence of God manifested by a certaine glorious brightnes, which God giueth it, as it is vnfolded vnto vs in the things that follow. For this purpose the Tēple was filled with smoke aboue, according to the old manner of Gods appearing in the Tabernacle & in the Temple; but there shalbe another manner thereof at this time. God will giue a more glorious shew and signification of his Maiesty, and glorious presence, then euer he hath done before this, either

either amõg the Iewes, or among the Christian people. And then also it is said, *that he hath a shining light*, that is like to a most pretious stone, &c. What light is this? Not any brightnes whereby the Citty shineth with it own purity though yet it be most bright and resplendẽt in it selfe, but a light which is transfused into it from another light. For so the Greeke word here translated *shining*, signifieth, namely some such thing assends forth light from it selfe, as *the Sunne, the Moone, the Starres, a candle, a firebrand*, &c. Therefore the Greeke interpreters vse this word, when they translate those words, *the two great lights*, Genes. 1.16. and Paul, when he saith, *ye shine as lights*, Phil. 2.15. The light then of the Citty is that which giueth light vnto the citty, which it taketh from out of the Light, but hath it not inherent of it own, whence thẽ is it ministred vnto it? from the very glory of God; for these things depend vppon those words that went next before, as if it were said, *I saw a citty hauing the glory of God, and this glory of God, that is the light thereof, was like to a stone that is most precious*, &c. And the 23. verse beneath helpeth vs to this interpretation, where it is made the worke of God, to inlighten this Citty. But why is the light made like to a most pretious stone, ãd not rather to the Sunne, or to the Starres? perhaps becaus the light of the Sunne burneth and blindeth the eyes, being more delightfull when it is looked vppon indirectly, then when a man looketh wishly & gazeth vppon it, but the brightnes of a stone hath no hurt in it, yet much delight, and so much the more, the more stay a man maketh in viewing it, and this doth notably resemble vnto vs the pleasantnes of diuine knowledge.

For this when it is but once looked vppon as it appeareth in the beauty thereof, doth refresh the minde of a man, when it waxeth faint, and it is oppressed with greife, but it bringeth the more refreshing, the more earnestly and intentiuely a man shall bende his witts to consider of it. The brightnes also of other things, as of the moone and the starres, is ouerwelmed with the beames

beames of a more abundant light. The gliſtring of a pretious ſtone ſtriueth with the Suune for brightnes, neither is it diminiſhed with the beame thereof, but encreaſed; as there is not any greater glory, which can obſcure the glory of Gods maieſty, Thoſe things which ſhine amongſt vs, as firebrands, Lampes, candles, do alwayes ſtād in need to nouriſh their light, els will they ſtraight wayes goe out and turne to darkenes; The ſparckling luſtre of a gemme is naturall, that hath no need of ſupply and helpe from with out, but it ſhineth alwayes with his owne flame, ſo that ſetteth before our eyes the euerlaſting brightnes and glory of the moſt high God in this regard alſo. But the kinde of the ſtone is expreſſed alſo. *For it is like to Iaſper ſtone that is through-bright like Chryſtal*; The *Iaſper* is a moſt noble Gemme both for antiquity, as alſo for variety. The likenes of ſhining *Chryſtall* defineth the ſpeciall kinde thereof, as which ſhineth through moſt purely, and is not darkened with any colour. The *Iaſper* therefore that is like vnto *Chryſtall*, is that which is called commonly *Aeriζuſa*, which reſembleth the moſt pure aire. This *Iaſper* noteth out the moſt cleare glory of God that ſhineth in this Citty, which no blott of earthly filth doth make darke and duſkiſh, as it wont to fare with it, when any of mans inuentions is patched vnto the ordinaces of God.

Verſ. 12. *And it had a great wall high.* Now the Holy Ghoſt openeth the matter Particularly, and firſt he ſpeaketh of thoſe things, which belong to the forme of the wall, which is great and high; that is, long, broad, and high, moſt ſtrong on euery ſide. The deſcription whereof had been ſuperfluous, if the heauently citty were deſcribed here, which is to be looked for after the laſt iudgement; as which all men know ſufficiently to be out of all danger of ſurpriſing by enemies. But the heauenly Ieruſalem that is vppon the earth which we haue ſeene to be toſſed and uexed with very many and mighty ſtormes euer ſince the firſt beginning thereof vnto this day, had need of this fortreſſe and Defence of walles;

leaſt

leaſt a man ſhould feare the ſame thing touching his Citty, which he knew had alwayes befallen it in former times. But this is but the forme of the whole wall as yet; the parts of it are the Gates and the foundations of it; The Gates of it are notable for their number, their watch men, the names that are written vppō them; in this verſe, as alſo for their moſt commodious placing; Verſ. 13. All which things are ſo deſcribed, that they do declare the moſt ready & eaſy paſſage that is made to come into this Citty, as which hath no hinderance to make any ſtoppe or ſtay thereto. Hetherto do the *twelue gates* belong firſt of all, whereby an entrance is prepared for each of the Tribes apart, that ſo they may come the more freely, & readily. To the ſame purpoſe ſerue the *twelue Angels*, who ſtand waiting and watching at the gates to open them, & to intertaine them with out delay that come in; what other thing alſo meane the names that be written vppon them, but to teach them, which way each of them may go on aright, and may not wander vp and down any minute of time with ſeeking where to enter in.

Verſ. 13. *On the Eaſt part there were three gates:* The poſition of the Gates is moſt conuenient; They ſtand not all on one ſide, but three on each ſide, that ſo there might be an entrance lying open round about on euery ſide, & that euery one might enter in right ouer againſt another, not being kept backe with any windings, & farre crooked turnings, Ezechiel entreating of the ſame thing ſetteth down each of the gates by name to whom it belongs, but he beginneth at the North, on which ſide he ſetteth, *the Gates of Reuben, of Iuda, and of Leui*: on the eaſt ſide he ſetteth the gates *of Ioſeph, of Ben-iamin, and of Dan.* On the ſouth ſide he ſetteth *the gates of Simeon, Iſſachar. & Zabulon*: on the weſt ſide he ſetteth, *the gates of Gad, Aſher, and Napthali*, Chapter 48. 30. &c. The Eaſterne and Northen Iewes indeed ſhall beſtirre thē ſelues firſt and high thē away a pace into this holy Citty, as we haue had it ſhewed vnto vs aboue Chapt. 16. 12. By the drying

drying vp of *Euphrates*, *that the way of the Kings of the east might be prepared*. And ſo much doth *Daniel* teach vs, when ſpeaking of this iourny that ſhalbe vndertaken, to go vnto this Citty, he ſaith; *but the rumours out of the East & the North ſhall trouble him*, that is, when the Eaſterne & Northren Iewes are ſtirred vp, the *Turke* ſhalbe greatly troubled when he ſhal receiue the firſt report thereof. Seing therefore the firſt onſet to this Holy voyage is to be taken out of theſe countries, the firſt Gates are ſet on theſe two ſides, and thoſe without any great difference of former or latter; ſeing *Iohn* giueth the firſt place to the Eaſterne Iewes, *Ezechiel* to the Northren, and that becauſe both of them ad dreſſe them ſelues together and at the ſame time, to this voiage. After theſe the Southren Iewes ſhall follow next in order, our weſterne Iewes ſhalbe the laſt of all.

Verſ. 14. *And the wal of the Citty had twelve foundations*. Hetherto of the Gates; The foundations of them are deſcribed both by their number and by their names. They are twelue in number, and theſe foundations are laid vnder the wall to vphold it; the wall I ſay, & not the Citty. For they are foundations of miniſtery, not of ſaluation, there is but one foundation onely of this, Ieſus Chriſt alone: *No man can lay any other foundation beſides that which is laid, which is Jeſus Chriſt*, 1. Cor. 3. 11. The Apoſtles may be called miniſterial foundations, yet not principall ones, but inſtrumentall, as which they are not the Authors, but onely the firſt ſtones. For a foundatiō is not laid by it ſelfe, but by the Maſter-builder. Theſe are they whō Chriſt laid firſt of all other in the bottome of the wall, in which reſpect they are called foundations. So *Eſra* is called: *the foundation of the comming vp out of Babylon*: becauſe he was the cheife of al that company of the Iewes that came vp together with him the ſecōd time, Eſra 7. 9, But how is it that there are twelue foundations of one wall, whereof there vſeth to be but one? the reaſon of that is becauſe no one ſtone is put vnder thorough the whole length & breadth of the wal,

but

but there are twelue put equally one by another in length and breadth, the same order being alwayes renewed, til the full greatnes thereof be accomplished. No one Apostle hath the roome of a foundatiō in this place but they ly all in the bottom in equall place & function. That vnlucky and vngodly vaunting and aspiring shall be farre enough banished from this Citty, *thou art Peter and vppon this rooke, that is vppon this Peter alone will I build my Church*; For so do they corrupt this Holy Text with their cursed Glosse, who neuer saw this wall, and who haue no defence & munition from hence for their soules. This mad kinde of building the wall vppon some one fonndation such as this is, hath disturbed the Church of the Gentiles fearefully, & it is this frantike & hierarchicall Pride, that shall make it at last quite destitute of any wall at al.

In Which Were the names of the Welue Apostles of the Lãbe. Yet so as that not onely those twelue are vnderstood by these names, who conuersed together with Christ vppon earth, but all the faithfull Pastours, wo shall discharge the like office in the Church. So they were called before, Chapt. 18. 20. The reason thereof is, because there is a most neere communion between the faithfull, in regard whereof the proper names of some may be applied to others, especially vnto those men, who besides the common band haue another copartenership also in their function. But if the Apostles be the foundations, this Citty is not that which is eternall in the heauens. *For Christ shall deliuer vp the Kingdom to his Father at that time, & God shall be all in all*, 1. Cor. 15. 24. Neither shall the Saints haue any ministery to teach, 1. Cor. 13. 8. Therefore this is the wall of the Church, as she is waifaring on earth, not as she shalbe raigning in that euerlasting court of heauen.

Vers. 15. *And he that talked with me.* Thus farre the Holie Ghost hath described the form of the wall as touching the continued quantity thereof. Now followeth the forme of the Citty, whereof he deliuereth not onely

onely the height breadth and length, as in the former, but the number also of the furlongs thereof together with the number of the cubits of the wall. And first generally he sheweth the Minister, the Instrumēt which he vseth, and the things to be measured in this verse. The minister is the same who spake with *Iohn*, the seauenth of those Angels, to whom the vials were deliuered ouer, vers. 9. Whose ministery, teacheth vs to seeke and looke for this Citty before the last iudgement. And some worthy man seemeth to be noted out vnto vs by this *Angel*, who as it were another *Zorobabel*, *Ezra*, or *Nehemias*, shal set this most excellent Church in frame and order by the power of God, shal describe also each part of the Holy Citty most accurately: That which is to be measured is, *the Citty*, *the Gates*, *the wall*, that is, the whole building. No part shalbe neglected, but euery part shalbe both set down and drawn out most diligently, and framed together most wisely. In the Ierusalem of the Gentiles, which was begun to be built, at what time the Beast began to rise vp, the Temple onely was measured, the Citty, yea and the outermost court also are forbidden to be drawn forth and described: but this Angell shal measure out vnto vs both the gates, and the walls, & the whole gouernment of the Church, all which he shall square out by the perfect rule of the will of God.

Vers. 16. *And the Citty lay foure square.* Now the Holy Ghost speaketh of the forme of the Citty, in regard of the quantity thereof. It is foure-square, and as long as it is broad. This Citty therefore shalbe most stable, so prepared for euery change, that howesoeuer things go, it shall alwayes retaine a firme foundation. There is another consideration of this *Ierusalem*, then there was of that which was among vs Gentiles, which lay hidd for a thousand two hundred and threescore yeares. That also had a foure squared figure, but yet it had vnequall sides of length, & breadth as we haue shewed at the seauenth Chapter, hauing twelue thousand in the length of it,

of it, but twelue onely in the breadth of it. Out of both which all that number of those that were sealed, was gathered, namely *an hundred foure and fourty thousand*. The reason whereof was, because there was some multitude of the Godly at that time in length of continuance and processe of time, but they flourished not with any breadth, that is any present aboundance of professours in any Age of that space of the 1260. yeares. But it shal come to passe otherwise in this Citty. It shalbe made no lesse noble and famous with an infinite company of faithfull people through euery present age, then with a most happy propagating of the Church for a long time of continuance, which thing the equall length and breadth do declare.

And he measured the City with a reed twelue thousand furlongs. So much for the quantity of the *City*; now he speaketh of the description of the number, and first of the *Citty*, the measure whereof is *twelue thousand furlongs*; which it is doubtful whether they belong to the whole plat & floore of the Citty, or to the compasse onely thereof. We can meete with nothing that may be set down certainly and distinctly touching this matter; If we say the first, it is a mighty Citty, euery side whereof shall be an hundred and nine furlongs and more, comming somewhat short of *old Babylon*, which contained in euery side an hundred and twenty furlongs, as *Herodotus* saith in *Clio*. But if the compasse onely of the Citty receiue this measure, there was neuer any Citty to be compared with this greatnes, euery side whereof shalbe three thousand furlongs, and the whole floore nineteene hundred thousand. *Complutensis* whom *Montanus* and *Plantines* Edition follow, do read these words otherwise; *twelue furlongs of twelue thousand*, that is, as I suppose they meane, *twelue times twelue thousand furlongs*, as if the whole Capacity of the *Citty* had so many furlongs, as there were *sealed Saints* out of euery Tribe Chapter 7: namely and hundred foure and forty Thousand furlongs. Which conueniency, makes me suspect that this Rea-

ding is the more true; both becauſe it doth moſt greatly declare the exceeding great affinity of this Church of the Iewes and that of the Gentiles as alſo becauſe it doth retaine a proportion in number iuſt with that of the wall in the verſe following. After this interpretatiō, the number of the Citty is made of the mutuall multiplication of the Cittizens and the Miniſters, as the number of the wall is made of the number of the miniſters redoubled within it ſelfe. For twelne times twelue thouſand do make this number, and of theſe numbers the multiplying number of twelue ſignifieth the miniſters, this that is to be multiplied ſignifieth the Cittizens; And then euery ſide thereof ſhalbe three hundred ſeauenty nine furlongs and ſome what more. But here it may be aſked, why *Iohn* maketh this *Citty* farre more large and ſpacious then *Ezechiel* doth, where as both of them do deſcribe the ſame Citty out of all doubt. For he maketh the meaſure of euery ſide of it to be *foure thouſand fiue hundred Cubits*, Chapter. 48. 30. that is onely *twelue furlongs and a litle more*, *Iohn* whatſoeuer reading we follow, whether we make the meaſure to be of the compaſſe or of the flore, makes a farre greater largenes & magnitude. The reaſon hereof is; becauſe *Ezechiel* was a miniſter of the Law, *Iohn* of the Goſpell; ſo that the Difference of the largenes in each of their meaſurings, ariſeth from the different meaſure of the cleerenes of the times, which was alwayes greater, the neerer that men came to the times of Chriſt. Wherefore the *Temple of Salomon* was built with more ample dimenſions, then the *Tabernacle* was and the *Temple of Ezechiel* had larger dimenſions, then that of *Solomons*; and now this *Citty* deſcribed by *Iohn*, hath larger dimenſions then that of *Ezechiel*. For after the coming of Chriſt, came there greateſt light vvhich according to increaſe of knowledge a correſpondent magnificence is vſed in the framing of the Church.

And the length and the breadth and the height thereof are equall. We ſaid right now that the length is continuance

huance of time wherein the Church ſhould endure; breadth is the preſent face of euery time; of it which ſhall be no leſſe beautifull and goodly to behold then that glory of the continuance thereof. There is now firſt of all mention made of the height thereof: And this ſeemeth to ſignifie the excellent glory of this *Citty* that is ſo extolled with the ſpeaches and praiſes of all men. Matters are ſett on high when they be comended and magnified. So that it is the common manner of ſpeaking to ſay, that things are lift vp to heauen with praiſes, when they be extolled greatly. This Citty therefore ſhalbe no leſſe famous and renowmed among all men, then it ſhalbe durable, & flouriſhing alwayes with an exceeding great & abundant company of cittizens. For this Citty is ſolid, not ſuperficiall, ſquare altogether like a die, & a perfect ſquadron on euery ſide as which conſiſteth of all dimenſions and thoſe equall: It is perfect, ſo as nothing can be added vnto it. The former citties wanted ſolidity, & beſides their breadth was ſo narrow, that it could not be ſeene of men. What meruaile is it then, if they were ſhaken with euery ſtormie winde and tempeſt? This Citty ſhall ſtand more firme and ſtable, and that with ſo great ſtrength on euery ſide, that it feareth no tempeſts.

Verſ. 17. *And he meaſured the wall thereof.* The number of the wall is an hundred foure and forty Cubites? whereof this number made? the miniſters of the word that are propagated and multiplied of them, ſhall compaſſe this citty rouned about, and ſhall preſerue is ſafe & ſure frō all hoſtile inuaſiō, and frō all fraud and deceit of hereticks. But this meaſure is here made of the height onely; the meaſure of the length may be ſufficiently made manifeſt, by the meaſure of the Citty vvhich hath been declared; as which the wall that compaſſeth it, doth exceede ſomewhat in length according to the quantity of the Place where on, and where about the wall ſtand.

By the meaſure of man, which is the Angell. As if it were

ſaid; Although the miniſters ſhall make this deſcription with their cubite yet ſhall they do nothing at their own pleaſure and as their ſelues liſt, but they ſhall reſpect the will of God in all things as if they were the Angels of God, and in like ſort they ſhall fulfill the ſame will of God moſt proſperouſly, thorough the guidance of Gods Spirit, which ſhall lead them, into the land of righteouſnes. But what maketh *the meaſure of a man* in the heauens. See therefore what manner of Citty the Holy Ghoſt deſcribeth vnto vs in this Chapter.

Verſe. 18. *And the building of the wall of it was of Iaſper.* Hetherto of the forme; now the Holy Ghoſt entreateth of the matter, and firſt both of the wall and of the Citty iointly in this verſe. The wall was made of *Iaſper*. This ſtone doth both lie in the foundation, and it is vſed eſpecially to build vp the reſt of the wall withall: Perhaps it is ſo, becauſe the word in the Greeke put for building, ſignifieth the ſtuffing of the wall that filleth vp the ſpace between the fronts & foreparts of the wall on both ſides: that ſo it may note vnto vs that the building is no leſſe pretious within, then with out. The ſtopping vp, which the worde ſignifieth, ſeemeth to intimate ſome ſuch matter as this: or rather, ſeeing it ſignifieth alſo a wharfe, and pile of wood or other ſtrong matter that is heapened and rammed vp together to breake the force of the waues of the Sea: therefore the building is made of *Iaſper* principally, becauſe thoſe teachers, who are ſignified by this Gemme, ſhall beare off the firſt and principall aſſault, and battery of the aduerſaries and ſo ſhal be inſteed of a rāpire to all the reſt that follow after them.

And the Citty it ſelfe was pure gold. The matter of the Citty, is ſummarily pure Gold, which fire can not conſume but maketh more bright & which vſing doth not weare away, nor ruſt defile, the Iuice likewiſe either of ſalt, or of vinegar do not corrupt it though they can corrupt and ſpoile other things. Theſe are the commendations, which Pliny geueth to Gold, why ſhould not

this Citty be perpetuall, when once it shal be built, as which is made of so inuincible matter, and which is so free from al corruption. But besides it is like to pure glasse, that is, it is not defiled with any filthines, or any nasty matter, no not in the most inward, & secret part thereof; It doth so shine through with the cleerenes thereof, that euery man may most plainly behold the most gracious countenance of God in it, and thorough it. For this through bright cleerenes, serueth to expresse thus much, that God himselfe may be seene and looked vppō thorough it, whom we that liue as Pilgrimes here on earth, see as in a looking Glasse, & by a darke riddle as it is 1. Cor. 13. 12. This Citty therefore is not like to that whore of Rome, that liueth and is dead though she liue at this day which is all wilded without, whereas she is all full of filthines, & of all abhominable and stinking matter with in, but this Citty hath exceeding great purity & holines throughout, ioined vvith most great dignity & Maiesty. Which sweete combining of holines ād statelines, the more rare a thing it is to be seene, the more glorious it is like to be & to make this Church to be at length.

Ver. 19, 20. *And the foundations of the wall of the Citty.* Here the Holy Ghost commeth to explaine the foundatiōs of the wall seuerally; in the describing of which, he sticketh not in the lowest matters, that are laid vnder all the building, but he sheweth with all that the matter of the whole building is most pretious aboue all other things, as vvhich consisteth vvholy of most noble Gemmes, neither doth it geue place auy whit to that most diuine forme. which we haue heard of before.

I am ignorant hovv much the Interpreters do toile themselues in applying these foundations to each of the auncient Apostles, and this difficulty is encreased by this so exquisite order, which the Holy Ghost vseth in describing the foundations, whereas there is no certaine ranke of the Apostles to be found either in the Gospels, or in the Acts; But sometimes one is reckoned

vp first, sometimes another. Wherevppon it is vncertaine altogether, to which Apostle each stone should be answerable. But the Holy Ghost seemeth to haue no purpose in this place, to describe the twelue first Apostles, but rather to decypher vnto vs those teachers of the Christian Church, that should be hereafter among the Iewes; who beare the names of the Apostles, whom also they succeed in their function, as they do pertake likewise with them in the rewards of their Labour, and so we haue seene them called aboue, Verse 14. And Chapt.18.20. All faithfull Teachers are the offspring of the Apostles, as the former verse taught vs, which laid forth vnto vs the greatnes of the wall, as it was compacted of the number of twelue multiplied into it selfe. It is certaine that the excellency of the gifts, vvhere with the Teachers excell aboue other men, are noted out vnto vs in this place by those things which are most pretious of all other things vppon earth; & withall we are hereby taught, both what pretious account God maketh of such Teachers, as also how greatly they ought to be esteemed amõg mẽ. And it is no lesse certain, that euery one of the excellẽt virtues did shine forth lõg ago most clerely in the old Apostles.

But I think that this Order is proper to the Doctours that are to come in the restoring of the Iewes, which if vve shall apply to ancient ones; we shall perchance shoote farre wide, by geuing each of them that which belongeth not to them, therefore cleauing as much as we can to the Proper drift and purpose of the Holy Ghost in this Place, besides that excellency which is common to all the Gemmes vve suppose that this so accurate a reckoning of them, belongeth to that order wherein these new preachers of the Gospell shall at lẽgth spring vp, that euen as the placing of the Gates shewed the order of the Countries, whence the Ievves shalbe conuerted to the truth; so this manner of laying dovvn the stones so orderly, may note out the order of the Teachers, in vvhich they shall rise vp out of euery one of their

their places. And yet there is this difference to be betweene the People & Teachers, that they ſhall come in by troupes on euery ſide of the Citty, and therefore they ſhall haue Gates lying open for them euery way; theſe being but a few ſhall not be gathered together by heapes, but ſhalbe numbred mã by mã according to the places. whence God ſhall raiſe thẽ vp. And yet we muſt not think that theſe twelue onely are like to come, but ſo many principall ones perhaps, to whom the reſt of the multitude ſhall be altogether like. Let vs ſee therefore where theſe gemmes grow, & what kinde of ones they be, that ſo we may coniecture in ſome ſort of the ofſpring and Nature of thoſe moſt exellent men, God of his goodnes ſhall ſend into the world with in theſe few Yeares. The firſt foundatiõ is *Iaſper*, a diuine ſtone, which is often made to beare the Image of God himſelfe as we haue ſeene, & therefore it occupieth the firſt place worthily, becauſe he that ſhall begin the reſtoring of the Iewes. ſhall come neere vnto God himſelfe (as if he were *Moſes*) being very like vnto him in a ſingular excellẽcy of all Giftes. The beginnings of matters are moſt hard, & do require men that be beſt appointed and furniſhed with giftes. It is a Gemme growing in *Scythia*, and *Perſia*, of an heauenly brightnes, a cerraine kinde whereof they call *Borea*, and *Aizuſa*; a *Iaſper* ſtone like to the aire, the beauty whereof it is eaſier to admire, then to declare. It hath a variety of ſweetnes in it, ſuch as none of the moſt cunning wits and ſharpeſt eyes are able to diſtinguiſh. It may ſignifie therefore that rich treaſure of Giftes that ſhalbe heaped vp within the mindes of ſome men, wherein a man may acknowledge a manifold excellency, but he can not eaſily tel what it is that excelleth aboue the reſt. In which reſpect it was brought before to expreſſe the Diuine nature of the Father Cha. 14.3. Becauſe this ſo confuſed beauty doth intimate & repreſent in ſome ſort that inconprehenſible dept of Gods Maieſty & excellency.

The *Sappbire* glittereth with Golden points, and is a

Gemme of moſt great excellency among the *Medes*; and this ſheweth a certaine and diſtinct kinde of pleaſantes; like to vvhich ſome Teachers are to come in the next place after that firſt kinde, whom a ſingular excellency of ſome one rare Gift ſhall bring into honourable eſtimation.

The *Chalcedonie* is of a ſimple colour, like to a *Carbuncle*, gliſtering with a fiery brightnes. It is a Gemme that groweth in the Northren parts, and is found about the ſtraits of the Sea of *Chalcedon*, aboue *Chryſopolis*, which are both ſeated in *Bithynia*, hard by the Rocks called *Symplegades*, as Aretas ſtorieth, vvhence it hath the name. This ſtone maye note out the zeale and feruẽcy of the Teachers that ſhall ſucceed the former.

The *Emerald* is a moſt noble ſtone growing in *Scythia*: it hath a moſt pleaſant greenenes, ſo as nothing can more delight the eyes. But ſeeing the deſcription of inward graces more aimed at in this place, then of any outvvard ornaments: this greenenes is the moſt diuine knowledge of matters, on vvhich the minde of a man doth deſire to be fixed, more then vppon any thing els. It is placed next after the *Chalcedonie*, that ſo knowledge may accompany zeale.

The fifth foundatiõ is the *Sardonix*, which is a Gẽme of *India*, ſhining like to the naile of a mã, ſet into fleſh: ãd by this meanes it giueth vs a reſẽblãce of humanity, ãd ingenuity, as hauing whitenes mingled with reddnes

The Sardius is found among the *Sardians*: it is red all ouer with a bloody colour: and ſo it may ſignifie a certaine ſeuerety, & it is ioined with the *Sardonix* to very good purpoſe, leaſt perhaps gentlenes ſhould waxe vile and comtemptible for want of ſuch a companion as this is. And theſe ſixe firſt ſtones are *eaſterne*: and *Northren*, which declare vnto vs this happy and abundant encreaſe of Teachers that ſhould come out of theſe coaſts: and herein we may ſee how the Holy Ghoſt makes things to agree ſweetly together as this doth with the former, ſeing the firſt people and the firſt teachers ſhall

be

be reuiued to profeſſe and to preach the Goſpell with a ſauing deſire and endeauour out of the ſame parts of the world.

The ſeauenth foundatiō is a Chryſolite, which ſhineth thorough out with a golden colour; *it is a* Gemme full of dignity, and Maieſty, and *Ethiopia* begetteth it.

As for the *Beril*, *Pliny* ſaith *It is an Indian ſtone*. *Dionyſius* ſaith it doth alſo grow in *Babylon*; and as the ſame author ſaith in his verſes, it is ſkie coloured, and ſome what darke like water; The watry colour betokeneth lenity, and humility, ſuch as water it ſelfe is, which will eaſily geue place to euery one: and ſo it as a moſt meete companion to follow next after the maieſticall *Chryſolite*, that ſo it may keepe the ſtatelines thereof with in meaſure and compaſſe.

The minth foundation is a *Topaze*; which is a gemme of a greene colour, and is found as *Pliny* writeth among the *Troglodyte* a people that dwell by the redd ſea: *Dionyſius* ſaith, *it is an Indian Gemme*, and he giueth it *a pure ſee greene colour*. But it is not of a ſimple and pure greene colour, but ſo as it ſhineth yellow and ruddy like Gold. Where vppon *Euſtatius* giueth it, *a golden Colour and he ſaith that it ſhineth like Gold*, Which thing he borrowed of *Strabo*, who writeth many more things of this ſtone, booke 16. Some there be who, coniecture that this word tooke his beginning from the Hebrue *Paזaז*, as if it had bene writen at firſt in Greeke, *To Pas or To Paſion*, which afterward grew together into one word *Topas* by the vnſkillfullnes of the Printers.

A *Chryſopraſe* alſo reſembleth Gold in ſome ſort, as the name thereof ſheweth, but yet ſo as if it were Gold that hath the iuice of a leeke ſpringled vppon it.

The Eleuent and twelft foundations be the *Hyacinth* and the *Amethyſt* being both of thē of a purple colour, the former ſhining more brightly, the latter of a more wanne and weake colour as *Dionyſius* ſaith of it. *India* and *Ethiopia* furniſh vs with theſe two ſtones. Theſe ſixe laſt ſtories therefore come out of the *Eaſt* and the

South. Our weſterne coaſt as it ſeemeth, ſhall make ſupply of cittizens, after the ſame manner with other countries alſo; but it ſhall contribute few or no gemmes at all to build vp the wall. It may be that *God* will by this meanes make his power the more glorious, by raiſing vp ſuch worthy teachers out of thoſe places, which are moſt repugnant againſt the Truth. The foure latter moſt Gemmes are of golden and purple colours of greateſt price and eſtimation; and the Holy Ghoſt ſeemeth to haue ſet theſe in the laſt places of ſet purpoſe, and that twice ouer againe and againe, as if he would teach vs thereby; that theſe Teachers ſhould neuer be out of requeſt, but that they ſhould flouriſh alwayes with as great authority as might be. The Truth is wont to be aceptable at the firſt, & the Miniſters thereof are iudged worthy of all honour, but the eager Deſire of men is wont to waxe cold in time, and then the Authority of the Teachers beginneth to quaile, when once men begin to be full with them. But no ſuch matter ſhall come to paſſe in this place. The laſt end ſhall anſwer to the beginning, the diſpencers of the word ſhall be no leſſe honourably eſteemed, after that the Truth ſhall haue waxed old by a continuance thereof for many Ages then they were at the time when it firſt ſprang vp. And this is the the cauſe as I think for which ſo great a ſtore of golden and purple colour is caſt into the place. I know that others doe ſeeke out a correſpondency of other properties in theſe ſtones; but ſeing the writers are of ſuch different iudgements about the proper vertue of each ſtone, and the certaine truth thereof is not ſufficiently cleared to this day, I choſe rather to inſiſt vppon matters that be plaine and that be of a known ſignification, ſuch alſo as agree with the analogy of the prophecy, then to ſpend my labour in vaine, in ſeeking out doubtfull matters, and thus we haue that thing explaned vnto vs more particularly and copioſly by theſe ſundry kinds of Gemmes in this place, which the Angel hath compriſed ſummarily in one word, in the

Prophecy

Prophecy of Daniel, when he ſaith, *that thoſe who inſtruct others ſhalbe bright, as it were with the brightnes of the Firmament; and that they who conuert many to righteouſnes ſhallbe as the ſtarres for euer and euer.* Chapt. 12. 3.

Verſ. 21. *And the twelue Gates were twelue pearles.* So much for the matter of the walles. The Gates are made of pearles; and theſe ſignifie Chriſt. *Who is the way, and the doore vnto life. If any man ſhall enter in by him, he ſhalbe ſaued, and he ſhall go in & out, and finde paſture.* Iohn 10. 9. Now how notably doe pearles reſemble the Sonne of God, that was conceiued in the wombe of the virgin? as which are not made thorough any earthly copulation, but are begotten of the celeſtiall dew, at a certaine time of the yeare, with a certain gaping, after that they haue drunk up a dewing from heauen do conceiue & become great with young, and the more they haue been toſſed with great tempeſts after the dew receiued, the more noble & generous fruit they bring forth. So the Holy Ghoſt came vpon Mary, and the virtue of the moſt high ouer ſhadowed her, and Chriſt was ſcarce borne into the world, but he was ſought for to be killed, and he driuen into Egypt with an horrible tempeſt. After the like manner the firſt entrance into this Citty, ſhalbe very toileſome, and troubleſome: but men ſhall haue ſo much more ſtore of commendation and eſtimation, after that they ſhall be once entred. The gates are welue, but yet all of them are made of one pearle; Becauſe Chriſt is one, *and there is one name onely giuen vnto men vnder heauen, by which they muſt be ſaued.* Act. 4. 12.

And the ſtreets of the Citty was pure gold. The H. Ghoſt ſetteth down the matter of the citty in the laſt place, & this he ſaid aboue to be Gold, but there he ſpoke of the matter of the whole Citty generall here he mentioneth the ſtreetes onely. Theſe be the high wayes, wherein the cittizens meete together, when they haue ought to do one with another. Euen as therefore, the wayes of a man are the actions about which a man is conuerſant, ſo thoſe

ſtreets

ſtreets of the citty are thoſe publike dueties & traffic-kings, where about the Cittizens are employed diligētly for the maintaining of this bodily life. The Holy Ghoſt ſaith that all theſe ſhall be holy, pure, cleane, pretious; for the place wherein men ſhall meete to diſpatch theſe affaires, is made of pure and gliſtering Gold, as aboue verſ. 18. How holy and vnblameable ſhall this Citty be, wherein the common conuerſation of men, then which nothing vſeth to be more filthy and defiled, ſhalbe free from all filthy wickednes? Now ſhall Iuſtice runne down thorough the ſtreetes like a riuer, & true godlines ſhall ſhine forth in all the affairas of men.

Verſ. 22. *And I ſaw no Temple there.* Hetherto we haue ſeene the inward, and the eſſentiall beauty of this Citty, as much as it can be ſeene of vs, who do not behold it from toppe of an high mountaine but a looſe of from a low and a leuell peece of ground; where the hilles and the trees doe hinder our eye ſight greatly, and do keepe vs from beholding the matter any thing clearely and plainly as yet. And yet it did my heart good to opē my windowes towards this *Ieruſalē*, as it did delight *Daniel* to do long ago, that ſo I might make my ſelfe a proſpect to behold this *holy Citty* a farre of, the cloudy & ſkie coloured toppes whereof euen thus farre of beheld, doe much ſolace my ſoule. Now the H. Ghoſt teacheth vs; how much dignity ſhall come to the Citty from the things that be withovt it. Firſt God the Father and the Lambe his Sonne ſhalbe in ſteed of a Temple vnto it, that is, the worſhip that ſhall thē be in vſe, ſhalbe moſt ſimple & moſt pure, not obſcured with any of thoſe legall Rites, which God did inſtitute of old to cō-tinue till the time of Reformation, much leſſe with any deoiſes & pacheries of humane Rites, but it ſhalbe ſuch as by meanes whereof God ſhall ſhew himſelfe to be preſent amongſt men in a moſt ſimple and familiar manner. How then doth *Iohn* in this deſcription of the new *Ieruſalem* agree with *Ezechiel*, who entreating of this very ſame time, and matter in eight whole Chapters,

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namely from the fortieth to the end of his Prophecy, doth describe the *Temple* the *Citty*, & the *Whole legal worship* & al this so exactly? very wel as maye be. For all that description belongeth to this purpose, not to teach vs, that the old Ceremonies are to be recalled, but that when those shall be wholy abolished at length, Christ is to be worshipped most purelye & precisely according to his own ordinances alone. For what other thing doe those new dimensions meane of the *wales*, *Gates*, *Courts*, & *of the whole building the new division of the Holy Land*, and the newe Portions that are geuen to the Tribes, the Preists, the Leuites, the Prince, but an vtter abrogating of Moses and of all the Legal Ceremonies ordained by him? But the men of that time wherein the Prophet wrote, were no otherwise able to vnderstand what any spirituall worship of God meant, but onely by describing it vnder those shadowes. *Iohn* being to deale with Christians, speakes plainly, remooving out of the way all vailes and figures, as vnto whom the Sunne of righteousnes hath shined in his ful light at Noone day, so as all things may be seene of them as they be naked and manifest. And indeed the Holy Ghost doth most significantly open vnto vs in one word the meaning of all that long and obscure description that is in *Ezechiel*, when he saith that that Temple how magnifically and gorgeously soeuer it was built and prepared, was in very deed none at al. Not as if the Prophet had poured forth so many words in vaine, and friuolously, but that he might shew vs, that we are not to sticke in the shell of the letter, but that the kernell of the Spirit is to be searched and culled forth. Let the Iewes hearken to this, & let them not expect the reedifying of a newe material Temple amongst them any longer as they haue done to this day foolishly and peruersely; but let thē breath, and bray with their hearts and hearty wishes, after that right manner of worshipping God, which shall not stand in need of any Temple; let them long with hopefull hearts to see almighty God himselfe and the Lambe

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conuerſing among them, in reſpect of which glory they ſhall iudge what ſoeuer can be framed by the pollicy of mad, are but uile, & nothing worth.

Verſ. 23. *And this Citty hath no need of the Sunne, or the Mone.* For certainelv, *the Moone ſhalbe then abaſhed, and the Sunne aſhamed, when the Lord of Hoſts ſhall raigne in Mount Sion, and in Ieruſalem, and he ſhalbe glorious before his ancient men.* Eſa. 24. 23. And why may not the Church be aſhamed of the former obſcurity wherein ſhe and all things lay before, in compariſion of this time, *When the light of the Moone ſhalbe as the Light of the Sunne, and the Light of the Sunne ſhalbe ſeauen fold, euen as the light of ſeauen dayes.* Eſa. 30. 26. Now theſe things are not ſpoken to this purpoſe, as if there ſhould be no vſe at all of the Scriptures, but becauſe all men ſhalbe ſo able to vnderſtand the will of God at this time, as if they had no need to be brought to knowledge by the reading and ſtudying of the Scriptures. or any other holy bookes which helpe to open them. *For the earth (ſaith the Prophet) ſhalbe full of the knowledge of the Lord, as with the waters that couer the Sea;* Eſay 11. 9. *Neither ſhall they teach any more euery one his brother, ſaying, know the Lord; For they ſhall all know me from the laſt of them vnto the greateſt of them ſaith the Lord, that it is I that do forgeue their iniquities, & do not remember their ſinnes any more;* as it is Ierem. 31. 34.

From hence we may obſerue, that that Church is moſt glorious wherein the Sunne of righteouſnes ſhineth moſt brightly & openly, not couered ouer with the clouds of miſty & myſticall ceremonies. Let them therefore ſee what a foule errour they liue in who bring into the Church, pompous and gariſh ceremonies of their own heads and that to this end forſooth, that they may procure more authority and reuerence vnto the ſeruice of God among the People. Beſides let vs conſider, to what times *Iohn* applieth the ſentences of the old Prophets, that ſo we may know, that thoſe things are yet to come, which we interprete commonly as things that be already paſt & gone, as alſo that they are to come not onely

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in our heauenly Country, the happines whereof needeth not any mans words to amplifie it, withall, but here vpon earth also in that restoring of the Iewes, which we haue spoken.

And the Lambe shalbe the light thereof. This light therefore which shalbe most cleare and bright of all other that hath been in former times shall not be ful and perfect, such as shalbe after this life, but onely as a Candle-light in comparison thereof; which is to be noted least perhaps we should rest & fit vs down while we are in our iourny trauailing home-ward, as if we were come to our last vpshot, euen to the heauens of heauens.

Verse. 24. *And the People which shall be saued.* This verse containeth the second outward matter that doth argue and set forth the excellency of this glorious Church of the Iewes, namely the glory that shall come vnto it from the Gentiles. The Iewes were alwayes wont to finde the Gentiles most hatefull and spitefull against them in former Ages; as who laboured by al meanes possible to annoy & to mischeife them; but now the case shalbe quite altered, the Iewes shall haue no cause to feare any harme or woug at the hands of the Gentiles, Yea rather they may hence forth looke for all the good from them that may be, as who shall employ all the power they haue, to enrease, aduance and extoll them. But these Natiõs are not all vniuersally, but they are defined in a certaine kinde of them; for he saith those nations which shalbe saued, which word is put in, to explane what kinde of them shall walke in the light of the Iewish Church. These words are taken out of Esa. 60. 3. Where the Prophet speaketh thus, *And the Gentiles shall walke at thy light.* Now Iohn reduceth this to the Elect among the Gentiles onely by putting in this one word, least otherwise a man should think the Prophet spake generally of them all at once. See also how *Iohn* interpreteth *Esay*, not saying as he doth *at thy light*, but *in the light thereof*; for thus he doth declare the Prophets meaning very wel. For to walke at or in the light, is not onely to come to the

light,

light, which a man may doe and depart away againe presently despising it assoone as he hath once seene it, but it is to walke according to the direction of the light, as to walke at a mans feete is as much as to be his follower and seruant, 1. Sam. 25. 42. Neither can this be applied to the heauenly Ierusalem, *that the Gentiles shall walke at the light of the Church.* For then *Prophecying shalbe abolished and tongues shall cease, and God shal be all in all,* 1. Cor. 13. 8. and 15. 28. But it may be doubted how this may haue place vppon earth also. For shall this difference be then remaining in this most happy dominion and Kingdom of the Church, viz. of some of the Gentiles which are saued ād of others which are cast awayes? It seemeth indeed that there shalbe many who shal despise the truth stubbornely. *For the day of the Lord shall come at length as a snare vppon all that dwell on the face of the whole earth.* Luc. 21. 35. *But the Sonnes of the Church are not in darkenes, that so that day should take them sodainly like a theefe in the night,* 1. Thess. 5. 4. Besides we haue heard aboue, *that the haile that should fall vppon men as bigge and as waighty as a Talent in the time of the last vial, should drive men to speake blasphemy,* Chapt. 16. 21. And yet these contemners shall haue their strength so wasted and brought down, that they shalbe compelled to subiect themselues to the Church in spight of their hearts. And herein are those Prophecies of the Scripture fulfilled; Psal. 72. 10. 11. Esa. 45. 14: &. 49. 25. Dan. 7. 14. To which it shall not be amisse to ioine the words of *Sibil,* where with she in her prophecy, hath expressed this selfe same matter, that so we may helpe the *Iesuite* (if he will vse our helpe,) to come into the right way againe out of which he hath wandred so extremely wide in the interpretation of this place. Thus therefore doth Sybill Prophecy booke 3.

And then the world by womans hands shall ruld be & obay.
But when the widdow ouer all the world shall beare the sway.
And cast into the sea the gold & siluer with disdayn.

And

And caſt the braſſe of brittle men, and yron into the Mayn:
Then ſhall the wordly elements, all deſolate remayn.

In which words *Sybill* foretells that after the death of *Antichriſt*, which hath bee opened vnto vs in the former Chapt., the managing of all matters thorough the whole world, ſhall be in the power of a woman; But vvhat kinde of one? ſhall ſhe be ſuch an one, as we cal ſo properly? Nothing leſſe. This woman thē is the Church, the ſpouſe of Chriſt, which ſhe calleth a widow, not becauſe her huſband is dead, and by that meanes ſhe is depriued of him, as this word is wont to ſignifie vſually, but for that ſhe is abſent from him, during the time of her Pilgrimage vppon earth. For ſhe may alſo be called a widow, which dwelleth not with her huſband in one place, whatſoeuer the cauſe may be: or ſhe may be called a vvidovv, becauſe ſhe ſate ſo long deſolate before her reſtoring, as it is in Hoſea. *Thou ſhalt abide alone many dayes and ſhalt merry to no other man for my ſake: For the People of Iſrael, ſhall remaine deſolate many dayes, With out a King With out an offering. and With out an image, and With out an Ephod, and With out Teraphim, afterWard they ſhall conuert* &c. 3. 3.4,5. So Eſay ſaith: *So that ſhe ſhal ſay With in her ſelfe Who hath begotten me theſe, ſeing I haue been deſolate, and Solitary, a captiue and a Wanderer to and fro?* 49.21. This is therefore that vvidovv, vvhich after ſhe ſhall haue raigned like a mighty Empreſſe on earth for a time, ſhall at length geue vp her ſubiects, to be tranſlated into heauen, whether they ſhall at laſt be remoued, when all this world ſhalbe conſumed vvith fire. Which things being ſo, theſe vvords of S. *Iohn*, are not to be vnderſtood of the ſtate of the Church, vvhich ſhalbe after the reſurrection: For hovv can Kings bring them thether: vnleſſe perhaps it ſhalbe by building and enriching Temples, by ſending out preachers, into ſundry Regions, and by ſuppreſſing the Nations that be enemies to the Faith, all vvhich the Ieſuit vvriteth ridiculouſly: But did the man trovv ye, dreame vvaking vvhen he ſet dovvn

ſuch ſtuffe, as this, what would he haue vs looke and long after ſuch kinde of doings as theſe, after this life? But I will not diſquiet the man to much, being as it ſeemeth ſicke of adunſticall feuer.

Verſ. 25. *And the Gates thereof ſhall not be ſhut.* All danger ſhalbe ſo farre remooued, that no man ſhall be troubled with any feare thereof. There ſhalbe no enemy to inuade the Citty, but the Gates ſhall lie open alwayes, to entertaine the new cittizens, who ſhall come flowing thether continually with great Troupes; Eſa. 60. 11. O happy Citty, that ſhall enioy ſo happy, deepe, and ſecure peace.

For there ſhalbe no night there; This is a litle differing from that in Eſai, who ſpeaketh thus, *And they ſhall open thy gates continually, which ſhall not be ſhut by day or by night, &c.* There is one and the ſame meaning of the Holy Ghoſt in this place, onely he omitteth the mention of the night, as which ſignifieth aduerſity, and therefore is fitting to be named here in the deſcription of the Churches Felicity, as if he ſhould ſay; The Gates ſhall neuer be ſhut; For they are not wont to be ſhut in the day time, and there was no need to adde, *nor in the night time. For there ſhalbe no Night there.*

Verſ. 26. *And the glory of the Gentiles, &c.* We haue ſpoken of this matter before, verſ. 24. Yet is there no idle repetition in this verſe, as which doth teach vs, that it ſhalbe the inceſſant deſire and care of the Gentiles, to inrich, and amplifie this Citty; Not becauſe they ſhall bend all their cares to heape vp riches, and wordly aduancements but becauſe their good wil ſhalbe moſt acceptable, that ſhall will alwayes the beſt good they can vnto it; Or els, we may reade the words as they ſound thus.

And they ſhall bring the glory and the honour of the Gentiles vnto it. That is, the Iewes themſelues, as if we were now to be aduertiſed, how much they ſhould preuaile by their own ſtrength, after that it had been ſufficiently

ſhewed,

shewed, what strength should accrue vnto them, by the beneficence of others, so that they shall not onely be increased by others, but they shall also be filled with great glory, by meanes of their own riches, and abundance.

Vers. 27. *Nothing that defileth shall enter, &c.* By this we learne that this glory of the Iewes shall remaine aswel intire, and vndefiled, as it shalbe secure, and free from the feare of the enemies. It commonly falleth out, that the Riuers when they ouerflow the bankes, doe carry very much mirye filth with thē, by meanes whereof the whole water becommeth troubled. So it might perhaps be feared that in this so great flocking, and flowing of the Gentiles, many wicked men should flow with them for company, by reason whereof the most cleare Truth, should be at length defiled with their contagion. But the Holy Ghost bids them be out of feare in this regard: God wil so prouide, that no filthy, and impure thing shall enter in whereby the excellency of so great dignity should be in the least manner empaired.

But they that are written. But now the elect are not counted among those that be vncleane, who by meanes of Christ haue no blemish, or wincle, or any such thing: Ephes. 5. 27. Therefore we are not to translate it, by a note of exception, *vnlesse*, but of discretion *But*, as Theod Beza hath noted. Vnlesse we should respect the former time, as Paul doth speaking of the Elect, *And such euery one of you were, but ye are washed, but ye are sanctified* 1. Cor. 6. 11. As if it were said, no vncleane one shall enter into the Citty vnlesse it be they who are written in the booke of life, who before their calling were vncleane, but being now sanctified by faith in Christ haue ceased to be so still.

The 22. Chapter.

AFTER he ſhevved mee a pure river of vvater of life, cleare as Chryſtal proceeding out of the throne of God and the Lambe.

2 In the middes of the ſtreet thereof, and on the one and other ſide of the river vvas the tree of life, vvhich bare tvvelve manner of fruit, and gave fruit every moneth, and her leaves are for the health of the nations.

3 And there ſhalbe no more curſe againſt any man: but the throne of God and of the Lambe ſhalbe in it, and his ſervants ſhall ſerve him.

4 And they ſhall ſee his face, and his name ſhalbe in their foreheads.

5 And there ſhallbe no night there, neither have they any need of the light of a candle, nor of the light of the Sunne: for the Lord God giveth them light: and they ſhal raigne for evermore.

6 Then he ſaid unto mee, theſe vvords are faithfull and true: and the Lord God of the Holy Prophets ſent his Angel, to ſhevv to his ſervants the things vvhich muſt ſhortly be fulfilled.

7 Behold I come quickly. Bleſſed is he that keepeth the vvords of the prophecy of this booke.

8 And I Iohn *am hee*, vvhich haue heard and ſeen theſe things. And vvhen I had heard and ſeen, I fell dovvn to vvorſhip before the feete of the Angel, vvhich ſhevved mee theſe things.

9 But

9 But he ſaid unto mee, ſee *thou doo it* not, for I am thy fellovv ſervant, and of thy brethren the Prophets, and of them vvhich keepe the vvordes of this book. Worſhip God.

10 After he ſaid unto mee ſeale not the vvords of the prophecy of this book: for the time is at hand.

11 He that hurteth, let him hurt ſtill: and he that is filthy, let him be filthy ſtil: and he that is iuſt, let him be iuſtifyed ſtil: and he that is holy, let him be holy ſtill.

12 And behold I come quickly: and my revvard is vvith mee, to render to every one as his vvorke ſhalbe.

13 I am Alpha and Omega, the beginning and the ending, the firſt and the laſt.

14 Bleſſed are they that doo his cõmaundements: that they may haue right to the tree of life, and may enter by the gates into the city.

15 But vvithout ſhalbe dogges, and enchanters, and vvhoremongers, and murtherers, and Idolaters, and vvhoſoeuer loveth and maketh lies.

16 I Ieſus ſent my Angel to teſtify theſe things unto you in the Churches. I am the roote and that generarion of David, that bright and morning ſtarre.

17 And the Spirit and the bride ſay come: and he that heareth, ſaith come, and let him that thirſteth come: and let him that vvill, receive of the vvater of life freely.

18 For I teſtify therevvithall unto euery one that heareth the vvords of the prophecy of this

book if any man ſhall add unto theſe things, God ſhall adde unto him the plagues, that are Written in this book.

19 And if any man ſhall take avvay of the vvords of the book of this prophecy, God ſhal take avvay his part out of the book of life, and out of the holy citty, and from thoſe things vvhich are vvritten in this book.

20 He vvhich teſtifyeth theſe things, ſaith, yea I come quickly. Amen. Euen ſo come Lord Ieſus.

21 The grace of our Lord Ieſus Chriſt, be vvith you al. Amen.

The Logicall Reſoluing of it.

HEtherto of the two firſt externall arguments, Where with the glory of this Citty is illuſtrated. Now follow the two laſt arguments; the abundance of things neceſſary, & the perpetuity. That cõſiſteth in two things, which comprehend all the reſt of the Abundance, in moſt pure water *that proceedeth out of the Throne, ve.1. And the* Tree of life, *ve.2. Whoſe Fruit is deſcribed, both how large it is, & that partly in the* kinds *of it, for there are twelue fruits, partly in the* time *thereof, it is brought forth euery moneth; as alſo how profitable it is, which appeareth in that euen the leaues of it, are good for medicine to the Gentiles, ver.2. And ſo much of the Abundance; The perpetuity is declared by remooning the things that may cauſe corruption, verſ. 3. & by ſetting down ſuch things as may cauſe preſeruation, verſ.3.4.5. And thus farre hath the propheticall Narration reached both of the matters that haue belonged to particular Churches,*

& of ſuch matters alſo, that haue been common to the whole Church. Now followeth the Epilogue, that ſhutteth vp the whole Reuelation, & Epiſtle; which conſiſteth partly in a confirmation; *partly in a* ſalutation. *The confirmation doth firſt of all make a rehearſall, & collection of matters before ſpoken of, that being ſet as it were in a rough draught, vnder one vew, they might haue the more force to winne credit. Now this rehearſal is continued vnto the* 18. *ver. relating vnto vs the* Author *of the Reuelation, verſ. 6. the* felicity *of thoſe that obſerue it, verſ. 7. the* Miniſters *ve. 8. 9. the* publiſhing thereof enioined *for the free examination of things therein contained ver. 10. with an addition of an anſwer to a ſecret obiection, verſ. 11. The nature of* him *which doth* reueale *this prophecy, that is* iuſt, *ver. 12.* Eternall *ver. 13. the* thing reuealed *verſ. 14. 15. the* teſtimony of Ieſus *openly manifeſted vr. 16. & laſtly the* deſire of the Spirite & of the Bride, *ver. 17. Enery one of which is of great force ſeuerally to ſtabliſh the Authority of this Prophecy but all of thē iointly together, are indeed of moſt great force; In the ſecond place* Iohn *bringeth ſome new matter in, for his own part, both denouncing certain deſtruſtiō againſt thoſe, who ſhall depraue this prophecy in the leaſt manner, ve. 18. 19. As alſo witneſſing his moſt feruent deſire, to haue it accompliſhed ſpeedily, verſ. 20. The Salutation doth at length conclude the whole Epiſtle with a prayer, verſ. 21.*

THE EXPOSITION.

Verſ. 1. *After that he ſhewed me.* The exceeding great glory of this Citty is furder declared by that vvholeſom fruit, vvhich not onely the Citizens, but the forraineres

alſo do enioy. To which purpoſe both this *River*, and this *Tree*, are ſett down, wherewith they get both meate and drinke vnto life. The Angell ſheweth both theſe vnto *Iohn*; For he ſaith: *he ſhewed me*. But who ſhewed it? That Seauenth Angel, who made the Citty manifeſt vnto him, in the former Chapter verſ. 9.10. & therefore we are not yet come to the celeſtiall happines of the Saints after the laſt reſurrection, when, as we ſhall not vſe the helpe of Angels, or of any other Teachers. As touching this water, it is not ſome ſmall brooke, but a riuer, & that not defiled and troubled, as *Nilus*, but flowing with moſt pure waters, as *Kidron*, & *Calli hoe*, that maketh glad the Citty of God, Pſal. 45.5. Beſides it is a Riuer of water of life, not onely becauſe of the perpetuallnes thereof, as which doth ſpring continually with new and freſh waters, of which ſort is the water of a ſpring; which is alſo called liuing in the Scripture, but alſo becauſe it brings life to them that drinke it, Ioh. 4.14. *The Riuer is cleare as Chryſtall*, farre ſurpaſsing the clearenes of other Fountaines. Laſtly, *it commeth from out of the Throne of God, and the Lambe*, who are the firſt head-ſprings thereof, vnto whom alſo it leadeth men again, as a companion, or rather it goeth before them like a Captaine, as the Riuer leadeth men to the Sea. In Ezechiel this ſelfe ſame Riuer floweth out of the Temple and the Alter, Chapter 47.1. But there is no Temple in this new Ieruſalem, as hath been ſaid, Chapter 21.22. And therefore the Holy Ghoſt putteth the Throne of God into the place thereof. It is not here expreſſed whether it floweth, but the Prophets teach it aboundatly, namely *towards the Eaſt, from the South-ſide of the Altar, firſt into Galilee, and into the plaine, then the waters go into the Sea, then the waters thereof are cured with the waters that are emptied into the Sea*, Ezech. 47.1.8. So ſaith Ioel: *alſo a Fountaine ſhall go out of the houſe of the Lord, and ſhall water the vally of Shittem*, chapt. 3.18. Namely the plaine of *Moab*, where the Iſraelits committed whoredom, with the Moabi-

Moabitish women, Numb. 25. 1. Zachary also saith: *It shalbe in that day, that the waters of life shall goe out of Ierusalem halfe of them toward the East Sea, & halfe of them toward the vttermost Sea, & shalbe both in sommer and winter,* Chapt. 14. 8. This *Riuer* is the most plentifull Doctrine of Christ, which shall flow into the East because that people being watered with the moisture thereof shall grow vp, till it flourish at length with true life. *For euery liuing creature which moueth, whether soeuer these waters come, shall liue, and there shalbe a multitude of fishes, and that very great;* For they liue and are cured with the waters that come whether soeuer this riuer commeth; Ezech. 47. 9. For *Ezech.* and *Iohn* speake of the same matters, and times, namely of the state & condition of the Church vppon Earth; as those things may proue sufficiently which we haue obserued in so many places.

Vers. 2. *And in the midest of the streete thereof.* That is, the place where the whole multitude of the Cittizens keepe. For this in no fountaine sealed vp; but such as euery one that hath a part in the Citty, hath free & full power to partake of. In this place also doth the tree of life grow, & flourish. Ezechiel mentioneth many trees. *Behold saith he, I saw many trees here & there, on the banke of the Riuer,* the Greeks do trãslate the Hebrue words *gnets rab, dendra polla* many trees. Trem. translates it, *great trees,* but the greatnes of them is not so much noted, as their nũber, as it appeares out of vers. 12. Where that vvhich he calleth *many trees,* vers. 7. He calleth *all maner of trees, that beare fruit fit to eate;* as if the former respected rather the variety, then the largenes of the trees. *Iohn* seemeth to speake collectiuely of one tree for many, as appeareth by those words, *on either side of the Riuer,* which can not agree to one tree vnlesse *here & there* be to be ioined with the word *Riuer,* & not with the *tree of life,* thus, in the mids of the streete thereof, and of the Riuer that floweth on this side & beyond was the tree of life, as if the tree were placed in the mids, so as the Riuer diuided into two armes should embrace it on both sides;

& so it is one tree, whereby there is a more manifest alusion to the tree of life, Gen. 3. 22. & which he mentioned before, chap. 2. 7. *To him that ouercommeth I will giue to eate of that tree of life, which is in the midst of the Paradise of God.* Iohn saw one tree, because al the elect haue one cómon meate of life, 1. Cor. 10 4. Ezech. saw many, to signifie vnto vs the plētiful store of meate, which this one tree ministreth. This *tree* is *Christ*, who is both meate & drink to his people, that is, a most rich storehouse of all things, which be necessary to saluation,

Bearing twelue manner of fruites. Not one fruit twelue times, but twelue diuerse kinds of fruit, that so this one tree may stand in roome of al those, which *Ezechiel* menecioueth. Christ doth impart him selfe to his Elect in so great variety, that they can neuer be cloyed with him. Where to also those diuerse kinds of offerings seeme to belong, which were offered of old together with the sacrifices, where of some were raw, some sodden, some drie, some with liquor, some in an ouen, others in a pan; others also were rosted, Leuit. 2. Certainly Christ doth prouide a remedy against our queasines, who being one and the same in fruit, maketh him selfe diuerse and manifold in tast.

And giuing fruit euery moneth. This meate shall neuer faile, but groweth new euery day. Here is no neede, to lay vp in haruest for the rest of the yeare, but it shalbe an euerlasting spring, and haruest, some fruits being alwayes ripe, others alwayes budding; like the lemmon tree, which euer and anon sendeth forth new lemmons, assoone as the former are fallen down with ripenes; But were the trees so created at first, that if Sinne had neuer entred in, which hath brought into the world, thornes, briars, sweate of face, and difficulty of liuing, they would haue flourished alwayes laden with their fruits? This alusion here seemeth to intimate some such matter. & herhaps Christ would neuer haue cursed the figtree, that was void of fruite, when the time of figgs was not come vnlesse it ought to haue borne figs at all times

by

by the first nature thereof; Marc. 11. 13. But I dare not set down any thing peremptorily touching this point, neither would I thrust my selfe willingly into this kinde of questions, but to see if I might perhaps finde out some what to geue light to that hard place of Scripture.

And the leaues thereof serued to heale the Nations. Not as if they should be fed with leaues, but that they should be coueted with the wholesome shade thereof, or els because their vlcers shalbe healed with that power of healing, wherein the leaues shall excel. For from hēce commeth out that Balme, wherewith all wounds are cured for which no other Physicke or Physicion can affoord any remedie, which things can not be applied, to the last estate of the blessed saints, where no difference shalbe between the Gentiles, & other people, neither shal there be any place to cure wounds, when euery one shalbe as an Angell of God.

Vers. 3. *And there shalbe no more curse, &c.* The fourth argument is from the perpetuity thereof, which is proued from thence, because there shalbe nothing there, where with this felicity can be corrupted, & spoiled. We know that wicked & vngodly men doe pull down the iudgement of God, vpon those Cities where they are inmates. There shalbe none of this cursed stampe, against whom the sword of execration shalbe drawn, to cut of such rotten members from the rest of the Body. Not because discipline shall then altogether cease, (as which shal thē most of all flouriſh, as we haue seene in the former chapter) or as if no Citizen should euer slippe, into any sinne, but because there shalbe so great watchfullnes of the pastours in reclaiming the straying sheepe that God shall not neede to declare his anger frō heauē, as he is wont to do, where discipline lieth neglected, and despised; This place is takē out of Zachary, Chap. 14. 11.

But the Throne of God & the Lambe, &c. This serueth to expresse the perpetuity of this Citty, because God shal not translate his Throne frō thēce to another place. We haue therfore at last found out, where God wil abide constantly

conſtantly all the time that ſhall remaine in the world after this. He hath long agoe forſaken the auncient *Ieruſalem*, & *Rome* ſhal make a vaine bragge, *that ſhe ſhal neuer be a widow*, as Chap. 18. 7. But he hath choſen this *Mount Zion*, wherein he wil dwel for euer; yet leaſt we ſhould think, that this is tobe attributed to the Holines of any place, he addeth. *And his ſeruants ſhall ſerue him*, as if it were ſaid. Men ſhall not loath the truth as before thorough a kinde of glutting & cloying them ſelues with it; but they ſhall cleaue vnto it, with moſt earneſt deſire of it, conſecrating thē ſelues, to be Gods holy & faithfull ſeruāts for euer. This godlines of men cauſeth God to remaine in ſome place, not any neceſſity he hath of keeping in any certaine habitatiō, which we haue ſene ofte chāged, according as the mē thē ſelues were chāged

Verſ. 4. *And they ſhall ſee his face.* They ſhal inioya more cleare viſiō of God then euer heretofore; yet farre ſhort of that, which ſhal make vs reioice at laſt as bleſſed Saints in heauen; The plaine meaning is, that there ſhall be ſo great ſimplicity & purity of Gods worſhip, that he ſhal ſeeme to conuerſe with men moſt familiarly, as it were face to face; he ſhal alſo challenge them openly for his own ſeruants, honoured with his owne name; And not on men onely, but *holines to the Lord ſhalbe written euen vppon the Horſe Bels, & the Pots in the Lords houſe, ſhalbe like the Bowles before the Altar, Zach. 14. 20.* He ſhal take vppon him the patronage, & Tuition of all matters that belong to him, euen the leaſt that be.

Verſ. 5. *And there ſhalbe no night there.* They ſhall not be afflicted as in former ages, neither ſhall they haue need of the lighter conforts, of Candle-light, & the like matters, which they were wont to vſe before, but they ſhall be filled with exceeding great ioy out of God himſelfe; they ſhall neither ſeeke nor care for any other meanes of lightening & leſſening the troubleſome affaires of this life, Eſa 60. 19. 20. But how doth he ſay that there ſhalbe no need of a Candle, when he ſaid before, *that the Lambe ſhould be the light*, Chapt. 21. 23. He doth not abſolutely

lutely deny that there ſhalbe any need of light, but that they ſhal need any other beſides the *Lambe*.

For the Lord God inlighteneth thē. That is, Gods bounty ſhall be more plentifully & clearely ſhewed, then that it ſhalbe aſcribed to any outward meanes. There ſhalbe ſo great increaſe of knowledge, that men ſhal ſeeme to come to vnderſtāding, not ſo much by hearing the word as by being taught & inſpired from God immediatly. The like ſhalbe the nature of all other gifts of God, the excellency whereof ſhall farre ſupaſſe all meanes, which they could vſe in atcheiuing thē; In the end of the verſe, a ſumme of theſe three verſes going before is propounded in plaine words; namely that this Kingdom of the Saints ſhalbe eternal, that it ſhalbe begun vppon earth, & ſhal neuer be interrupted, til it be at length tranſlated into Heauen.

Verſ. 6. *And he ſaid vnto me, &c.* Hetherto we haue had the Propheticall Narration; Now foiloweth the knitting vp of the Epiſtle, the concluſion of the whole Reuelation, which doth breifely rehearſe ſome cheife heads of Arguments whereby euery one may ſtrenghthē his minde in geuing credit vnto this prophecy, the authority whereof he finds ſo well eſtabliſhed. And indeed it is a moſt behofeful Epilogue, & ful of diuine maieſty; The Holy Ghoſt knew how much this Reuelatiō would be neglected among men, & that there would beſome ſo audacious, as to call the credit of it into queſtion; & therefore he vſeth more words then he is wont, to pul this Scruple, & euery part of it, out of the minds of men. But who is this Angell, that ſpeakes with *Iohn* now? It ſeemeth he is ſome other then he that ſheweth him the Riuer of water of life in the beginning of the Chapter, or that brought the Citty vnto his view. For this is the *ſeauenth Angell*, namely of thoſe, who had the buſines committed to them of executing the *ſeauen laſt plagues*, *Chap.* 21. 9. Whoſe charge was certain, & comprehended with in the bounds of ſome one part: & had not power giuen ouer the whole Reuelation. Now this

Confirmation

Confirmation is common to the whole Booke; & therefore seemeth to belong to that Angell, who was sent in the beginning, to make these things known vnto *Iohn*, Besides also it is likely, that the *Angel* doth not here vtter words againe with his own voice, but that *Iohn* relates those words in the person of the *Angell*, which he had receiued from him before by his own voice. Certainly the heaping vp of matters knit together with out any coniunctions copulatiue, or any necessary coherence betweene thē selues, seemeth to proue such an enumeration. Which opinion if we follow the words are not to be thus read, *Then he said vnto me*, which note the time of a new speech begun after *Iohns* beholding of the Citty, but thus, *And he said vnto me*; as if were said, Seing I haue now fully deliuered all things vnto you, which haue been reuealed vnto me, as things to come & to be accomplished here after, nothing remaineth now, but that you do embrace them, giuing them a most vndoubted credit in your hearts, the which that ye may do the more easily, consider how holy ly & religiously the Angell hath affirmed vnto me, *that these words are faithfull & true*, Wherfore this Confirmation of the *Angell* doth not onely belong to those things which went immediately before touching the *new Ierusalem*, though the pronoune demonstratiue is wont to be vsed so oftentimes, but also and equally to the whole Booke; so likewise that denouncing of iudgements, vvhich followeth verse 18. Doth challēge authority to the whole propheſy vniuersally, & doth not labour about the Authority of any one certaine part; These vvords are repeated out of Chapt. 19. 9. And they are applyed to the vvords of *Iohn*, relating vvhat the Angell had spoken before, to make the vvhole Reuelatiō the better approued.

And the Lord God of the holy Prophets. The *Angell* did not thus pronounce, *that these words are faithfull & true*, of his own minde, but by the commandement, & authority of God that sent him. The same God that inspired the old Prophets, that they might be able to foretell things

to come

to come most certainely, sent this Angel to reueale these things vnto *Iohn* for the behoofe of the Church. These words are repeated out of Chapt. 1. 1. Which reuelatiō he gaue to him to shew to his seruants, when he sent it by his Angell, and shewed it to his seruant *Iohn*. But you may obserue, that this latter member of the verse is so brought in, that it doth not obscurely declare, that these are not the words of the *Angel* speaking now vnto *Iohn*, but of *Iohn* repeating the Arguments that proue this prophecy to be inspired from God.

Verse. 7. *Behold I come quickly.* These words are the Testimony of Iesus, touching the speedy execution of these things, taken out of Chapt. 1. 1. Which must be done shortly; & againe, verse 3. *The time is at hand*; the Euent of things immediatly to be done, should bring credit to those that were to follow after, & therefore he mentioneth a speedy execution; as if it were said; *let euery one take in each of their owne ages, a pledge, & as it were a surety of things to come, out of the things which he seeth to fall out presently* For these will make it good, that the things to come are no lesse certaine; But as for vs, who haue seene the consent between the euent and the Prophecy for the space of a thousand & fiue hundred yeares, that is, euer since the dayes of *Iohn*, we can not possibly doubt, any longer touching those few euents, which yet remaine to be accomplished. And see I pray you, how these things be heaped vp one vppon another without any bands of speach, as it is the manner to doe in rehearsing matters; which thing we spake of right now.

Blessed is he that obserueth. Here we haue a confirmation of this Prophecy, taken from the felicity of those that obserue this prophecy, which nothing can helpe a mā vnto, but the truth which is inspired frō God, as we heard before, chap. 1. 3. Whēce these words are repeated.

Vers. 8. *And I am Iohn.* Here we haue a confirmatiō of the prophecy frō the Ministers. It must need be a most certaine prophecy, of which an *Angel* is the *Minister*

vvho

who was ſo ful of glory & Maieſty that the Apoſtle *Iohn* thought himſelfe bound to adore him, & withall he was ſo full of holines, that he refuſed & forbad the diuine worſhip, which *Iohn* offered him; *Iohn* here relates, what had happened before Chapt. 19. 10. but he doth not fall down againe to adore him, which was forbidden before.

Verſ. 9. *And he ſaid to me.* The words are, *he ſaith*, for he ſaid, for he doth not record a new matter, but that which was paſt. But it is to be obſerued that that which he ſaid before, *& of thy brethren which haue the teſtimony of Ieſus*, Chap. 19. 10. is here brought in with other words, *& of thy brethren the Prophets, & of them that obſerue the words of this booke.* Therefore to obſerue the words of this book is to haue the *teſtimony of Ieſus.*

Verſ. 10. *Seale not.* Here we haue a publiſhing of this booke inioyned, whereby euery one hath free power to examine, & to iudge of this prophecy by the euent. *Iohn* was not to keepe this prophecy for his own vſe alone, but he was to offer it to publike inquiry, whatſoeuer danger might come thereby, as he was bidden preſently after the beginning; *that which thou ſeeſt Write it in a Booke, & ſend to the ſeauen Churches*, Chap. 1. 11. & againe, *Write, What things thou haſt ſeene, & Which are, & Which are to be*, that is; do not conceale them from others, but make the openly known to the people. Now if the publike ſetting forth of theſe things in writing be that which is hereby onely meant, how is it that *Daniel* was commanded, *to ſhut vp his words, & to ſeale the Booke*, who yet did commit his prophecy to writing aſwel as *Iohn.* This prohibition therefore of not ſealing intendeth ſome further mater then that, namely that matters to come ſhould be ſo deſcribed, that men might be lead by the preſent, & inſtant euents as it were by the hand, to the plaine vnderſtanding of the prophecy, which fel out otherwiſe with *Daniel*, who ſhould not be plaine & euident to euery age, as who lightly touching ſuch matters as come betweene is chiefly taken vp in laying forth ſuch things as were

to

to come to passe last of all, & therefore the determined time should be expected, before which it was not able to be explaned. And this that I say of *Daniel*, is to be vnderstood partly touching those harder visions, partly touching the people of the Iewes, whom that prophecy doth cheifely respect; The words that follow do confirme this interpretation, *for the time is near*, as if it had been said; *Seale not the prophecy, for the time that approchet' shall reueale it:* but *Daniels* was sealed, because the fulfilling of it being long after to come caused it to lie in obscurity a long time. These words then haue the same force, which those former had, *behold I come quickly*. Vs. 11. *He that is vniust, let him be vniust stil.* In these words *John* preuenteth & remooueth a secret scruple, wherewith the minds of weake Christians might be shaken, & made more feeble. For they see wicked men to persuere in their wickednes, & that Gods vengeance lingreth long for many ages. They might therefore make this doubtful questiō, how he cā be said to come quickly, who tolerateth wicked men for so long a time. Here then he meeteth with this obiection; & giueth a Caueat, that none of the faithfull should be troubled at this, but vnderstand rather, that wicked men shall persist in their vngodly practises, & that righteous persons, shall fall & sticke hard to their righteous and holy courses, but yet there are limits & bounds set, beyond which the wicked shall not to be able to range, & that it is not to be meruailed, if God geue way to a certaine increase of wickednes, for a determinate time, to the more iust & feareful condemnation of the wicked; withall he admonisheth the faithfull, to let these men alone, in their own desperate courses, & not to be offended at thē, but rather to cast their eyes vppon the Elect, whose constāt loue, and persuite of Godlines, ought to strēgthen their weake and wauering minds against the obstinacy of the Reprobates. These words then, are not for exhortation, but for consolation, and admonition, that our ioyfull expectation should not be diminished

by meanes of theſe Scandalls, ſeeing ſuch ſhalbe the courſe of matters in the world vntill the laſt end.

And he that is iuſt let him be more iuſt ſtill: that is, let him imploy himſelfe diligently in ſuch workes as whereby he may proue himſelfe to be a righteous man, both to himſelfe, and to others alſo: but he doth not ſo much exhort the Saints to perſeuerance, as he doth foreſhew, that they ſhall perſeueer, as who being planted in the houſe of God, do bring forth more plentifull fruits in their old age.

Verſ. 12. *And behold I come quickly.* Though is was repeated before verſ. 7. Yet it is now againe beaten into our memory by a new repetition, becauſe it is a notable remedy againſt that offence which the godly may take at the brawny hardnes of heart, to which God giueth ouer the reprobats, as if he ſhould thus ſpeake vnto them, as oft as the wickednes of men perplexeth your minds, be think your ſelues, that the comming of the Lord ſhalbe ſhortly; He that cā not deceiue, hath promiſed it, and do not meaſure his long tariance by your own ſenſe, but beleeue moſt vndoubtedly, that it ſhall not be very long ere he fulfill his promiſe; yea rather conſider that the Lord is already preſent in thoſe things, which are dayly done in the world. Behold him euen buſy as may be in accompliſhing his promiſes, that ſo ye may not complaine of his too great ſlacknes, & that ye may not haue the leaſt thought, as if the thing he hath foretold ſhould not come to paſſe at all. Theſe words then haue an excellent coherence with thoſe that went before, & they are not by any meanes to be thruſt into another place: & yet if this conuerting of matters ſhould not be thought ſo right, we were not to be troubled, or to make any great adoe about the conſequence: the rehearſal of matters, which the Holy Ghoſt intendeth here (may as we haue ſayd (containe diuerſe things & ſundry perſons, in one compaſſe and period, without any light or bands, and tranſitions.

And my reward is with me. Theſe belong to the ſame con-

conſolation with the former,& they ſet before vs,the reward which ſhall be geuen vnto the faithful, which may harten vs againſt the ſcādall, both of the felicity of the wicked,as alſo of thoſe troubles,which the Saints feele by greiuous experience in the meane while.God is iuſt, & it can not be, but that it muſt go well with the good, & ill with the wicked at laſt, as it hath been ſhewed, in this ſelfe ſame Booke expreſſely Chapt. 13.10.& 14.13. As alſo by euent thorough out the Booke. Spoken by his own mouth.

I am A,*&* O. Theſe are the words of Chriſt, not ſpoken by his own perſon in this place, but related by *Iohn*. And they ſerue to cofirme this Prophecy *from the eternity of Chriſt*, or rather *from his power*, as we haue interpreted them before. *He that is eternal, or he that gaue a beginning to all things*, & therefore can ſet an end vnto them againe at his pleaſure, why ſhould we not beleeue him when he pronounceth ought of things to come, aſwel as if they were already paſt, chap. 1.8.

Verſ. 14. *Bleſſed are they which keepe his commandements*. Theſe words pertaine to the authority of Chriſt that giueth witneſſe, as who māketh them bleſſed that giue credit to his witneſſe. This is he that hath power ouer the tree of life, of which he maketh thoſe men happy pertakers,that obey him,Chap.2.7.& the 2. verſ. of this Chapt. Becauſe he graunted them a right to enter into the Citty by the Gates,by which alone the paſſage lieth open, ſeeing the wall is ſo high, that it cuts of all hope of getting ouer it, chapt.21.17.

Verſ. 15. *But without ſhalbe dogs*. That is, men of a dogged impudency & maliciouſnes; that loue to be euer barking and ſpending their rancour againſt the beſt things. It ſhalbe a great part of our happines to be exēpted from all conuerſing among theſe dogged wretches. Touching the reſt of this curſed crew, that ſhalbe ſhut out, ſee,cha.21.8.

Verſ.16. *I Ieſus haue ſent my Angel*. Here we haue a confirmation out of the open teſtimony of *Ieſus himſelfe*,

which is not vttered forth in this place with his own voice,but with *Iohns*, & is repeated out of chapt. 1. 1. Christ doth neuer make any speach through this booke, in his own Person, without some signification of his glorious Maiesty, whereby he testifieth his glorious presence.

That b ight mourning Starre. The morning Starre is most lightsome,& sheweth that the day followeth immediatly after, so Christ shineth out most brightly vnto the faithful in this life, being also vnto them that behold and inioye him,a pledge of a greater and more glorious brightnes,which they shal be made partakers of by him, & with him, & that forthwith. But besides also he shineth vnto them at first thorough some first fruits of his truth which he reueleth vnto them, being to bestow vpon them a plentifull measure thereof straightwayes. This commendation of Christ is repeated out of chap. 2.28. where you may see in these words explaned more fully.

Vers. 17. *And the spirit & the Bride say &c.* These words containe a confirmation taken from the wish and desire of those that be sanctified, who long after nothing in this world more egerly, then to see these things consummated whereof this Booke putteth them in hope; For as the *Soules vnder the Altar cryed with a lowd voice, desiring their deliuerance, Chapt.6.10.* So the faithful leap for ioy in that God hath giuen them hope of their future Mariage,and that maketh them desire so exceeding greatly to haue that day hastened; Chapt. 19.7. For the Spirit here signifieth each of the faithfull, in whom the Spirit dwelleth, the Bride signifies the whole Church, and multitude of the faithfull. The longing desires of all the faithfull, both seuerally, and iointly doe striue together by prayer with the Lord, to accomplish this one thing onely. And that earnest desire and request which is kindled by God Spirit can not be frustrate.

And let him that heareth say come. As if he should say, that this is not onely the reqnest of the present Church,

Church, but of that alſo which ſhalbe propagated euery day, vnto the laſt end; euery one of the elect, aſſoone as he ſhal come to the knowledge of theſe things, ſhall be inflamed with the ſelfeſame deſire, which his Forefathers in their time expreſſed.

And let him that is a thirſt come. Theſe words ſhew that this Prophecy doth not onely ſerue to inflame our minds, but to repleniſh them with ioy to their full contentment: which is the peculiar property of the word of God. And that nothing might be wanting to eſtabliſh the certainty of this Booke, you may vnderſtand by the words that follow in the end of the verſe, that this prophecy puts men in hope of Saluation, by making them expect it not as a iuſt wages of works, but thorough the meere grace, and mercy of God; He doth proclaime life and ſaluation freely and not as a due debt to the merits of our works, in like manner, as doth all the reſt of Holy Scripture. A worthy and excellēt touchſtone whereby to try and finde out the heauenly Truth.

Verſ. 18.19. *Doubtleſſe I proteſt, &c.* Hethertо we haue had a repetion of the former teſtimonies, and Arguments, which were laid down ſcatteringly in the whole booke going before. Now *Iohn* brings in ſome new matter, but yet that vvhich is of the ſame diuine authority with the former, namely that this prophecy is moſt certaine and holy, which a man muſt not dare to violate in the leaſt manner, Either by adding or detracting, vnleſſe he will deſperately ruſh vppon extreme Puniſhments. Which threatning ſeeing it is annexed onely to that word, which commeth from heauen, this Booke of the Reuelation muſt needs be put into the ſame ranke, Deut. 4.2. and 12.32.

Ver. 20. *He which teſtifieth theſe things ſaith,* that is Chriſt himſelfe, who is called that witneſſe, both in reſpect of the Goſpell, which he brought into the world, as alſo of this prophecy, which relyeth vppō his Authority alone. And laſt of al the whole matter is ſealed both by his teſtimony that is repeated, and by *Iohns* feruent requeſt.

Ver. 21.

Vers. 21. *The grace of our Lord.* This is the vsuall forme of shutting vp the holy Epistles of the Apostles, of which nature his whole prophecy is, which was sent vnto the seauen Churches by the commandement of Christ him selfe; Chapt. 1. 11.

COME LORD IESVS.

Glory, & thankes be giuen to God euermore, Amen.

I Geue thee thankes, (o almighty, & euerlasting God) that though I be a blind, vnskilful & wretched man, that hath no iudgement, no wit at all, yet thou hast of thy meere mercy for Christs sake, conducted me thorough this vnpassable wildernes, hast made me able to viewe many close corners narrowly on euery side, & hast made me trauaile safely thorough the dennes of the Dragon, & Wild Beasts. Euen so (o Father, such is thy good wil. Thou chusest the vnnoble & obscure ones of the world, & hast established strength out of the mouth of Babes & sucklings, that so no flesh might boast. Howe incomprehensible is thy wisdom, howe admirable is thy truth? howe iust & holy be al thy wayes? Who would not feare thee? I would willingly tel forth thy praises, but my tongue wanteth words, my words want vnderstanding, Which way soeuer my minde can turne it selfe, it is swallowed vp of thy infinitenes; If it ascended into heauen, thou art higer then it; if it think vpon thy Workes, thou art greater then they; If it meditate on thy holines, thou art purer then the Sunne it selfe. O huge depth, & vnmeasurable gulfe without bottom, how doest thou compasse vs on euery side, & yet thou art no where comprehended thy selfe? What mortall eye is there that can not be ouerwhelmed whith the infinite brightnes thereof. Therefore my dimme sight, doth turne it selfe from this light that can not be approched to, that it may behold thee, through the Cloud of the Creatures, aboue all, it doth much delight, to contemplate thy most amiable countenance in thy blessed Sonne. Yet as thou art most visible in this glasse,

so thou

so thou are most admirable, as farre exceeding all our vnderstanding, as thou deest submit thy selfe lowest & neerest vnto our sense. Thou art great o Lord, above all that can be either spoken or thought; make vs to reuerence thy infinitenes, which the world can not containe, to feare thy presence, which our eyes can not behold, to adore thy Maiesty, in respect whereof the vniuersall world, with all the creatueres here belowe, are lesse then nothing, to magnifie thy bountifulnes, which thou shewest plentifully vppon vs that are most vnworthy men. Accomplish at length thy great mystery, & let the world acknowledge, that thy long tariance hath proceeded from thy mercy onely, & not from any forgetfulnes, or carelessenes of thy promise. Destroy that Beast of Rome, & Dragon of Constantinople: *Build vp thy* new Ierusalem, *in which Christ shall raigne, wherein also the Saints shall haue dominion together with him, that so they may inioy a blessed kingdom for a time vpon earth, & a most happy & eternall one with thee in the heauēs. Heare vs graciously o Father from whom no thought of our heart can be hidden; draw neere with thy presence who art absent no where, and doe thou graunt our holy desires, which thou hast made way for with thy decree, and set a flaming with this reuealed Reuelation: Then shall we make ready our harpes, & sing praises vnto thee, magnifying thee one God in three Persons, Father, Sonne & Holy Ghost, to whom be al honour, land & glory throughout al ages, and for euermore,* Amen.

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